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THE New Universal Etymological ENGLISH DICTIONARY:

CONTAINING

An Additional Collection of Words, with their Explications and Etymologies from the *Ancient British, Teutonic, Dutch, Saxon, Danish, French, Italian, Spanish, Latin, Greek, Hebrew, Chaldee, &c.* each in its proper Character.

ALSO

An Explication of Hard and Technical Words, or Terms, in all ARTS and SCIENCES; with ACCENTS directing to their proper Pronunciation, shewing both the *Orthography* and *Orthoepia* of the *English Tongue*.

ILLUSTRATED

With some Hundred CUTS, giving a clearer Idea of those Figures, not so well apprehended by verbal Description.

LIKEWISE

A Collection and Explanation of WORDS and PHRASES used in our antient Charters, Statutes, Writs, Old Records and Processes at Law.

ALSO

The Theogony, Theology, and Mythology of the Egyptians, Greeks, Romans, &c. being an Account of their Deities, Solemnities, Divinations, Auguries, Oracles, and Hieroglyphicks. *A WORK useful for such as would UNDERSTAND what they READ and HEAR, SPEAK what they MEAN, and WRITE true ENGLISH.*

To which is added,

A DICTIONARY of CANT WORDS.

By N. B A I L E Y.

THE SEVENTH EDITION.

Corrected and much improved throughout, by the Addition of Great Variety of Examples, explaining the true Significations of the Words, taken from the best Authors.

L O N D O N:

Printed for WILLIAM CAVELL, HOLBORN.
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THE
NEW UNIVERSAL ENCYCLOPEDIA
IN
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T H E P R E F A C E.



THE *English* Tongue, the present Speech of *Great Britain*, and the Subject Matter of this Dictionary, is a Compound of ancient Languages, as *British*, (*Welsh*) *Saxon*, *Danish*, *Norman* and *modern French*, *Latin* and *Greek*. From the five first of which, the Bulk or conversable Part is derived, and from the two last, the Technical Words or Terms of Art and Science. The *British* Tongue, though originally the native Language of the Country, makes, however, but the smallest Part of the Composition. For the *Britains*, having been gradually weakened by their Wars with the *Picts*; *Romans*, *Saxons*, *Danes*, &c. for the Space of one thousand Years, were at last obliged to retire over the *British Alps*, carrying with them their Language into that Part of *Britain* call'd *Wales*, where they have preserved it to this Day. Mean while their victorious Oppressors have ousted the proper Owners of their Country, and, not only occupied their Lands, but industriously disseminated their own Languages.

THE *Roman* Legions, though they resided some hundreds of Years in *Britain*, made no extraordinary Alteration in the *British* Tongue, so tenacious were the *Britains* of their native Language at that Time.

NOR did the *Danes* make much more, by Reason of the Shortness of their Reign, which was but about twenty seven Years, except in some of the *Northern* Counties, where they made their first Settlements, about 200 Years before they arrived at the supreme Power. To this may be added, the Aversion that their Barbarity to the *Britains* had wrought in them, to their Government, Persons and Speech.

THE *Saxons*, by a longer Possession, did more suppress the *British* Tongue, then mixed with some *Latin* and *Danish*, and cultivated their own Tongue universally throughout the Kingdom.

To them succeeded the *Normans*, who industriously laboured to eradicate the *Saxon* Language, and establish the *French* in its Stead;
and

The P R E F A C E.

and by this Means, the present common Speech of *England* is for the greatest Part of a *Saxon* and *French* Original.

BUT as for our Technical Words, or Terms of Art and Science, we, like the rest of the Nations of *Europe*, have fetch'd them from the *Greeks* and *Latins*, together with the Arts and Sciences themselves.

WE have likewise, by Commerce and Converſe, introduced many Words from the *French*, *Danes*, *Germans*, *Italians*, &c.

BY this Coalition of Languages, and by the daily Custom of Writers to introduce any emphatical and significant Words, that by Travels or Acquaintance with foreign Languages they find, has so enriched the *English* Tongue, that it is become the most copious in *Europe*; and I may (I believe) venture to say in the whole World: So that we scarce want a proper Word to express any Thing or Idea, without a Periphrasis, as the *French*, &c. are frequently obliged to do, by Reason of the Scantiness of their *Copia Verborum*.

THIS Copiousness of the *English* Tongue, rendring it not possible to be comprized in the first Volume, has been the Occasion, and the general Acceptance that my Labours therein have met with, the Encouragement, for my Proceedure in it, and presenting the World, with this Second, in order to render this Dictionary as complete as I am capable.

BUT besides what I would before have inserted in the first Volume, had there been Room, I have since found many Words, and Terms of Art, and have had others communicated to me by some Persons of generous and communicative Dispositions, and have also added to this much other useful Matter, not at all in the former.

AND whereas bare verbal Descriptions and Explications of many Things, especially in Heraldry and the Mathematicks, produce but a feint and imperfect Idea of them in the Mind, I have here given Cuts or engraven Schemes, for the more clear apprehending them.

AND it being so common with our modern Poets, to intersperse the *Grecian* and *Roman* Theology, Mythology, &c. in their Works, an Unacquaintance with which renders their Writings either obscure, or at least less intelligible and tasteful to the Readers, I have in this Volume taken Notice of the most material Parts of the Accounts we have of their Gods, Goddeſſes, Oracles, Auguries, Divinations, &c.

AND as there has been among the Ancients, and is not yet grown out of Use, a Sort of Language called *Hieroglyphical*, i. e. expressing Matters by the Forms of Animals, Vegetables, &c. in Painting or Sculpture, I have interspersed in their proper Places the most material Remains we meet with in Authors of those mysterious Characters, for Assistance of such as desire to be acquainted with the Dialect of such speaking Pictures, as our *Oxford* Almanacks were wont to be, and such Histories in Sculpture, as that on the North Side of the *Monument* near *London-Bridge*.

AND again, for the better Understanding of History-Painting, I have here described in what Form, Postures, Dresses, and with what Insignia, Statuaries, Carvers and Painters, ancient and modern, have
and

The P R E F A C E.

and do represent the Heathen Gods, Goddesſes, Nymphs, Heroes, Virtues, Vices, Paſſions, Arts, Sciences, Months, &c. and thro' the Whole there are inſerted many Curioſities too many here to be mentioned.

AND forasmuch as many Persons of a ſmall Share of Literature, and not very converſant in Books, are frequently apt to accent Words wrong, eſpecially thoſe that are Technical, and ſuch as are not the moſt common, I have placed an Accent on that Syllable, on which the Streſs of the Voice ſhould be laid in pronouncing: And here I would deſire the favourable Censure of Criticks, in that I have not confined myſelf to the placing it always on the Syllable that the *Greeks* have; becauſe they would, if ſo accented, frequently ſound very uncouth, and harſh to *Engliſh* Ears, and very diſſonant to the Genius of the *Engliſh* Tongue.

As to the Method of this Volume, it is exactly the ſame as the firſt, and as to the Etymology, where I could not find any Original, I have in their Stead writ (*Incert. Etym.*) i. e. the Etymology is uncertain. Tho' I am perſuaded that many, nay moſt of our common Words (excepting ſuch as are humorous or canting) do owe their Original to the *Saxon* Language. But the *Saxons* having been a war-like People, who minded Fighting more than Writing, and the Art of Printing being not then found out, has been the Occaſion that there were few Books in the World in thoſe Times, and the greateſt Part of them probably deſtroyed by the *Normans*, and the Iron Teeth of Age having been gnawing the Remains of them for now near ſeven hundred Years, it is no Wonder, that what is left is ſo imperfect.

BUT having in the Introduction to the Firſt Volume given an Account more at large by what Steps and Gradations our *Engliſh* Tongue is come to be what it now is, from what it anciently was, and not having Room here to expatiate, I ſhall deſiſt, hoping that theſe my Labours may be both as acceptable and ſerviceable to my Countrymen, as they have been laborious to me in the Compiling.

AND for the Satisfaction (but not the Imitation) of the Curious, I have added a Collection of Words, &c. uſed by the *Canting* Tribe.

N. B A I L E Y.



ALPHABETS of the English, Saxon, Greek, and Hebrew Characters, parallel'd for the Use of those who would acquaint themselves with the Etymological Words.

English Capitals,	A	B	C	D	E	F	G	H	I	K	L	M
O. English Capitals,	Ἀ	Β	Γ	Δ	Ε	Ϝ	Ϟ	Ϡ	Ϣ	ϫ	Λ	Μ
Saxon Capitals,	Ā	B	C	D	e	F	G	p	I	K	L	Ṣ
Greek Capitals,	A	B		Δ	E,H		Γ		I	K	Λ	M
English small,	a	b	c	d	e	f	g	h	i	k	l	m
O. English small,	α	β	γ	δ	ε	ϝ	ϟ	η	ι	κ	λ	μ
Saxon small,	a	b	c	ḡ	e	f	g	h	i	k	l	m
Greek small,	α	β		δ	ε,η		γ		ι	κ	λ	μ
Hebrew,	א	ב		ד			ז	ח	ט	ק	ל	מ

English Capitals,	N	O	P	Q	R	S	T	V	U	W	X	Y	Z
O. English Capitals,	Ν	Ο	Ρ	Ϛ	Ρ	Σ	Τ	Ϝ	Ϟ	Ϡ	Ϣ	ϫ	Ζ
Saxon Capitals,	N	O	P		R	S	T	V		W	X	Y	Z
Greek Capitals,	N	O	Π		P	Σ	T				Ξ	Υ	Z
English small,	n	o	p	q	r	s	t	v	u	w	x	y	z
O. English small,	η	ο	ρ	ϙ	ρ	ς	τ	υ		ω	ξ	υ	ζ
Saxon small,	n	o	p	cp	n	r	τ	v	u	p	x	y	z
Greek small,	ν	ο	π		ρ	σ	τ				ξ	υ	ζ
Hebrew,	נ	.ו	פ		ר	ש	ז						י

Greek,	Ch	X	χ	Ph	Φ	φ	Pf	Ψ	ψ	Th	Θ	θ	Oo	Ω	ω
Hebrew,	Ch	ק		Gn	ג	י	Ph	פ		Sh	ש	Th	ת	Tz	צ
Saxon,	Th	ḡ	ḡ	That	þ		And	ȝ							
Hebrew Vowels,	a	א		-e	י		..i.	ו	י	ט		ו	י	ו	י

A NEW

Etymological and Explanatory ENGLISH DICTIONARY.

A

A a Roman Character, *Aa* Italick, **Αα** Old English, **A α** Greek, **א** Hebrew, are the first letters of the alphabet; and in all languages, ancient and modern, the character appropriated to the same sound, is the first letter, except in the *Abyssine*, i. e. a people of *Æthiopia*.

This letter has in the *English* language, three different sounds, the broad, open, and slender; the broad resembling the *German* **A** in our monosyllables *all*, *wall*, *malt*, *salt*; in which *a* is pronounced as *au* in *cause*, or *aw* in *law*; many of which words were anciently written with *au*, as *fault*, *waulk*; which happens to be still retained in *fault*.

A open, not unlike the *a* of the *Italians*, is found in *father*, *rather*, and more obscurely in *fancy*, *fast*, &c.

A slender or close is the peculiar *a* of the *English* language, resembling the sound of the *French* *e* masculine, or diphthong *ai* in *païs*, or perhaps a middle sound between them, or between the *a* and *e*, as in the words *place*, *face*, *waste*, and all those that terminate in *ation*; as *relation*, *nation*, *generation*.

A is short, as *grass*, *glass*; or long, as *graze*, *glaze*; it is marked long, generally, by an *e* final, as *plane*, or by an *i* added, as *plain*.

A is sometimes redundant; as *arise*, *arouse*, *awake*, the same with *rise*, *rouse*, *wake*.

A [among *Logicians*] is used to denote an universal affirmative proposition; according to the verse,

Afferit A, negat E, verum generaliter amba.

Thus in the first mood, a syllogism consisting of three universal affirmative propositions, is said to be in *Bar-ba-ra*. The *A* thrice repeated denoting so many of the propositions to be universal.

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A or AA or Æ (with *Physicians*) is used in prescriptions, and denotes simply equal parts of the ingredients therein mentioned.

AAA (with *Chymists*) is sometimes used to signify *Amalgama* or *Amalgamation*.

AB, at the beginning of *English* *Saxon* names, is generally a contraction of *Abbot*, i. e. an *Abbot* or *Abby*; so that as to the names of places, it may be generally concluded, that the place belonged to a monastery elsewhere, or that there was one there.

AB (of **אב**, a father, *Heb.*) according to the *Jewish* computation, is the 11th month of their civil, and the 5th of their ecclesiastical year, which latter begins with the month *Nisan*, and the former answering to part of our *July*.

The *Jews* observe the first day of this month as a fast, on account of the death of *Aaron*, and the 9th on account of the burning of *Solomon's* temple by the *Chaldeans*; and also of the building of the second temple, after the captivity by the *Romans*: and also in remembrance of the edict of the emperor *Adrian*, whereby they were banished out of *Judea*, and forbid so much as to look back towards *Jerusalem*, tho' at a distance, with design to lament the ruin of it.

They have also a notion, that on this day, the persons who were sent as spies by *Joshua* from the camp, returned to the camp and engaged the people in rebellion.

They likewise observe the 18th of this month as a fast, on account of the going out of the lamp in the Sanctuary that night, in the time of king *Abaz*.

ABACUS (**Αβακος**, *Gr.*) a counting table, anciently used in calculations: this was sometimes a board covered with sand, dust, &c. sifted evenly upon it, on which *Geometricians*, &c. used to draw their schemes.

E

ABACUS

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ABACUS (in *Architecture*) is the uppermost member or capital of a column, which serves as a sort of crowning both to the capital and column, tho' some erroneously make it to be the capital itself.

The **ABACUS** is something different, in different orders. It is a flat square member in the *Tuscan*, *Dorick*, and ancient *Ionick* orders. In the richer orders, the *Corinthian* and *Composit*, it loses its native form, having its four sides or faces arch'd or cut inward with some ornament, as a rose, some other flower, a fish's tail, &c.

But there are other liberties taken in the *Abacus*, by several architects. Some make it a perfect Ogee in the *Ionick*, and crown it with a fillet. In the *Dorick*, some place a *Cymatium* over it, and so do not make it the uppermost member. In the *Tuscan* order, where it is the largest and most massive, and takes up one third part of the whole capital, they sometimes call it the *Die* of the capital: and *Scamozzi* uses the name *Abacus* for a concave moulding in the capital of the *Tuscan* pedestal.

To **ABANDON** (F. *abandonner*, derived, according to *Menage*, from the *Italian* *abandonare*; which signifies to forsake his colours; *bandum* (*vexillum*) *deserere*. *Pasquier* thinks it a coalition of a *ban* *donner*, to give up to a proscription: in which sense we at this day mention the *Ban* of the empire. *Ban*, in our old dialect, signifies a curse; and to *abandon*, if considered as a compound between *French* and *Saxon*, is exactly equivalent to *diris dewovere*) signifies, according to the different authors, 1. To give up, resign, or quit to. 2. To desert. 3. To forsake, generally with a tendency to an ill sense.

To **ABANDON** over, to give up to, to resign.

ABANDONED, given up, forsaken, deserted; corrupted in the highest degree, given up to wickedness.

ABANDONMENT (*abandonnement*, F.) 1. The act of *abandoning*. 2. The state of being *abandoned*.

To **ABA'SE** (*Sea* term) to lower or take in, as to lower or take in a flag.

ABA'SED (in *Heraldry*) is a term used of the vol or wing of eagles, &c. when the top or angle looks downwards towards the point of the shield; or when the wings are shut: the natural way of bearing them being spread with the tip pointing to the chief or the angles.

A *Bend*, a *Choueron*, a *Pale*, &c. are said to be *abased*, when their points terminate in or below the centre of the shield.

An *Ordinary* is said to be *abased*, when below its due situation.

To **ABATE** (from the F. *abbatre*, to beat down.) 1. To lessen, to diminish. 2. To deject, or depress the mind. 3. In commerce, to let down the price in selling, some-

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times to beat down the price in buying.

To **ABATE**, to grow less; as, his passion *abates*; the storm *abates*. It is used sometimes with the particle *of* before the thing lessened; a disease *abates* of its virulence.

To **ABATE** (in *common Law*) it is in law used both actively and neuterly, as to *abate* a castle, to beat it down. To *abate* a writ, is by some exception to defeat or overthrow it. A stranger *abateth*, that is, entereth upon a house or land, void by the death of him, that last possessed it, before the heir take his possession, and so keepeth him out. Wherefore, as he who putteth out him in possession, is said to *disseise*; so he that stepeth in between the former possessor and his heir, is said to *abate*. In the neuter signification thus: the writ of the demandant *shall abate*; that is, shall be disabled, frustrated, or overthrown.

ABATEMENT of honour (with *Heralds*) is sometimes an absolute reversion or overturning of the whole *escutcheon*, or else only a mark of diminution, as a *Point dexter parted tenne*, a *Goar sinister*, a *Delf*, &c. These marks must be either tawney, or murrey; otherwise instead of diminutions, they become additions of honour.

AB'BESS (of *'Abbatissa*, Gr. *Abuteppe*, Sax.) a Governess of nuns.

AB'BEY (of *'Abbatia*, Gr. *Abboynice*, Sax.) a government or kingdom) a convent or monastery, a house for religious persons.

AB'EOT (of *Aboð*, Sax.) the chief ruler of an abbey of monks and friars, who were at first lay persons, and subject to the bishop and ordinary priests of the diocese, in which the monastery or abby was built; and these being for the most part in remote and solitary places, they had no concern in the affairs of the church; but like other lay men were used to attend divine service in their respective parish churches on Sundays and holy-days; and if the abby was at too great a distance from the parish church, then a priest was sent to them to administer the Sacrament.

Bishop **ABBOTS**, abbots, whose abbies have been erected into bishopricks.

Cardinal **ABBOTS**, abbots, who are also called cardinals.

Commendatory **ABBOTS**, or abbots in *Commendam*, are seculars, and do not perform any spiritual offices, nor have any spiritual jurisdiction over their monks, altho' they have undergone the tonsure, and are obliged by their bulls to take the orders, when they come of age.

Crozier'd **ABBOTS**, are such as bear the crozier or pastoral staff.

Mitred **ABBOTS**, are so called, because they wear a mitre when they officiate, and are independent upon any person but the pope, being free from the bishops's jurisdiction, and having the same authority within their bounds, that

that the bishop had: these mitred abbots in England were also lords of parliament.

Regular ABBOTS, are real monks or religious, who have taken the vow, and wear the habits.

ABBREVIATED (*abbreviatus*, L.) made shorter.

ABBU'TTALS (of *aboutire*, F. to limit or bound, or of *butan* or *onbutan*, Sax.) the buttings and boundings of lands, highways, &c. either towards the east, west, north, or south.

ABDICA'TIVE (*abdicatorius*, L.) belonging to abdication; also negative.

ABDO'MEN (of *abdo*, L. to hide, and *omentum*, the caul.)

ABDO'MEN (with *Anatomists*) the lowermost of the three *Ventres*, or great cavities, which contains the stomach, liver, bladder, spleen, guts, &c.

A'BELE-tree (with *Botanists*) a finer kind of white poplar.

A'BER (*Old British*) the fall of a lesser water into a greater, as of a brook into a river, a river into a lake or sea. The mouth of a river; as *Aberconway*, &c.

ABERE-MURDER (of *abepe* *appareat*, and *mopð* *murder*, Sax.) plain or downright murder, in distinction from manslaughter and chance medley.

ABET'TORS (in *Law*) are also those persons, who without cause procure others to sue out false appeals of felony or murder against persons, that they may thereby render them infamous.

ABGATO'RIA (of *abgbittin*, Irish) the alphabet A B C, &c.

To **ABHOR** (*abhorreo*, L.) to hate with acrimony; to detest to extremity; to loath.

ABHORRENCE (from *abbor*) 1. The act of *abhorring*, detestation. 2. The disposition to *abbor*, hatred.

ABHORRENCY. The same with *abhorrence*.

ABHORRENT (from *abbor*) 1. Struck with *abhorrence*. 2. Contrary to, foreign, inconsistent with; it is used with the particles *from* or *to*, but more properly with *from*.

ABHORRER (from *abbor*) the person that *abhors*, a hater, detester.

ABILITY (*habileté*, F.) 1. The power to do any thing, whether depending upon skill, or riches, or strength, or any other quality. 2. Capacity. 3. When in the plural number, *Abilities* frequently signify the faculties or powers of the mind, and sometimes the force of understanding given by nature, as distinguished from acquired qualifications.

To **AB'JUGATE** (*abjugatum*, L.) to unyoke, to uncouple.

ABJURA'TION (in our *Old Customs*) signified a voluntary banishment of a man's self from his native country or kingdom for ever.

ABJURATION (in a *Law Sense*) signifies a solemn promising, never to yield or give

obedience or the assistance of a subject to any other person claiming a right to the crown in prejudice of the king then reigning

To **AB'LEGATE** (*ablegatum*, L.) to send abroad upon some employment; also to send a person out of the way that one is weary of.

AB'LENESS (of *habilitas*, L.) capability to perform.

AB'LUENT (*abluens*, L.) washing away cleansing.

ABLU'TION, a cleansing or purifying by washing.

This ceremony was first used by the *Jewish* priests before the offering of sacrifice; for which purpose king *Solomon* made a great laver or sea of brass, into which the priests having first thrown the ashes of the sacrifice, they wash'd themselves.

The ancient *Romans* likewise, in imitation of this ceremony, were wont to wash their head, hands, feet, or whole body, before they began the office of sacrificing.

The modern *Roman Catholics* apply it to what the priest, who consecrates the water or host, washes his hands with; and also to that small quantity of wine and water that they drink after swallowing the wafer or host to wash it down.

ABNEGA'TION, a denying a matter point blank.

ABOM'INABLE (*abominari*, according to the native sense of the word, from *ab* and *omen*, L. signifies to account a thing for an ill omen, or an unlucky sign, and therefore to pray against it by certain forms of speech) fit or deserving to be abhorred, loathed or hated.

To **ABOM'INATE** (*abominari*, of *ab* and *omen*) properly signifies to take a thing for an ill sign or unlucky omen; to pray against it, or wish the contrary, by certain forms and speeches; we use it for to abhor, hate or loath.

A'BON } (with the ancient *Britains*)

A'VON } signified a river, and was a general name for all rivers.

To **ABORT** (*aborto*, L.) to bring forth before the time; to miscarry.

ABORTION (*abortio*, L.) 1. The act of bringing forth untimely. 2. The produce of an untimely birth.

ABORTIVE, that which is born before the due time.

ABORTIVE (*abortivus*, L.) 1. That which is brought forth before the due time of birth. 2. Figuratively, that which fails for want of time. 3. That which brings forth nothing.

ABORTIVELY (from *abortive*) born without the due time; immaturely; untimely.

ABORTIVENESS (from *abortive*) the state of abortion.

ABORTMENT (from *abort*) the thing brought forth out of time; an untimely birth.

ABOR'TION (with *Gardeners*) a term used of fruits that are produced too early before their time, as trees happening to be blasted by

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noxious winds, are subject to this malady, never bringing their fruit to maturity.

ABORTIVENESS, miscarriage; also unsuccessfulness.

ABOVE (from *a* and *bupan*, Sax. *boven*, Dutch.) 1. Higher in place. 2. More in quantity or number. 3. Higher in rank, power or excellence. 4. Superior to, unattainable by. 5. Beyond, more than. 6. Too proud for, too high for; a phrase chiefly used in familiar expression.

ABOVE. 1. Overhead. 2. In the regions of heaven. 3. Before.

From ABOVE. 1. From an higher place. 2. From heaven.

ABOVE-All. In the first place; chiefly.

ABOVE-Board. In open sight, without artifice or trick.

ABOVE-Cited. Cited before.

ABOVE-Ground. An expression used to signify, that a man is alive; not in the grave.

ABOUT (*abutan* or *abuton*, Sax. Which seems to signify encircling on the outside)

1. Round, surround, encircling. 2. Near to. 3. Concerning, with regard to, relating to. 4. Engaged in, employed upon. 5. Appendant to the person, as cloaths, &c. 6. Relation to the person, as a servant.

ABOUT. 1. Circularly. 2. In Circuit. 3. Nearly. 4. Here and there, every where. 5. With *to* before a verb; as *about* to fly, upon the point, within a small distance of. 6. The longest way, in opposition to the short strait way. 7. To bring *about*, to bring to the point or state desired; as *he has brought about his purposes*. 8. To come *about*; to come to some certain state or point. 9. To go *about* a thing; to prepare to do it.

To **ABRA'DE** (*abradere*, L.) to shave off.

ABRA'SION (with *Surgeons*) at superficial rasing of the skin.

ABRASION (in a *Medicinal Sense*) the wearing away the natural mucus, which covers the membranes, particularly those of the stomach and guts, by corrosive or sharp humours.

ABRASION (with *Philosophers*) that matter which is worn off by attrition of bodies one against another.

ABRIDG'MENT (*abregement*, F.) an abridging, &c. wherein the less material things are insisted on but briefly, and so the whole brought into a lesser compass.

ABRIDGMENT of account, &c. (in *Law*) is the making it shorter, by abstracting some of its circumstances.

The **ABRUPT** (*abruptum*, L.) the uneven, rough, broken, or craggy part of the abyss. *Milton*.

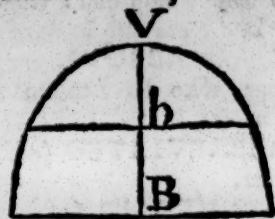
ABRUP'TNESS, the breaking or being broken off on a sudden; also cragginess of a rock, mountain, &c.

To **ABSCIND** (*abscindere*, L.) to cut off.

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ABSCIS'SÆ (in *Conick Sections*, or other *Curvilinear Figures*)

are the parts of the axis cut off by the ordinates, and accounted downwards from the vertex of the section; thus *Vb* or *VB* are *Ab-scissæ* in this figure.



Some writers call these the *Intercepted Axes* or intercepted diameters.

ABSENCE. 1. The state of being absent, opposed to *present*. 2. Want of appearance in the legal sense. *Absence* is of a fourfold kind, or species. The 1st, is a necessary *absence*, as in banished persons; this is entirely necessary. A 2d, necessary and voluntary; as upon the account of the common wealth. The 3d, the *Civilians* call a probable *absence*; as that of students on the score of study. The 4th, an *absence* entirely voluntary; as on the account of trade, merchandize, or the like.

To **ABSENT** *one's self*, to be voluntarily absent, not to appear, to keep out of the way.

ABSIN'THIATED (*absinthiat*, L.) mingled with wormwood.

AB'SOLUTE (with *Grammarians*) without regimen or government, as an *ablative absolute*.

ABSOLUTE Nouns *Adjectives* (with *Gram.*) such adjectives as are in the positive degree, as *great*, *little*, *low*, *less*.

ABSOLUTE Nouns *Substantives*, such nouns whose significations imply a simple idea; as *a Man*, *a Horse*, *Earth*, *Air*, &c.

ABSOLUTE (in *Theology*) is sometimes used to denote a thing being without any cause, in which sense *God* is *absolute*.

ABSOLUTE is also used to signify *free* from condition, as the decrees of *God* are said to be absolute in respect to men.

ABSOLUTE (with *Romanists*) is used in opposition to *Declaratory*, as they hold that a priest can forgive sins *absolutely*; but the protestants say only declaratively and ministerially.

ABSOLUTE Motion, signifies the change of place in any moving body.

ABSOLUTE Numbers (in *Algebra*) a number which possesses one intire part or side of an equation, and is always a known quantity, and the rectangle or solid under the unknown roots in *Quadratics* and *Cubicks*; thus in this equation; $a^2 + 16a = 36$, the absolute number is 36, which is equal to the product of the two roots or values, multiplied one into another; this is call'd also *Homogenum Comparationis*, by *Vieta*.

ABSOLUTE Place, is that part of infinite and immoveable space, that any body possesses.

ABSOLUTELY (with *Geometricians*) is used to signify intirely, compleatly, as a circle or

A B

or sphere is said to be absolutely round, in contradistinction to a figure that is partly so, as an *Oval*, a *Spheroid*, &c.

ABSOLUTION (in the *Canon Law*) a juridical act, whereby a priest as a judge, and by virtue of a power delegated to him from Christ, remits sins.

ABSOLUTION (in the *Civil Law*) signifies a definitive sentence, whereby a man accused of any crime is acquitted.

ABSOLUTION (in the *Reformed Churches*) is usually understood of a sentence by which a person standing excommunicated, is freed or released from the excommunication.

ABSOLUTO'RIUM (with *Physicians*) an absolute remedy, or most effectual medicine; also a certain cure or perfect recovery, *L.*

AB'SOLUTENESS (of *absolu*, *F. absolutus*, *L.*) arbitrariness, freedom from conditions, &c.

To **ABSOR'B** (with *Gardeners*, &c.) is a term applied to those greedy branches, that growing on fruit trees, do drink up and rob the other branches of the nutritious juice, that they stand in need of for their nourishment and augmentation.

ABSTER'SIVE Medicines, such as are used to clear the skin and outward parts of the body from filth.

A'BSTRACT (in *Philosophy*) that which is separated from some other thing by an operation of the mind called abstraction.

An **ABSTRACT-Idea**, is some simple idea, detach'd and separated from any particular subject or complex idea, for the sake of viewing and considering it more distinctly, as it is in itself, its own nature, &c.

ABSTRACTED Mathematicks, is used in opposition to mix'd mathematicks; the former signifying pure arithmetick, geometry, or algebra.

ABSTRACTED Nouns Substantives (with *Grammarians*, &c.) are such nouns as denote a thing; the existence of which is real, and in the nature of the thing; but subsists only in the understanding; as *Humanity*, *Truth*, *Vigilance*, &c.

ABSTRU'SE (*abstrusus*, *L.*) far remov'd from the common apprehensions or ways of conceiving.

ABSURD'NESS (*absurditas*, *L.*) disagreeableness to reason, impertinence, folly; an error or offence against some generally allowed truth or principle.

ABUNDAN'TIA, an allegorical divinity, which was represented under the figure of a young virgin amidst all sorts of good things, in good plight of body, having a fresh lively colour, holding in her hand a horn, said to be that of *Abelous*.

Self **ABU'SE**, the crime called otherwise, self-pollution.

ABU'SIVENESS, offensiveness, affrontingness, &c.

A C

ABYSS'MAL, pertaining to an abyss.

ABYSS (*'Αβυσσος*, *Gr.*) a bottomless pit or gulf, or any prodigious deep, where no bottom can be found, or is supposed to have no bottom; a vast unfathomable depth of waters, such as is supposed to be inclosed in the bowels of the earth.

AC'ADEMY, is a sort of collegiate school or seminary, where young persons are instructed in a private way, in the liberal arts and sciences.

ACADEMY (of *Horsemanship*) is also used to signify a riding-school, a place where persons are taught to ride the great horse, and other exercises, as fencing, &c.

ACATALEP'TICK (of *'Ακαταλεπτος*, *Gr.*) incomprehensible.

ACATHARSIA (*'Ακαθαρσία*, of *α* neg. and *καθίρω*, *Gr.*) to purge or cleanse) that filth or impurity in a diseased body, which is not yet purged off.

To **ACCE'DE**, (*accedere*, *L.*) to come to, to draw near to, to enter into.

ACCEL'ERATED Motion (in *Mechan.*) a motion which receives continual increments or accessions of velocity.

ACCELERA'TION (with *Philosophers*) a continual increase of motion in any heavy bodies tending towards the centre of the earth, by the force of gravity.

ACCELERATION (with the *ancient Astronomers*) a term used in respect to the fixed stars, and signified the difference between the revolution of the *Primum Mobile* and the solar revolution, which was computed at 3 minutes and 56 seconds.

ACCELERATO'RES (*Anatomy*) certain muscles, so called of *accelerandi*, i. e. hastening.

To **ACCEN'D** (*accendere*, *L.*) to kindle, to set on fire.

ACCEN'SION (*Philosophy*) the inkindling or setting any natural body on fire.

AC'CENT (with *Rhetoricians*) a tone or modulation of the voice, used sometimes to denote the intention of the orator or speaker, to give a good or ill signification to his words.

Grave **ACCENT** (with *Gram.*) is this mark [`] over a vowel, to shew that the voice is to be depressed.

Acute **ACCENT** is this mark ['] over a vowel, to shew that the voice is to be raised.

Circumflex **ACCENT** is this mark [~] over a vowel, in *Greek*, and points out a kind of undulation of the voice.

The *Long* **ACCENT** (in *Gram.*) shews that the voice is to stop upon the vowel that has that mark, and is expressed thus [-]

The *Short* **ACCENT** (in *Gram.*) shews that the time of pronouncing ought to be short, and is marked thus [˘]

To **ACCEN'TUATE** (*accentuatum*, *L.*) to pronounce in reading or speaking according to the accent.

ACCEN-

ACCENTUA'TION, a pronouncing or marking a word, so as to lay a stress of the voice upon the right vowel or syllable.

To **ACCEPT** (*accipio*, L. *accepter*, F.) 1. To take with pleasure; to receive kindly; to admit with Approbation. It is distinguished from *receive*, as *specifick* from *general*; noting a particular manner of receiving. 2. It is used in a kind of juridical sense; as, to *accept terms, accept a treaty*. 3. In the language of the Bible, to *accept persons*, is to act with personal and partial regard. 4. It is sometimes used with the particle *of*; as to *accept of a person*.

ACCEPTABILITY, the quality of being acceptable.

ACCE'PTABLE (*acceptabile*, F. from the L.) It is pronounced by some with the accent in the first syllable, as by *Milton*; by others with the accent in the second. That which is likely to be *accepted, grateful, pleasing*. It is used with the particle *to* before the person accepting.

ACCE'PTABLENESS (from *acceptable*) the quality of being acceptable.

ACCEPTABLY (from *acceptable*, F.) in an *acceptable* manner, so as to please, with the particle *to*.

ACCEPTANCE (*acceptance* Fr.) 1. Reception with approbation. 2. The meaning of a Word, as it is received or understood; *acceptation*.

ACCEPTANCE (in *Law*) the receiving of a Rent, whereby the giver binds himself, for ever, to allow a former fact, done by another, whether good or bad.

ACCEPTANCE } (in *Law*) a tacit
ACCEPTA'TION } agreement: thus if a man and his wife, seized of land in right of his wife, do join in making a lease by deed, reserving rent, the husband dying, the wife receives or accepts of the rent, the lease shall be made good by this acceptance in her, and shall bar her from bringing the writ *Cui in vita* against the tenant.

ACCESS (in some of its Senses it seems derived from *accessus*; in others from *accessio*, L. *aces*, F.) 1. The way by which any thing may be approached. 2. The means, or liberty, of approaching either to things or men. 3. Encrease, enlargement, or addition. 4. It is sometimes used after the *French*, to signify the returns of fits of a distemper; but this sense seems yet scarcely received into our language.

ACCESSION (*accessio*, L. *accession*, F.) 1. Encrease by something added, enlargement, augmentation. 2. The act of coming to; joining one's self to; as *accession* to a Confederacy. 3. The act of arriving at; as the King's *accession* to the Throne.

ACCES'SION (with *Physicians*) the fit, or time of being worst in any intermittent; the same as *Paroxysmus*.

ACCESSORY (by *Statute*) a person who

encourages, advises, or conceals an offender, who is guilty of felony by statute.

PER AC'CIDENS (with *Philosophers*) that which does not follow from the nature of the thing, but from some accidental quality of it. *Lat.*

AC'CIDENT (*accidens*, L.) a contingent effect, or something produced casually and without any fore-knowledge or destination of it in the agent that produced it, or to whom it happens.

A thing is also frequently stiled an *accident*, in reference to its cause, or at least as to our knowledge of it, and by this an effect either casually produced, or which appears to have been so to us, is commonly understood.

Common AC'CIDENTS (with *Logicians*) is the fifth of the universal ideas, and are when the object is a true mode, which may be separated, at least by the mind, from the thing of which it is said to be an *accident*, and yet the idea of that thing shall not be destroy'd; as *round, bard, just, prudent, &c.*

Entitive ACCIDENTS (in *Metaphysics*) are either primary or secondary.

Primary entitive ACCIDENTS, are such as are absolute, as *Quantity* and *Quality*.

Respective entitive ACCIDENT (with *Logicians*) is relation.

Modificative entitive ACCIDENTS (with *Metaphysicians*) are *quando*, when; *situs*, situation; *habitus*, habit.

Predicable ACCIDENT (with *Logicians*) implies a common quality, which may be, or may not be in the subject, as a particular colour, as redness in a wall.

Predicamental ACCIDENT (with *Logicians*) is when it is in its essence or nature to subsist in, inhere or cleave to some substance, and cannot be alone.

ACCIDENT (with *Physicians*) is such as does not flow immediately from the first cause, but from casual interpositions; some use the expression in much the same sense as symptom.

Absolute ACCIDENT (with *Roman Catholics*) is an *accident* which does, or may possibly subsist, at least miraculously, or by some supernatural power, without a subject.

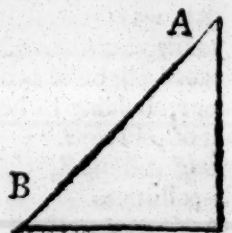
ACCIDENTS (in *Heroldry*) are the principal points in an escutcheon.

ACCIDENT'ALNESS (of *accidentalis*, L.) the happening by chance.

ACCLAI'M, acclamation. *Milton*.

ACCLIVIS (in *Anatomy*) a muscle called also *Obliquus ascendens*.

ACCLIVITY (*acclivitas*, Lat.) is a steepness reckoned upwards on a slope; declivity is a steepness downwards; thus BA is an acclivity, and AB a declivity.



ACCLIVOUS

ACCLIVOUS (*acclivis*, L.) rising upwards, steep up.

ACCOLLE' (in *Heraldry*) collared, or wearing a collar, *Fr.*

ACCOMMODATION, the compofure or putting an end to a difference, quarrel, &c. also convenience.

ACCOMMODATION (in *Philosophy*) the Application of one thing by analogy to another.

ACCOMPANIMENT, something attending or added as a circumstance to another, either by way of ornament, or for the fake of fymmetry, or the like.

ACCOMPANIMENTS (in *Heraldry*) are all fuch as are applied about the fhield, by way of ornament, as the belt, mantlings, fupporters, &c.

To **ACCOM'PANY** (*accompagner*, F.) to go or come with.

ACCOMPLISHMENT (*accompliffement*, F.) the entire execution, atchievement, or fulfilling of something propofed or undertaken.

ACCOMPLISHMENTS, acquirements in literature, art, fciences, good behaviour, &c.

To **ACCORD** (derived by fome from *corda*, the ftring of a mufical inftrument; by others from *corda*, hearts; in the firft, implying *harmony*, in the other *unity*) to make agree, to adjust one thing to another, with the particle *to*.

To **ACCORD**, to agree, to fuit with one another, with the particle *with*.

ACCORD (*accord*, F.) 1. A compact, an agreement. 2. Concurrence, union of mind. 3. Harmony, fymmetry, juft correspondence of one thing with another. 4. Mufical note. 5. Voluntary motion. 6. Action in fpeaking, correspondent to the words.

ACCORDAMENT (from *accord*) 1. Agreement with a perfon, with the particle *with*. 2. Conformity to fomething.

ACCORDANT (*accordant*, F.) Willing, in a good humour.

ACCORDING (from *accord*) 1. In a manner fuitable to, agreeably to, in proportion. 2. With regard to.

ACCORDINGLY (from *accord*) agreeably, fuitably, conformably.

ACCOUNT (from the old F. *accompt*, from *compactus*, L.) originally written *accompt*; but by gradually fsoftening the pronunciation, in time the orthography changed to *account*. 1. A computation of debts, or expences; a register of Facts relating to Money. 2. The ftate or refult of a Computation; as the *account* ftands thus between us. 3. Such a ftate of perfons or things, as may make them more or lefs worthy of being confidered in the reckoning, value, or eftimation. 4. Difinction, dignity, rank. 5. A reckoning verified by finding

the value of a thing equal to what it was accounted. 6. A reckoning referred to, or fum charged upon any particular perfon; and thence, figuratively, *regard*, *confideration*, *fake*. 7. A narrative, relation. In this ufe it may feem to be derived from *conte*, F. a tale, a narration. 8. The review and examination of an affair taken by authority; as, the magiftrate took an *account* of the tumult. 9. The relation and reasons of a tranfaction, given to a perfon in authority. 10. Explanation; affignment of caufes. 11. An opinion concerning things previously eftablifhed. 12. The reasons of any thing collected. 13. In Law *account* is, in the common Law, taken for a writ or action brought againft a man, that, by means of office or bufinefs undertaken, is to render an *account* to another, as a bailiff to his mafter, a guardian to his ward.

To **ACCOUNT** (see *account*) 1. To efteem to think, to hold in opinion. 2. To reckon, to compute. 3. To give an *account*, to affign the caufes; in which fenfe it is followed by the particle *for*. 4. To make up the reckoning; to answer for practices. 5. To appear as the medium by which any thing may be explained. 6. To affign to, with the particle *to*. 7. To hold in efteem.

ACCOUNTABLE (from *account*) of whom an *account* may be required; who muft answer *for*: followed by the particle *to* before the perfon, and *for* before the thing.

ACCOUNTANT (from *account*) accountable to; responsible for.

ACCOUNTANT, a computer, a man fkilld or employed in *accounts*.

ACCOUNT-Book, a book containing *accounts*.

ACCOUNTING (from *account*) the act of reckoning, or making up of *accounts*.

ACCRETION, growing or fticking to, *Lat.*

ACCRETION (with *Naturalifts*) is frequently apply'd to the increafe of fuch bodies as are without life, and it is alfo called *Appofition* or *Juxta-pofition*.

ACCRETION } (with *Civilians*) a
ACCREMENT } vague or vacant portion of ground, joined or united with grounds held or poffeffed by another.

ACCROCHE' (in *Heraldry*) is when one thing hooks into another, *F.*

ACCURATELY (*accurate*, L.) with exactnefs and nicety.

ACCU'SABLE (*accufabilis*, L.) that may be, or deferves to be accufed.

ACCUSA'TION } (in the *Civil Law*) is
ACCUSA'TION } the intending a criminal action againft any one, either in one's own name, or that of the publick.

ACEPHA'LOUS (*Ἀκέφαλος*, Gr.) without a head.

ACER'B (*acerbus*, L.) of a compound tafte, which confifts of four, and a degree of roughnefs,

A C

ness, or of a taste between sour and bitter, such as most unripe fruits have.

ACERBITUDE (*acerbitudo*, L.) sourness, harshness in taste; between sourness and bitterness.

ACERVATION, a heaping up together, L.

ACETAB'ULA (*Anatomy*) certain Glandules in the *Chorian*, one of the skins which cover a child in the womb.

ACH'E (with *Farriers*) a disease in horses, causing a numbness in the joints.

ACHER'NER (in *Astronomy*) a bright fixed star of the first magnitude in *Eridinus*, whose Longitude is 10, 13 degrees, and latitude 59, 18.

To **ACHIEV'E** (*achever*, F.) to achieve, to accomplish; to perform or finish some notable act or exploit.

ACHIEVEMENT (*achievement*, F.) a notable performance.

ACHILLES, a name which the schoolmen give to the principal argument alledged by each sect of philosophers in their behalf.

ACHRONICAL } (*achronicus*, L. of a
ACHRONICK } *privat.* and *χρόνος*,
time, Gr.) out of, or without time.

ACIDS, are kinds of salts, all whose little particles are long, pointed and sharp at their extremities, and make the tongue feel a sharpness, as citrons, lemons, oranges, tamarinds, &c. the most sensible effect of them is the coagulation of those liquors, with which they are mixed. The manner how these coagulations are effected, is by the *Acids* stopping the pores of the liquor, upon which they are poured, in such sort, that the subtle matter cannot pass more into it, and so they grow thick and lose their motion.

Natural ACIDS (with *Physicians*) are such as have a proper sharpness of their own, as juice of lemons, &c.

Artificial ACIDS (with *Chymists*) are such as are prepared by the fire, in chymical operations.

Manifest ACIDS, such things as affect the tongue, with a sense of sharpness and sourness.

Dubious ACIDS, such things which have not enough of the acid nature, to give sensible marks to the taste; but yet agree with the manifest acids in other properties.

ACID'ITY } (with *Chymists*) the acidity
A'CIDNESS } or keenness of any liquor
that consists in keen particles of salts dissolved and put into a violent motion by the means of fire.

ACID'ULATED (of *Acidula*, L. spawwaters) having a mixture of nitre, vitriol, alum, and salt.

A'CINI (with *Botanists*) are taken for those grains that grow thick, or small grains growing in bunches, after the manner of grapestones, of which the fruits of the Elder-tree, Privet, and other plants of the like kind are composed.

A C

ACINI (with *Physicians*) the seed that is within a fruit, and thence they in their prescriptions frequently use *ova exacinata*, i. e. the *acini*, or seeds being taken out, Lat.

ACME (*Ἀκμή*, of a *neg.* and *καμνω*, to be weary, Gr.) the uppermost point) top, or pitch.

ACME (with *Physicians*) is used to denote the 3d degree or height of distempers, of which many have four periods. 1st, The *Arche* or beginning; 2d, *Anabasis*, the increase or growth; 3d, the *Acme*, when the morbidick matter is at the height; 4th, the *Paracme* or declension of the disease.

ACON'TIAS (*Ἀκόντιος*, Gr.) a sort of comet or blazing star, in form resembling a javeline or dart.

ACORN'ED (in *Heraldry*) bearing acorns.
ACQUAINT'ED (of *accointe*, F.) intelligence or notice of, made known to, inform or having told of any matter.

A'CRE, an act of parliament made in the time of king *Edward I.* ordained, that an acre of land should contain 160 perches or poles, to be made out square, or 4840 yards square, or 43,560 feet square; but in divers places in this kingdom this has been altered by custom, by varying perches in the number of feet, as 18, 20, 24, and sometimes 28 feet to the perch.

ACRO'TERES (*Ἀκρότερος*, Gr.)

ACROTERIA (with *Anatomists*) the utmost parts of a man's body; as his fingers ends, &c.

To **ACT'** (*actum*, sup. of *ago*, L.) to do, operate, or perform.

ACT' (*actus*, of *ago*, L. to do) is the effective use or application of some power or faculty, by means of which something is effected.

ACTS, are also the deliberations and resolutions of a publick assembly, as of a parliament, council, convocation, &c.

Preparatory **ACTION** (in *Law*) is that
Prejudicial **ACTION** } which grows from
some doubt in the principal; as suppose a man sues a younger brother for land, descended from his father, and objection is made that he is a bastard, the *bastardy* must be first try'd, and thence the action is call'd *Prejudicial*.

ACTION upon the case (in *Law*) a writ brought for an offence done without force against any man; as for defamation, non-performance of promise, or some other misdemeanor.

ACTION upon the case for words, is brought where a person is injured or defamed, or for words spoken which affect a person's life, office or trade, or to his loss of preferment in marriage, service, or which occasion any particular damage.

ACTION upon the statute (*Law term*) an action brought upon the breach of a statute, as where perjury is committed to the prejudice of another.

ACTION

ACTION (in *Poetry*) is an event, either real or imaginary, which makes the subject of a dramatick or epick poem.

ACTION (in an *Epick Poem*) is reckoned the second part; and this action, which is represented by the recital, must be *universal, imitated, feigned*, and the *allegory of a moral truth*.

Necessary moral **ACTIONS** (in *Ethicks*) are when the person, to whom the law or command is given, is bound absolutely to perform it by virtue of the law of the superior.

ACTIONS *moral-good* (in *Ethicks*) are such as are agreeable to the law.

ACTIONS *moral-evil* (in *Ethicks*) are such as are disagreeable to the law.

AC'TIONARY } the proprietor of an ac-
AC'TIONIST } tion or actions, or shares of a company's stock.

AC'TIVENESS (*activitas*, L.) nimbleness, readiness, or propensity to act.

Sphere of **ACTIV'ITY** of a *Body*, is that space which surrounds it, so far as the virtue or efficacy of it extends and produces any sensible effect.

AC'TUAL *Fire* (with *Surgeons*) that which burns at first touch, as fire itself, or searing irons.

To **ACUATE** (*acuatum*, L.) to sharpen.

ACUTE *accent*, see *accent*.

ACUTE *angle* (in *Geometry*) any angle less than a right angle; or containing less than 90 degrees.

ACUTE *angled triangle* (in *Trigonometry*) a triangle which has all its angles acute, as;

ACYROLOGI'A (*'Ακυρολογία*, Gr.) an improper way of speaking; a bull.

ADDER's-Graft, an herb.

ADDER's-Wort, an herb.

ADDITIONS of *Estate or Quality* (in a *Law Sense*) are yeoman, gentleman, esquire, &c.

ADDITIONS (of *Degree*) the same as names of dignity, as duke, earl, &c.

ADDITIONS (of *Place*) as such a person of London, Bristol, &c.

To **ADDRESS** (*addresser*, F. From *deregar*, Span. From *dirigo*, *directum*, L.)

1. To prepare one's self to enter upon any action; as, *he addressed himself to the work*.

2. To get ready; to put in a state for immediate use. 3. To apply to another by words;

with various forms of construction. 4. Sometimes without a proposition. 5. Sometimes with *to*. 6. Sometimes with the reciprocal pronoun; as, *he addressed himself to the General*.

7. Sometimes with the accusative of the matter of the *address*, which may be the nominative to the passive. 8. To *address*, is to apply to the king in form.

ADDRESS (*adresse*, F.) Verbal application to any one, by way of persuasion, petition. 2. Courtship. 3. Manner of *addressing* another; as we say, *a man of an happy, or a*

pleasing address; a man of an awkward *address*; 4. Skill, dexterity. 5. Manner of directing a letter; a sense chiefly me: cantile.

ADDRESSER, (from *address*) the person that *addresses*, or petitions.

ADDU'CENT (*adducens*, L.) drawing or leading to.

ADDUCENT *Eufcles*, see *Adductores*.

ADEPHAGI'A (*'Αδισφαγία*, Gr.) an eating to fill, greediness.

A'DEPS (with *Anatomists*) a smaller part of the body, differing from *pinguedo*, in that it is a substance thicker, and more earthy. It flows from the blood through peculiar vessels into bags or bladders, which receive it.

ADE'QUATE (*adequatus*, L.) something equal to or co-extended with another, and filling the whole measure and capacity of it.

To be **ADE'QUATE**, is to be every way equal, as, to capacity, extent of power, and all other properties; neither falling short of it, nor exceeding it in any part.

ADE'QUATENESS (of *adequatus*, L.) equality, &c.

ADHE'SION } (in *Natural Philosophy*)

ADHE'RENCE } signifies the state of two bodies, which are joined or fastened to each other, either by the mutual interposition of their own parts, or the compression of external bodies.

ADIAPHO'RA (*'Αδιόφορα*, Gr.) things indifferent, neither commanded nor forbidden, which, while they are such, persons are at liberty to do, or not to do.

ADIAPHO'RIST (of *α* and *διαφορία*, Gr.) a moderate or indifferent person.

ADIAPHO'RY (*'Αδιαφορία*, Gr.) a sort of easiness or cool inclination, as to the choice of one thing before another; cool affection or behaviour towards another person.

ADJOU'RNMMENT in *Eyre* (*Law Term*) an appointment of a day, when the justices in *Eyre* meet to sit again.

ADI'PSA (*'Αδιψα*, Gr.) medicines or juleps to quench thirst.

To **ADJUDGE** (*adjuduo*, L.) 1. To give the thing controverted to one of the parties by a judicial sentence; with the particle *to* before the person. 2. To sentence, or to condemn to a punishment, with *to* before the thing. 3. Simply to judge; to decree; to determine.

ADJUDICATION (*adjudicatio*, L.) the act of judging, or of granting something to a litigant, by a judicial sentence.

To **ADJUDICATE** (*adjudico*, L.)

To **ADJUDGE**; to give something controverted to one of the litigants, by a sentence or decision.

ADJU'NCT (*adjunctus*, L.) joined to.

ADJUNCT' (in *Civil Concerns*) a colleague, or fellow officer, associated) to another, to assist him in his office, or to oversee him.

ADJUNCT (with *Philosophers*) whatever does not naturally and essentially belong to a being, but is adjoined or added to it over and above.

ADJUNCTION, a coupling or joining to, L.
To **ADJUST** (*adjuster*, F.) 1. To regulate; to put in order; to settle in the right form. 2. To reduce to the true state or standard; to make accurate. 3. To make conformable. It requires the particle *to*, before the thing to which the conformity is made.

ADJUSTMENT (*adjustment*, F.) 1. Regulation; the act of putting in method; settlement. 2. The state of being put in method; or regulated.

ADJUTANT, a petty officer, whose duty is to assist the major, by distributing the pay, and overseeing the punishment of the common men.

ADJUTOR, a helper or assister, L.

ADJUTORIUM (in the *Medicinal Art*) a means of cure, subservient to others of more importance.

ADJUTORY (*adjutorious*, L.) aiding, assisting, helping.

ADJUTRIX, a she-helper, L.

To **ADMINISTER** (*administro*, L.) 1. To give; to afford; to supply. 2. To act as the minister or agent in any employment or office; generally, but not always, with some hint of subordination, to *administer* the government. 3. To *administer* justice. 4. To *administer* the sacrament. 5. To *administer* an oath. 6. To *administer* physick. 7. To *administer to*; to contribute; to bring supplies. 8. To perform the office of an administrator, in *Law*. See administrator.

To **ADMINISTRATE**, (*administro*, L.) to exhibit; to give as physick.

ADMINISTRATION (*administratio*, L.) 1. The act of administering, or conduct in gaining employment; as, the conducting public affairs; dispensing the laws. 2. The active, or executive part of government. 3. Those to whom the care of public affairs is committed. 4. Distribution; exhibition; dispensation.

ADMINISTRATIVE (from *administrate*) that which administers; that by which any one administers.

ADMINISTRATOR (*administrator*, L.) 1. It is properly taken for him that has the goods of a man dying intestate, committed to his charge by the ordinary; and is accountable for the same, whenever it shall please the ordinary to call upon him thereunto. 2. He that officiates in divine rites. 3. He that conducts the government.

ADMINISTRATRIX (L.) she who administers in consequence of a will.

ADMINISTRATORSHIP, the office of administrator.

Rear ADMIRAL, the admiral of the third squadron in a royal fleet, who carries his flag with the arms of his country in the mizzen top of his ship.

Vice ADMIRAL, another of the three principal officers of a royal navy, that commands the second squadron, and carries his

flag in his ship's fore-top.

ADMIRALTY Court, the chief court at London of the lord high-admiral, erected for deciding maritime controversies, trial of malefactors for crimes committed on the high-sea, &c.

ADMIRALTY Court, a tribunal in which causes relating to maritime affairs are try'd.

All the processes and proceedings in this court run in the name of the lord high-admiral, and not that of the king.

The lord high-admiral has in the court a deputy, who is stiled *Judge of the admiralty*, and is usually some eminent doctor of the civil law; the proceedings in matters relating to property in this court, are determined by the civil law, the sea being accounted out of the verge or limits of the common law.

The proceedings to action are by way of libel, and the plaintiff gives security that he will prosecute the suit, and pay whatever shall be awarded against him, if he fails; and on the contrary, the defendant secures the plaintiff at the discretion of the judge, that he will make his appearance in the court, stand to every thing his proctor shall do in his name, and satisfy any judgment that shall be given against him.

They make use also of the laws of *Rhodes* and *Oleron* in this court. And the former decrees and customs of the *English* court of admiralty have the force of precedents for deciding controversies.

In criminal causes, such as piracies, the proceedings were anciently by accusation and information; but this being found inconvenient, two statutes were made in the reign of king *Henry VIII.* that such should be tried by witnesses, and a jury, authoriz'd by special commission of the king to the lord admiral of *England*, at which some of the judges in *Westminster-hall* are also in commission.

There are distinct boundaries and precincts of power to the common laws of *England*, and the admiralty; for in the sea, as far as low-water-mark reaches, the place is reckoned to be in, and the causes in the national county. And such cases as happen to be thence arising, are determinable by the common laws; but when the sea is full, the admiral has jurisdiction there also, as long as the tide lasts, over matters done between the low-water-mark, and land.

To **ADMIRE** (*admiro*, L. *admirer*, F.) 1. To regard with wonder; generally in a good sense. 2. It is sometimes used in more familiar speech for, *to regard with love*. 3. It is used, but rarely, in an ill sense.

To **ADMIRE**. To wonder: sometimes with the particle *at*.

An **ADMIRER** (from *admiro*.) 1. The person that wonders, or regards with admiration. 2. In common speech, a lover.

ADMIRINGLY (from *admiro*.) with admiration; in the manner of an admirer.

ADMISSIBLE

ADMISSIBLE (*admitto, admissum, L.*) that which may be admitted.

ADMISSION (*admissio, L.*) 1. The act or practice of admitting. 2. The state of being admitted. 3. Admittance; the power of entering, or being admitted. 4. In the Ecclesiastical law. It is, when the patron presents a clerk to a church that is vacant, and the bishop, upon examination, admits and allows of such clerk to be fitly qualified, by saying, *admitto te habilem, &c.* 5. The allowance of an argument; the grant of a position not fully proved.

To **ADMIT** (*admitto, L.*) 1. To suffer to enter; to grant entrance. 2. To suffer to enter upon an office; in which sense, the phrase of admission into a college, &c. is used. 3. To allow an argument, or position. 4. To allow or grant in general; sometimes with the particle *of*.

ADMITTABLE (from *admit*) the person or thing which may be admitted.

ADMITTANCE (from *admit*) 1. The act of admitting; allowance or permission to enter. 2. The power or right of entering. 3. Concession of a position.

ADMIXTURE (of *admixtus, L.*) a mixture or mixing with or to.

ADNASCENTIA (with the *Anatomists*) branches that sprout out of the main stock, as the veins and arteries.

ADNASCENTIA (with *Botanists*) those excrescencies, which grow under the earth, as in the *Lily, Narcissus, Hyacinth, &c.* which afterwards become true roots.

ADORABLENESS (of *adorabilis, L.*) worthiness to be adored.

ADORNMENT, adorning, ornaments, beautifying.

ADOSCULATION (in *Botany*) a joining or insertion of one part of a plant into some cavity, as it were mouth to mouth.

ADROITNESS (of *Adroit, F.*) dexterousness, skillfulness, neatness, handiness, cleverness.

ADRY (a and *dry, 38e, Sax.*) thirsty.

ADVANCE Foss (*Fortification*) a ditch of water round the esplanade or glacis of a place, to prevent it being surprized by the besiegers.

ADVANTAGEOUSNESS (of *avantageux, F.*) profitableness.

ADVENTITIOUS (in the *Civil Law*) is applied to such goods as fall to a person either by mere fortune, or the liberality of a stranger, or by collateral succession, in opposition to *Profectitious*, i. e. such goods as descend in a direct line, from father to son.

ADVENTITIOUS Glandules (*Anatomy*) those kernels which are sometimes under the arm-holes, and in the neck; as in the *King's-Evil, &c.*

ADVENTURESOM, bold, daring, hazardous.

ADVENTURESOMNESS (of *aventureux, F.*) venturesomeness.

ADVISABLENESS (of *advisable, F. and nefs, Eng.* termination) fitness to be advised; done, &c. expediency.

ADVISEDNESS (of *adviser, F.*) consideration.

ADVISEMENT, consultation.

ADULTNESS (of *adultus, L.*) the being grown to ripeness of years.

ADULTERANT (*adulterans, L.*) adulterating.

ADULTERATED (*adulteratus, L.*) corrupted, marred, spoiled, counterfeit, made of a baser alloy or mixture.

ADULTERATENESS, baseness or counterfeiteness.

ADULTERINE (in *Civil Law*) a child issued from an adulterous amour or commerce.

ADULTERY, is the act of incontinency or whoredom in married persons; but if one be married, and the other unmarried, it is fornication in the unmarried, and adultery in the married.

ADUMBRANT (*adumbrans, L.*) shadowing.

ADUMBRA'TION (in *Heraldry*) is when any figure in a coat armour is born so shadowed or obscured, that nothing is visible but the bare purple, or (as the painters call it) the out-line; when this happens, it is said to be *adumbrated*.

Lord ADVOCATE (in *Scotland*) an officer of state, appointed by the king to advise about the making and executing *Law*; to defend his right and interest in all publick assemblies, to prosecute capital crimes, &c.

College of } ADVOCATES { in Scot-
Faculty of } *land*) a college consisting of 180, appointed to plead in all actions before the lords of sessions.

ADVOCATESHIP (of *avocat, Fr. advocatus, L. and ship*) the office of an advocate.

To **ADVOW** } (in a *Law Sense*) thus he
To **AVOW** } is said to *avow*, who having taken a distress for rent, &c. justifies or maintains the act, after the party distrained has sued a replevin to have his goods again.

ADUST (in a *Medicinal Sense*) the blood, when by reason of its excessive heat, the thinner parts of it steam thro' in vapours, the thicker remaining black, and full of dregs, as if parch'd or burnt; when so, it is said to be *adust*.

ÆA'CEA, solemn feasts and combats celebrated in *Ægina*, in honour of *Æacus*.

ÆEL } in compound names, is a *Saxon* par-
AL } ticle, and signifies all, or altogether, as *αὐτὸς* does in *Greek*. *Ælpin*, signifies altogether conqueror; *Ælbej, &c.* all illustrious; *Aldred*, altogether reverend; *Alfred*, altogether peaceful.

ÆEL } a *Saxon* particle, according to the
ÆLF } different dialects, is pronounced *Ulf, Wulf, Hulf, Hlf* or *Helf*, and signifies the same that we pronounce *Help*; so *Alwin*

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is victorious help: *Aethwold*, an auxiliary governor; *Aelfgiva*, a giver of aid or assistance.

ÆLLO (ἄλλο, Gr. a whirlwind or storm) one of the harpies or monstrous birds, mentioned by the poets. L.

ÆINGMATICAL (ἁινγματικὸς, Gr.) pertaining to riddles, &c.

ÆOLII SCLOPE, a wind-musket, which will shoot bullets with wind and air, as forcibly as with powder.

ÆON (ἄϊον, Gr. age) the duration of a thing.

ÆQUILIBRIUM (in *Mechanicks*) is when equal weights at equal distances, or unequal weights at unequal distances, mutually proportionable to the center, cause the arms of any balance to hang even, so that they do not outweigh one another; even weight and poize.

ÆQUIPON'DERANT (æquiponderans, L.) weighing equally; being of an equal weight.

ÆRA is said originally to have signified a number stamped on money, to denote the current value of it; and if so, it may come from *Æs*, brass, from which plural *Æra*, came the feminine singular, *Æra*; and that because they put the word *Æra* to each particular of an account, as we now do *Item*, or else; because the *Romans* anciently marked down the number of years in tables with little brass nails; and so in reference to the last mentioned custom, the word *Æra* came to signify the same with *Epocha*, viz. a certain time or date from whence to begin the new year; or some particular way of reckoning time and years.

And in this sense the word is thought to be composed of these initial letters A. E. R. A. for *Annus erat regni Augusti*, the *Spaniards* having began their *Æra* from his reign. There are many *Æra*'s used by chronologers, the most eminent of which are,

The *Æra* of the creation of the world, which began, according to the *Julian* account, on the twenty-fourth day of the month of *October*, which some place 3951 years before the birth of Christ; others reckon 3983, and *Keplar* 3993.

The *Christian Æra*, from the birth of Christ, begins *December 25*.

The *Roman Æra*, from the building of the city of *Rome*, begins *April 21*, and is 752 years before Christ's time.

The *Turkish Æra* or *Hegira*, which they account from *Mahomet's* flight, begins the 16th of *July*, A. D. 622.

The *Æra* of the *Olympiads* begins from the new moon in the summer solstice 770 years before the birth of Christ. This *Æra* and that of *Ipbitus* is chiefly used by *Greek* historians.

ÆRIAL Perspective, is that which represents bodies weakened and diminished in proportion to their distance from the eye.

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AERIZU'SA (Ἀεροζουσα, Gr.) a jasper stone, resembling the air or sky in colour.

ÆSTIVAL, belonging to summer-time.

ÆSTIVATION, a dwelling or residence in a place for the summer-time.

Æ'TAS, age; hence *anno ætatis suæ*, under the effigies of persons, signifies in the year of their age, L.

Æ'THEL (Æðel, Sax.) noble or famous, as *Æthelred's* famous counsel, &c.

Æ'THER (ἄϊθρ, of ἄϊθρ, I run always, or of ἄϊθρ, shining bright, or of ἄϊθρ, always warming, Gr. or of ἄϊθρ, Heb. illustrious) is most commonly used to signify a very fine, thin, diaphanous fluid, which, as some suppose, surrounds the earth, up to as far as the interstellar world, and which easily penetrates and runs through all things, and permits all things to run as easily through it.

Dr. *Hook* calls that medium or fluid body, in which all other bodies do, as it were, swim and move, *Æther*. But this some disapprove of, as favouring too much the *Cartesian* Doctrine of an absolute *Plenum*, which has been proved an impossibility, by many infallible reasons and experiments. Therefore as we call the *Medium*, in which we breathe and live, the *Air*, by which we mean an elastic, fluid body, which either has very large interstices devoid of all matter, or else is in part fill'd with a fluid, very easily moving out of them by compression, and returning as readily into them again, when that compression is taken off; so we also do agree to call that finer fluid *Æther* (if it be a body) which is extended round our air and atmosphere, above it and beyond it, up to the planets, or to an indefinite distance, tho' we scarce well understand what we mean by the word *Æther*.

ÆTHEREAL World, all that space above the upper element, viz. Fire, which the ancients imagined to be perfectly homogeneous, incorruptible, unchangeable, &c.

ÆTHEREAL Oil (*Chymistry*) a fine subtle oil, approaching nearly to the nature of a spirit.

ÆVITER'NI (among the *Romans*) certain deities, so called because they remained to perpetuity, to whom they always offered red oxen in sacrifice.

AFFABLENESS (*affabilitas*, L.) easiness to be spoken to, or of address, gentleness, courteous or kind behaviour.

AFFECT (from the verb, *affect*) 1. Attention; passion; sensation. 2. Quality; circumstance.

To **AFFECT** (*affectus*, F. *afficio*, *affectum*, L.) 1. To act upon; to produce effects in any other thing. 2. To move the passions. 3. To aim at; to endeavour after: spoken of persons. 4. To tend to; to endeavour after: spoken of things. 5. To be fond of; to be pleased with; to love; to regard with fondness. 6. To make a shew of something; to study the appearance of any thing; with some degree

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gree of hypocrisy. 7. To imitate in an unnatural and constrained manner. 8. To convict of some crime; to attain with guilt: a phrase merely juridical.

AFFECTATION (*affectatio*, L.) the act of making an artificial appearance.

AFFECTED *Participial* (from *affect*) 1. Moved; touched with affection; internally disposed or inclined. 2. Studied with over-much care, or with hypocritical appearance. 3. In a personal sense, full of affectation; as, *an affected lady*.

AFFECTEDLY (from *affected*) in an affected manner; hypocritically; with more appearance than reality.

AFFECTEDNESS (from *affected*) the quality of being *affected*; or making false appearances.

AFFECTION (from *affection*, F. *Affectio*, Lat.) 1. The state of being *affected* by any cause, or agent. 2. Passion of any kind. 3. Love; kindness; good-will to some person; often with *to*, or *towards*, before the person; 4. Good-will to any object, zeal; passionate regard. 5. State of the mind in general. 6. Quality; property. 7. State of the body as acted upon by any cause. 8. Lively representation in painting.

AFFECTIONATE (*affectionné*, F. from *affection*) 1. Full of *affection*; strongly moved; warm; zealous. 2. Strongly inclined *to*; disposed *to*; with the particle *to*. 3. Fond; tender. 4. Benevolent; tender.

AFFECTIONATELY (from *affectionate*) in an *affectionate* manner, fondly; tenderly; benevolently.

AFFECTIONATENESS (from *affectionate*) the quality, or state of being *affectionate*; fondness; tenderness; good-will; benevolence.

AFFECTIONED (from *affection*) 1. Affected; conceited; the sense is now obsolete. 2. Inclined; mutually disposed.

AFFECTIOUSLY (from *affect*) in an affecting manner.

AFFECTIVE (from *affect*) that which *affects*; that which strongly touches: it is generally used for painful.

AFFECTUOSITY (from *affectuous*) passionateness.

AFFECTUOUS (from *affect*) full of passion; as, an *affectuous* speech, a word little used.

AFFECT'ION (with *Naturalists*) a quality or property of some natural being.

AFFECTION (in a *Legal Sense*) signifies a making over, pawning or mortgaging a thing, to assure the payment of a sum of money, or the discharge of some other duty or service.

AFFECTIONS (with *Humanists*) are distinguished into,

Primary **AFFECTIONS** of *Being* (in *Metaphysics*) are *Unity*, *Truth* and *Goodness*.

United **AFFECTIONS** of *Being* (in *Metaphysics*) are such as are predicated of *Being*, singly and solely, and are convertible with it,

without any conjunction; as every *Being* is good, and all good is a *Being*.

Disjoined **AFFECTIONS** of *Being* (in *Metaphysics*) are predicated of it with a disjunctive term, and by taking in both parts of the sentence are convertible with it, as *Being* is either necessary or contingent, and whatsoever is either necessary or contingent is a *Being*.

AFFECTIONS of *Body* (with *Naturalists*) certain modifications of a body, occasioned or introduced by motion, by means of which the body comes to be so and so disposed.

AFFECTIONS of the *Mind*, are what are commonly called passions.

AFFI'ANCE (with *Divines*) signifies an acquiescence of the mind, by which it is supported against all unnecessary doubts and fears, upon account of the divine all-sufficiency in general; but with a more special eye to knowledge, wisdom and providence.

AFFIDA'TION, a mutual fidelity between one person and another, L.

AFFIDA'VIT (*i. e.* he has plighted his faith or sworn) a deposition, or the witnessing a thing upon oath.

To make **AFFIDA'VIT** (*Law Term*) to swear to the truth of a thing before a magistrate.

AFFIRMA'TION (in respect to the people called *Quakers*) signifies a solemn declaration in a judicial way, which by act of parliament is indulged them instead of taking an oath, as other persons do, and is in all matters of *meum* and *tuum* or right, obligatory and valid, but in criminal causes of no force.

AFFIR'MATIVE *Heretick* (in the *Papish Law*) one who owns the errors he is charged withal, and maintains the same in his examination with firmness and resolution.

AFFIX'ION, a fixing or fastening to.

AFFLA'TION, a blowing or breathing upon. L.

AFFLA'TUS, a blast, or inspiration, a blowing or breathing upon. L.

AFFLICT'EDNESS (of *afflictus*, Lat. and *ness*) affliction.

AFFLUENCY (*affluencia*, L.) abundance, great store, plenty, wealth.

AFFLUENT (*affluens*, L.) abounding, flowing to, increasing.

AFFLUENTNESS (*affluentia*, L.) great plenty.

To **AFFORD** (*affourrer*, *affourrager*, F.)

1. To yield or produce; as, *the soil affords grain*; *the trees afford fruits*, this seems to be the primitive signification. 2. To grant, or confer any thing, generally in a good sense, and sometimes in a bad, not properly. 3. To be able to sell; it is used always with reference to some certain price; as, *I can afford this for less than the other*. 4. To be able to bear expences; as, *traders can afford more finery in peace than war*.

To **AFFRIGHT**, to affect with fear; to terrify; it generally implies a sudden impression

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pression of fear. 2. It is used in the passive, sometimes with *at*, before the thing feared. 3. Sometimes with the particle *with*, before the thing feared.

AFFRIGHT (from the *verb*) 1. Terror; fear; this word is chiefly poetical. 2. The cause of fear; terrible object.

AFFRIGHTFUL (from *affright*) full of *affright*, or terror; terrible.

AFFRIGHTMENT (from *affright*) 1. The impression of fear; terror. 2. The state of fearfulness.

AFFRAY (probably of *affrayer*, F.) a fight between two or more parties.

AFFRAY } (in *Common Law*)

AFFRAIMENT } is an affrightment put upon one or more persons; which may be done by an open shew of violence only, without either a blow given, or a word spoken; as if a man should appear in armour, or with weapons not usually worn, it may strike a fear into such as are unarmed, and therefore is a common wrong, and is enquirable in a *Court-Lect*; but differs from an assault, because that is a particular injury.

AFFREIGHTMENT (of *fretement*, hiring or freighting, F.) the same as *af-fretamentum*.

AFRESH (of *frais*, F.) freshly, anew, newly, over again.

AFFRONITRE (*affranitum*, L. of *Ἀφρός* froth, and *νίτρον*, Gr. nitre) the spume or froth of nitre.

An **AFFRONT**, an injury done either by words, bad usage, or blows, F.

AFFRONT'E (in *Heraldry*) facing, or fronting one another.

AFFRONT'IVENESS, abusiveness, offensiveness.

APFULSION, a shining upon.

AFTER-Birth } a skin or membrane in
AFTER-Burden } which the *Fætus* or child is wrapped in the *Matrix*, and comes away after the birth of the child.

AFTER-Pains, pains felt in the loins, groin, &c. after the birth is brought away.

AGALA'XY (*agalaxia*, L. of *Ἀγαλαξία*, Gr.) want of milk to give suck with.

AGAMIST (*agamus*, L. of *ἄγαμος*, Gr.) an unmarried person; a batchelor or widower.

AGAPE' (*Ἀγάπη*, Gr.) charity, kindness, love; alms-giving.

AGAPET' (of *Ἀγάπη*, Gr.) and *peto*, L. to hunt after) a whore-matter; one who hunts after Women.

AGE (probably of *αἰα*, *Sax.* i. e. always) the whole continuance of a man's life; also the space of an hundred years compleat, also a certain state or proportion of the life of man, which is divided into four different ages, as *Infancy*, *Youth*, *Manhood*, *Old Age*, F.

Infancy or *Childhood*, extends from the birth to the fourteenth year.

Youth, or the age of puberty commences at fourteen, and ends at about twenty-five.

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Manhood, terminates at fifty.

Old Age, commences from fifty, and extends till the time of death.

Old AGE (*Hieroglyphically*) was represented by a raven, because that bird lives a great while, and therefore to represent a man dead in a very old age, the *Egyptians* painted a dead raven.

A'GENCY (*agence*, F.) acting, management.

AGENHINE (or third Night, *agenhine*, *Sax.*) a person that comes to an house as a guest, and lies there the third night, after which time he is looked upon as one of the family; and if he breaks the king's peace, his host was to be answerable for him. See *Hogenbine*.

A'GENT, a factor, or person who does business for another.

AGENT (in *Polity*) a resident or under ambassador, that takes care of the affairs of his king or prince in a foreign court.

AGENT (with *Philosophers*) is that by which any thing is effected.

AGENT (in *Theology*.) It is strenuously disputed among divines, whether man is an *agent* or *patient*, i. e. whether it is purely in his power to do or refuse any particular act, and thereby render himself accountable or not at the day of judgment, for what he has acted or done in this life.

A'GENT (in *Physicks*) that by which a thing is done or effected, or which has a power by which it acts on another; or induces some change in another by its action.

Natural } **AGENTS** (with *Scholasticks*) are
Physical } such as are immediately determined by the author of nature to produce certain effects; but not the contrary thereto, as fire, which only heats, but does not cool.

Free } **AGENTS** (with *Scholasticks*)
Voluntary } are such as may equally do any thing, or the contrary or opposite of it; as acting not from any predetermination, but from choice; such the mind is supposed to be, which may either *will* or *nil* the same thing.

Univocal AGENTS (with *Naturalists*) are such *agents* as produce effects of the same kind and denomination with them.

Equivocal AGENTS (with *Naturalists*) are such *agents* whose effects are of a different kind from themselves.

AGGLOMERATION, a winding into a bottom. L.

AGGLUTINANTS (in *Medicine*) strengthening remedies, whose office and effect is to adhere to the solid parts of the body, and by that to recruit and supply the place of what is worn off and wasted by the animal actions.

AGGLUTINATION, a glueing together. L.

AGGRANDISEMENT (*aggrandissement*, F.) a making great; but more especially in worldly

worldly condition or estate, a making honourable.

AG'GREGATE (*aggregatum*, L.) the whole mass arising from the joining or collecting several things together.

AGGREGATED Flower (with Botanists) a flower which consists of many little flowers, meeting together, to make one whole one, each of which has its *Stylus*, *Stamina*, and sticking seed, and contained in one and the same Calix.

AGGREGA'TION (in *Physicks*) a species of union, by which several things which have no natural dependence or connection one with another, are collected together, so as in some sense to constitute one.

AGGRIE'VANCE (probably of *ad* and *grief*, F.) affliction, great trouble, wrong, injury.

A'GILENESS (*agilitas*, L.) nimbleness, activity.

AGIO (in *Holland*) a term used in merchandise, which signifies the difference in *Holland* or *Venice* of the value of current money and bank notes, which in *Holland* is often three or four *per Cent.* in favour of the note.

AGNA'TION (*Civil Law*) that line of consanguinity or kindred by blood, which is between such males as are descended from the same father.

AGNOMINA'TION, a nick-name, L.

To **AGREE** (*agere*, F. from *gré*, liking, or good-will; *gratia*, and *gratus*, L.) 1. To be in concord; to live without contention; not to differ. 2. To grant; to yield to; to admit; with the particles *to* or *upon*. 3. To settle terms by stipulation; to accord. 4. To settle a price between buyer and seller. 5. To be of the same mind, or opinion. 6. To settle some point among many. 7. To be consistent; not to contradict. 8. To suit with; to be accommodated to. 9. To cause no disturbance in the body.

To **AGREE**, 1. To put an end to a variance. 2. To make friends; to reconcile.

AGREEABLE (*agreeable*, F.) 1. Suitable to; consistent with. It has the particle *to* or *with*. 2. Pleasing; that is, suitable to the inclination, faculties, or temper. It is used in this sense, both of persons and things. 3. It has also the particle *to*.

AGREEABLENESS (from *agreeable*) 1. Consistency with; suitableness to; with the particle *to*. 2. The quality of pleasing. It is used in an inferior sense; to mark the production of Satisfaction, calm and lasting, but below rapture or admiration. 3. Resemblance; likeness; sometimes with the particle *between*.

AGREEABLY (from *agreeable*) 1. Consistently with; in a manner suitable to. 2. pleasingly.

AGREED (from *agree*) settled by consent.

AGREEINGNESS (from *agree*) Consistence; suitableness.

AGREEMENT (*agreement*, F. in *Law Lat.* *Agreementum*. Which Coke would willingly derive from *aggregatio mentium*.) 1. Concord. 2. Resemblance of one thing to another. 3. Compact; bargain; conclusion of controversy; stipulation.

AGROUND (*a-ground*, Sax.) upon the ground; also nonplus'd, obstructed.

AGRYPNOCO'MA (of *ἀγρυπνία*, watching, and *κόμα*, a deep sleep, Gr.) a waking drowsiness, a disease wherein the patients are constantly inclined to sleep, but scarce can sleep, being affected with a great drowsiness in the head, a stupidity in all the senses and faculties, and many times a *Delirium* too. It is the same as *Coma Vigil*. L.

AGUE-TREE, *Sassafras*.

A'GUISHNESS (cf *aigu*, F. sharp) the quality of an ague, coldness, shiveringness.

To **AID** (*aider*, F. *Adjutare*, L.) to help; to support; to succour.

AID (from *to aid*) 1. Help, support. 2. The person that gives help or support; a helper. 3. In *Law*, a subsidy. *Aid* is also particularly used in matter of pleading, for a Petition made in court, for the calling in of help from another, that hath an interest in the cause in question; and is likewise both to give strength to the party that prays in *aid* of him, and also to avoid a prejudice accruing towards his own right, except it be prevented: as, when a tenant for term of life, courtesy, &c. being impleaded touching his estate, he may pray in *aid* of him in the Reversion; that is, entreat the court, that he may be called in by writ, to alledge what he thinks good for the maintenance both of his right and his own.

AID } a tax paid by the vassal to the
AYDE } chief lord, upon some necessary and urgent occasion, either ascertain'd by custom, or specified at the grant of lands.

AID of the king (*Law term*) is where the king's tenant prays aid of the king on account of rent demanded of him by others.

AIDS DE CAMP (of the king) certain young gentlemen, whom the king appoints in the field to that office.

To **AIL** (*oglan*, Sax. to be troublesome) 1. To pain; to trouble; to give pain. 2. It is used in a sense less determinate, for *to affect* in any manner; as, *somerbing ails me that I cannot set still; what ails the man that he laughs without reason?* 3. To feel pain; to be incommoded. 4. It is remarkable, that this word is never used, but with some indefinite term, or the word *nothing*, as, *what ails him? what does he ail? he ails somerbing; he ails nothing, somerbing ails him; nothing ails him.* Thus we never say a fever ails him; or, he ails a fever; or use definite terms with this verb.

AIL (from the verb) a disease.

AILMENT (from *ail*) pain; disease.

AILING (from *to ail*) sickly; full of complaints. To

To AIM (it is derived by Skinner from *esmer*, to point at; a word which I have not found.) 1. To endeavour to strike with a missile weapon; to direct towards; with the particle *at*. 2. To point the view, or direct the steps towards any thing; to tend towards; to endeavour to reach or obtain; with *to* formerly, now only with *at*. 3. To direct the missile weapon; more particularly taken for the act of pointing the weapon by the eye, before its dismissal from the hand. 4. To guess.

AIM (from the *verb*.) 1. The direction of a missile weapon. 2. The point to which the thing thrown is directed. 3. In a figurative sense, a purpose; a scheme; an intention; a design. 4. The object of a design; the thing after which any one endeavours. 5. Conjecture; guess.

AIR (*aër*, L. *air*, Gr. of *αἴρ* *aër* *pneû*, because it is always flowing, or as others from *ἀνν*, to breathe, or as others say of *אֵר*, Heb. light) is generally understood to be that fluid in which we breathe, and the earth is enclosed, and as it were wrapped up.

All common air is impregnated with a certain *vivifying* spirit, which is absolutely necessary to the preservation and continuance of animal life.

This *vivifying* spirit is inflammable, or of a nature proper to be aliment or fuel to fire, and is capable of being adust or consumed thereby; for this spirit is actually destroy'd by being caused to pass through the fire and the air which has been so burnt (as has been proved by experiment) will deaden red hot coals and extinguish flame, and destroy life.

The particles of which air consist give way to every small impression, and move readily and freely among one another; and this is a proof that air is a fluid.

And as the pressure encreases so does its density, and as the pressure decreases it expands itself.

AIR is found to have these six properties following.

1. It is liquid, and cannot be congealed like water.
2. It is much lighter than water, but yet it is not without its gravity.
3. It is diaphanous, that is, it transmits the light.
4. It can easily be condens'd and rarefied.
5. It has an elastic force.
6. It is necessary for flame and respiration.

I. It is much more liquid than water is, and cannot be congealed, and that for the reasons following.

1. Because it seems to have pores much larger, full of finer matter, of a very quick motion, whereby particles of air are continually driven about, as it appears by this experiment, that if air be pent up in a vessel, it is easily condensed; whereas no person yet, by any invention, has been able to condense

water.

2. The particles of air are very fine and branched, so that they leave interstices between one another, and can never be formed into a compact body.

II. Water has been proved by experiment to be 840 times heavier than air, from whence it will follow, that a certain bulk of air contains in it 840 times less homogeneous matter than an equal bulk of water does; and this is the reason why *air* may be condensed, but not *water*.

III. The Air is *diaphanous*, because, having very wide pores, and separable parts, it admits the matter whereof light consists through right lines. And hence it is, that not only the sun and the planets shine or reflect their light upon us, but also the fixt stars are seen by us at immense Distance. But as deep water does not transmit all the rays which fall upon it, because the series of light is interrupted by the motion of the watry particles; so many of the rays, which fall upon this prodigious bulk of *air* over us, must needs be broken off and intercepted before they reach us; which probably may be the cause, that where the sky is clear, it is not quite transparent, but appears of a more blue and watery colour.

IV. AIR is condensed and rarefied, because it consisting of branchy particles, those particles are scattered by an extraordinary quick motion, which is called *Rarefaction*.

Again, they are easily thrust into a less compass, while their branches are driven together, and close one with another, and thereby crush out the liquid matter which lay between them; and this is called *Condensation*.

There are a multitude of experiments to prove this; as there are a sort of guns, into which such a quantity of air may be forced, as to shoot out a leaden bullet with great violence.

V. That the air has an elastic force, that is, that it has a power to return to the same state, and re-occupy the same space which it filled before, whenever the force that crusheth it into a narrower compass is removed, the before-mentioned experiment does demonstrate.

VI. That AIR is necessary for flame or respiration. Without air, flame and fire go out, and air seems to have a nitrous or sulphureous matter in it, that the air which lies upon so many plants, animals and minerals, upon which the heat of the sun continually operates and extracts a good part of them, must needs carry away with it innumerable particles of sulphur and volatile salts where-with things abound, as chymical experiments demonstrate.

Every time the air received into the lungs passes out of them, the vivifying spirit is either destroyed or left behind; and thence

A L

an animal will die as well for want of fresh air as by reason of the total want of air.

It is computed, that the quantity of vivifying spirit that is contained in a gallon of common air, will suffice one man for the space of a minute.

AIR'INESS (of air) briskness, liveliness.

High AIRS, are the motions of a horse that rises higher than *terra a tetra*, and works at *Curvets, Balotades, Croupades* and *Capriols*.

AIR (with *Physicians*) makes one of the six non-naturals.

Innate AIR (with *Anatomists*) is supposed to be a fine, aerial substance, inclosed in the labyrinth of the inward ear, and to minister to the due conveyance of the sounds in the sensory.

AIR (with *Musicians*) signifies the melody or the inflection of a musical composition.

AIR PUMP, a machine or instrument contrived to extract or draw the air out of proper vessels. See *Pump*.

AIRY Meteors (with *Astronomers*) such as are bred of flatulous and spirituous exhalations or vapours: as winds, &c.

AISLE (in *Heraldry*) signifies winged, or having wings, F.

AISTHERIUM (of *αἰσθημαί*, Gr. to perceive) the sensory of the brain.

To **A'KE** } of ace, pain or grief, or

To **ACH'E** } acian, Sax.) to be painful, to be pained.

To have an **AKING tooth** at one, to be angry at, to have a mind to rebuke or chastise one.

A'LA, the wing of a fowl.

ALA (in *Anatomy*) a term used for several parts of the body, which bear a resemblance to the figure of a wing, as the top of an auricle, &c.

ALABAS'TRA (with *Botanists*) the buds or green leaves of plants which inclose the bottom of flowers before they are spread.

ALAR M } (Metaphorically) any man-

ALA'RUM } ner of sudden noise, &c. causing fear, fright or trouble; also a chime set in a clock or watch.

ALATER'NUS (with *Botanists*) the most beautiful shrub for hedges, of a lovely green colour, and bearing sweet scented blossoms.

ALBER'GE (*Botany*) a small forward peach of a yellow colour.

ALBIFICA'TION, a making white, a whitening, L.

AL'BURN Colour, a brown. See *Auburn*.

ALBUR'NUM (with *Botanists*) is esteemed by some to be the fat of trees, that part of the trunk that is between the bark and timber, or the most tender wood, and is hardened after the space of some years.

ALCALIZA'TION } (with *Chymists*)

ALKALIZA'TION } the act of impregnating a liquor with an alkaline salt.

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ALCA'LIUS, of or pertaining to *Alkali*.

AL'CHYMY (of *al* an *Arabick* particle, and *χυμα* or *χυμη*, of *χύνω* to melt metals) that sublimer part of chymistry that teaches the transmutation of metals.

Munera, lætitiæque Dei.

ALCOLE'TA, the tartarous sediment of urine.

ALCO'RAD (with *Astrologers*) a contrariety of light in the planets. *Arab.*

AL'DER tree (*albon*, Sax. *alnus*, L.) a tree well known, delighting to grow in watery, boggy places.

ALE COST, an herb.

ALE-DRAPER, a victualler or ale-house keeper.

ALERT (*alerte*, F. probably from *alacris*; but probably from *à l'art*, according to art or rule) 1. In the military sense, on guard; watchful; vigilant; ready at a call. 2. In the common sense, brisk; pert; petulant; smart; implying some degree of censure and contempt.

ALERTNESS (from *alert*) the quality of being alert; sprightliness; pertness.

ALEXI'CACON (*Ἀλεξικακον*, of *ἄλεξω*, to expel or drive out, and *κακόν* evil) a medicine to expel any ill humours out of the body,

ALEXITE'RICUM (with *Physicians*) a preservative against poison or infection.

AL'GA saccharifera (with *Botanists*) sugar bearing sea-weed. By hanging in the air, this plant will afford repeated efflorescences of white sugar, as sweet as any prepared from sugar-canes. L.

AL'GAROT (*Chymistry*) a preparation of butter of antimony, washed in a large quantity of warm water till it turn to a white powder. It is otherwise called *Mercurius vitæ*.

ALGEBRA'ICAL Curve (in *Geometry*) is a curve of such a nature, that the abscisses of it will always bear the same proportion to their respective ordinates; thus if the product of any *Abscisse*, $AP \times$ multiplied into the same quantity, P will be always equal to the square of the correspondent ordinate, PM^2 yy , the equation expressing the nature of the curve will be $px = yy$, and the curve is the common parable.



AL'GIDNESS (*algiditas*, L.) coldness, chiliness.

AL'GOL (in *Astronomy*) a fixed star of the first magnitude in the constellation *Perseus*, in longitude 51 degrees 37 minutes, latitude 22 degrees 22 minutes, called also *Medusa's head*.

AL'GORISM (with *Mathematicians*) the practical operations in the several parts of specious *Arithmetick*; also the practice of common *Arithmetick*, by ten numerical figures.

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ALHA'NDAL

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ALHA'NDAL (in *Pharmacy*) the *Arabian* name of *Colocynthis*, as *Trochiscæ Albandali*, are Torchees composed of *Colocynthis*, *Bdellium* and *Gum Tragacanth*.

A'LIAS, a second or further writ issued from the courts at *Westminster*, after a *Capias* issued out without effect.

ALIBLE (*alibilis*, L.) Nutritive; nourishing; that which may be nourished.

ALIEN (*alienus*, L.) 1. Foreign, or not of the same family or land. 2. Estranged from; not allied to; adverse to; with the particle *from*, and sometimes *to*, but improperly.

A'LIEN (*alienus*, L.) 1. A foreigner; not a denizen; a man of another country or family; not allied; a stranger. 2. In Law, an *Alien* is one born in a strange country, and never enfranchised. A man born out of the land, so it be within the limits beyond the seas, or of *English* parents out of the king's obedience, so the parents, at the time of the birth, be of the king's obedience, is not *Alien*. If one born out of the king's allegiance, come and dwell in *England*, his children (if he beget any here) are not *Aliens*, but denizens.

To **ALIEN** (*alien-r*, Fr. *alieno*, L.) 1. To make any thing the property of another. 2. To estrange; to turn the mind or affection; to make adverse to; with *from*.

ALIENABLE (from to *alienate*) that of which the property may be transferred.

To **ALIENATE** (*alien-r*, Fr. *alieno*, L.) 1. To transfer the property of any thing to another. 2. To withdraw the heart or affections; with the particle *from*, where the first possessor is mentioned.

ALIENATE (*alienatus*, L.) withdrawn from; stranger to; with the particle *from*.

ALIENATION (*alienatio*, L.) 1. The act of transferring property. 2. The state of being alienated, as, the estate was wasted, during its *alienation*. 3. Change of affection. 4. Apply'd to the mind, it means disorder of the faculties.

ALIENATION, a making over, or giving the right and property of a thing to another: also the drawing away or estranging the affections of one person from another.

ALIENATION Office, an office to which all writs and covenants and entry, upon which fines are levied, and recoveries suffered, are carried, to have fines for alienation set and paid thereon.

ALIENILO'QUY (*alieniloquium*, L.) a talking wide from the purpose, or not to the matter in hand.

ALIF'EROUS (*alifer*, L.) bearing or having wings.

ALIG'EROUS (*aliger*, L.) bearing, carrying, or having wings.

To **ALIGHT'** (*alih-tan*, Sax.) to get off the back of an horse; also to settle upon, as a bird.

A L

A'LIMA (of a privative, and *λιμός*, Gr. hunger) medicines which either prevent or assuage hunger: L.

A'LIMENT (in a *Medicinal* sense) all that which may be dissolved by the ferment or natural heat of the stomach, and converted into the juice called *Chyle*, to repair the continual wasting of the parts of the body.

ALIMENTAL (*alimentalis*, L.) pertaining to nourishment.

ALIMEN'TARINESS (of *alimentarius*, L.) nourishing quality.

ALIMENTARY Duēt (*Anatomy*) that part of the body through which food passes, from its reception into the mouth, to its exit at the *anus*, including the *gula*, *stomach* and *intestines*. Dr. *Tyson*. Also it is sometimes us'd for the *Thoracick Duēt*.

A'LIP'EDE (*alipes*, L. of *ales*, a bird, and *pes* a foot) nimble, swift of foot.

ALIP'TERY (*alipterium*, L. of *ἀλιπτεριον*, Gr.) a place belonging to, or an apartment in baths, where persons were anointed.

AL'KALI (so called from the *Arabick* particle *al* and *Kali*) an herb called otherwise *Salt-wort* or *Glass-wort*, which is a kind of sea-blite, and one of the principal ingredients in making glass, and affords a great quantity of this kind of salt, and is either fixed or volatile.

AL'KALI Salts, are only acids concentrated in little molecules of earth, and united with certain particles of oil, by the means of fire.

Fixt ALKALIES (with *Chymists*) are made by burning the plant *Kail*, &c. and having made a lixivium, or lee of the ashes, filtering that lee, and evaporating the moisture of it by a gentle heat, so that the fixt salt may be left at the bottom of the vessel. This fixt salt being rendered very porous by the fire having pass'd so often through it in its calcination, and probably by fixing there some of its essential salt: and because that many of the fiery particles do also stick in those pores, when any acid liquor is mingled with it, causes a very great ebullition, or effervescence.

Volatile ALKALIES (*Chymistry*) are the volatile salts of vegetables, which are so called, because they will ferment with acids.

ALL, 1. Quite; completely. 2. Altogether; wholly; without any other consideration. 3. Only; without admission of any thing else. 4. Although. Thy sense is truly teutonick, but now obsolete. 5. It is sometimes a word of emphasis; nearly the same with *just*.

ALL (*æll*, *æall*, *æalle*, *alle*, Sax. *olls*, *Welsh*; *al Dutch*; *alle*, Germ. *alles*, Gr.) 1. The whole number, every one. 2. The whole quantity; every part. 3. The whole duration of time. 4. The whole extent of place.

ALL,

ALL, the whole; opposed to part, or nothing. 2. Every thing, as, *every thing is the better, the same, the fitter*.

ALL is much used in composition, but in most instances, it is merely arbitrary; as, *all-commanding*. Sometimes the words compounded with it, are fixed and classical; as, *All-mighty*. When it is connected with a participle, it seems to be a noun; as, *all-surrounding*; in other cases, an adverb; as, *all-accomplished*, or completely accomplished. Of these compounds, a small part of those which may be found is inserted.

To **ALLAY** (from *aloyer* F.) to mix one metal with another, in order to coinage; it is therefore derived by some from *à la loi*, according to law; the quantity of metals being mixed according to law; by others from *allier*, to unite; perhaps from *allocare*, to put together. 1. To mix one metal with another, to make it fitter for coinage; in this sense, most authors preserve the original French orthography, and write *alloy* (which signifies, 1. Baser metal mixed in coinage. 2. Abatement; diminution.) 2. To join any thing to another, so as to abate its predominant qualities. 3. To quiet, to pacify, to repress. The word, in this sense, I think not to be derived from the French *alloyer*, but to be the English word *lay*, with *a* before it, according to the old form.

ALLAY (from *alloy*, F.) 1. The metal of a baser kind mixed in coins, to harden them, that they may wear less. Gold is allayed with silver and copper, two carats to a pound Troy; silver with copper only, of which 18 pennyweights is mixed with a pound. Cowell thinks that the *alloy* is added, to countervail the charge of coining; which might have been done, only by making the coin less. 2. Any thing, which, being added, abates the predominant qualities of that with which it is mingled; in the same manner as the admixture of baser metals *allays* the qualities of the first mass. 3. *Allay* being taken from baser metals, commonly implies something worse than that with which it is mixed.

The joy has no *alloy* of jealousy, hope, and fear. *Roscom.*

ALLAYER (from *Allay*.) The person or thing that has the power or quality of *allaying*.

ALLAYMENT (from *allay*.) That which has the power of *allaying* or abating the force of another.

ALLEGORICALNESS (of *allegorique*, F. *allegoricus*, L. of *ἀλληγορικος*, Gr.) being allegorical.

ALLEGORY (*ἀλληγορία*, of *ἄλλος*, another, and *ἄγω*, I say, Gr.) a saying one thing, and meaning another. It is a continued metaphor, in which words there is something couched different from the literal sense, and the figurative manner of speech is carried on through the whole discourse; or

it may be defined to be a series or continuation of metaphors, as that allegory in *Horace*, *Lib. 1. Ode 14.*

O navis referent in mare te novi fluctus,
&c.

Where by the *ship* is meant the *commonwealth*; by the *waves*, the *civil war*; by the *port*, *peace and concord*; by the *oars*, *soldiers*; by the *mariners*, *magistrates*. &c.

ALLELU'JAH, the herb wood-sorrel, or French sorrel.

ALLER (with *antient writers*) a word used to express the *superlative degree*, as *aller good* the greatest good.

ALLER SANS JOUR (*Law phrase*) i. e. to go without a day) signifies to be finally dismissed the court, another day of appearance being appointed.

ALLIED (*allié*, F.) matched, united, also joined by league.

To **AL'LIGATE** (*alligatum*, L.) to bind to.

ALLIGATOR, a kind of a *West Indian* crocodile, an amphibious creature, living both on land and water; they grow as long as they live, and some are 18 feet in length, and proportionably large, they have a musky smell, so strong, that the air is scented for an hundred paces round them, and also the water they lie in.

AL'IOTH (*Navigation*) a star in the tail of *Ursa major*, of much use to navigators in finding out the latitude, the height of the pole, &c.

ALLO'DIUM (*Civil Law*) a freehold, every man's own land or estate that he possesses, merely in his own right, not yielding any services to another, and is opposed to *Feodum*.

ALLOW'ABLENESS (of *allowër*, F.) being allowable.

ALL-GOOD, the herb mercury, or *Good Henry*.

ALLSEED, a plant so called from its abounding with seed.

AL'LUM (*alumen*, L.) a mineral well known.

Saccharine **ALLUM**, a composition of allum, rose-water, and whites of eggs boiled to the consistence of a paste.

Plumose **ALLUM**, a sort of saline mineral stone, most commonly white, inclining to green, which rises in threads and fibres, resembling a feather.

ALLU'RINGNESS (of *ad* and *lure*) enticingness.

ALLU'SION, a speaking a thing with reference to another; and so *allusion* is made to a custom, history, &c. when any thing is spoken or written that has relation to it.

ALLUSION (in *Rhetorick*) a dalliance or playing with words alike in sound, but unlike in sense, by changing, adding or taking away a letter or two.

ALLU'SIVENESS (of *allusio*, L.) the having an allusion to.

ALLU'VION (in the *civil law*) an accretion or accretion along the sea shore, or the banks of large rivers, by tempests or inundations.

ALLU'VIOUS (*alluvius*, L.) overflowing.

AL'MA (of *almus*, of *alendo*, L. nourishing, &c.) nourishing, fostering, cherishing, as *alma mater Cantabrigia*, the fostering mother Cambridge.

ALMACAN'TORS (with *Astronomers*) circles of altitude parallel to the horizon, the common pole of which is in the *Zenith*. *Arab.*

ALMICAN'TERAHS } the same.
ALMICANTURAHs }

ALMACAN'TOR Staff (with *Mathematicians*) an instrument of box or pear wood, with an arch of 15 degrees, for taking observations of the sun at his rising or setting, to find the amplitude, and thereby the variation of the compass.

AL'MANACK, distribution or numbering. *Arab.*

ALMODA'RII (*law term*) lords of free manors, lords paramount.

ALMOIN. See *Frank Almoin*.

AL'MONARY } the office or lodgings of
AU'MRY } the almoner, also the place where alms are given.

AL'MOND (*amygdala*, L.) a sort of nut well known.

ALMOND Furnace (with *Refiners*) a furnace for separating all sorts of metals from cinders, pieces of melting pots, and other refuse things.

ALMONDS of the Throat, are the glandulous substance, placed on each side the *Uvula* at the root of the tongue, resembling two kernels; these receive the *Saliva* or spittle from the brain, and disperse it to the tongue, jaws, throat, and gullet, to moisten them, and make them slippery. These being inflamed and swelled by a cold, &c. straighten the passage of the throat, and render it painful and difficult to swallow even the spittle. This is called a *fore Throat*, and by some the *falling of the almonds of the ears*.

AL'MONER } an ecclesiastical officer of
ALM'NER } the king, &c. whose office is to take care of the distribution of the alms to the poor, to visit the sick, to receive all things given in alms; also forfeitures by misadventures, and the goods of self-murderers, &c.

ALMOST (*Al-mæxt*, Sax.) for the most or greatest part.

ALMS (*ἑλεμοσύνη*, Gr.) that which is freely given to the poor.

AL'OES (*ἄλως*, Gr.) the gum or juice of a tree growing especially in *Egypt*.

ALOGY (*ἄλογία*, Gr.) unreasonableness, especially in eating.

ALOPECIA (*ἀλωπεκία*, of *ἀλῶπηξ*, a fox, Gr. the fox-evil) a disease called the scurf, when the hairs fall from the head by the roots.

ALoud (of *aloud*, Sax.) loudly, with a strong and audible voice.

AL'PHABET (in *Polygraphy*) a duplicate of the key of a cypher, which is kept by each of the parties who correspond together.

ALPHE'TA (*Astronomy*) a star of the second magnitude; also called *Lucida Corona*.

ALTAR (*altare*, L.) the table in Christian churches where the communion is administered.

AL'TERABLENESS (of *alterare*, L.) liability to be altered.

AL'TERANT (*alterans*, L.) a property or power in certain medicines, by which they induce an alteration in the body, and dispose it for health and recovery, by correcting some indisposition without causing any sensible evacuation.

ALTERATION (with *Naturalists*) that motion whereby a natural body is changed or varied in some circumstances from what it really was before, though as to the nature and bulk, they appear to sense the same.

To **ALTERN'ATE** (*alternare*, L.) to do by course or turns, as an *alternate office*, i. e. an office which is discharged by turns.

ALTERNATE Angles (in *Geometry*) two equal angles made by a line cutting two parallels, and makes those parallel the one on one side, and the other on the other, as x and u , z and y are alternate angles.

ALTERNATE Proportion (with *Geometricians*) is when in any set of proportionals the antecedents are compared together, and the consequents together.

ALTERNATION (by some *Mathematicians*) is used for the different changes and alterations of order in any number of things, as the changes rung on bells, &c.

ALTERN'ATENESS } (*alternatio*,
ALTERN'ATIVENESS } L.) a succession by course.

ALTERN'ATIVELY (*alternativement*, F.) by turns.

ALTERN'ITY (*alternitas*, L.) interchangeableness.

ALTIL'OQUENCE, (of *altiloquens*, L.) talking loud or high.

ALTILO'QUIOUS (*altiloquus*, L.) talking aloud; also of high matters.

ALTIL'OQUY (*altiloquium*, L.) loud talk; also of high things.

ALTIM'ETRY (of *alta*, high things, and *metiri*, L. to measure) a part of Geometry, that teaches the method of taking and measuring heights, whether accessible or inaccessible.

ALTISONOUS (*altisonus*, L.) sounding high, loud, shrill, clear, &c.

AL-

ALTITUDE of the Pole (in *Astronomy* and *Geography*) is the height or number of degrees, that the pole in any latitude is rais'd or appears above the horizon.

ALTITUDE of a Triangle (in *Geometry*) is the length of a right line let fall perpendicular from any of the angles on the side opposite to that angle from whence it falls, and may be either within or without the triangle, as is marked by the prick'd lines in the figure annexed.



The ALTITUDE of a Rhombus (in *Geometry*) or of a *Rhomboides*, is a right line let fall perpendicular from any angle on the opposite side to that angle, and it may be either within or without the figure, as the prick'd lines in the figure annex'd.



ALTITUDE (with *Astronomers*) the height of the sun, moon, planets, or point of the heavens comprehended between the horizon and parallel circle of altitude, or between the star or assigned point in the heavens and the horizon.

ALTITUDE (in *Cosmography*) is the perpendicular height of a body or object; or its distance from the horizon upwards.

Meridian ALTITUDE of the Sun, an arch of the meridian, contained between the sun and the horizon, when the sun is in the meridian.

Apparent ALTITUDE of the Sun, &c. (in *Astronomy*) is what it appears to our observation.

Real } ALTITUDE { (in *Astronomy*) **True }** that from which the refraction has been subtracted.

ALTITUDE of the Equator (*Astronomy*) the complement of the altitude of the pole to a quadrant of a circle.

ALTITUDE (in *Opticks*) is the perpendicular space of place betwixt the base and the eye, or height of the visual point above the base.

ALTITUDE of a Figure (with *Geometricians*) the perpendicular distance between the vertex and the base.

ALTITUDE of Motion (*Mechanicks*) the measure of any motion counted according to the line of direction of the moving force.

ALU'MINATED (*aluminatus*, L.) done with alum.

AM (Eom, Sax.) as I am.

AMABILITY (*amabilitas*, L.) amiableness, loveliness.

AMARITUDE (*amaritudo*, L.) bitterness.

AMARULENCE (*amaritudo*, L.) bitterness.

AMASMENT (from *amass*) a heap; an accumulation; a collection.

To AMASS (from *amasser*, F.) 1. To collect together into one heap or mass. 2. In a figurative sense, to add one thing to ano-

ther, generally with some share of reprobach, either of eagerness, or indiscrimination.

To AMAZE (from *a* and *maze*, perplexity) 1. To confuse with terror. 2. To put into confusion with wonder. 3. To put into perplexity.

AMAZE (from the verb *amaze*) astonishment; confusion, either of fear or wonder.

AMAZEDLY (from *amazed*) confusedly; with amazement; with confusion.

AMAZEDNESS (from *amazed*) the state of being amazed; astonishment; wonder; confusion.

AMAZEMENT (from *amaze*) 1. Such a confused apprehension, as does not leave reason its full force; extreme fear; horror. 2. Extreme dejection. 3. Height of admiration. 4. Astonishment, wonder at an unexpected event.

AMAZING (from *amaze*) wonderful; astonishing.

AMAZINGLY (from *amazing*) to a degree that may excite astonishment; wonderfully.

AMBER-GREASE } a fragrant drug,
AMBER-GRIS } which melts almost like wax, of an ash or greyish colour: it is used both by apothecaries as a cordial, and by perfumers as a scent.

It is found in several parts of the ocean, upon the Coasts of *Muscovy* and on the *Indian* shore.

Some imagine it to be a compound of wax and honey, which being hardened by the sun and falling into the sea, is there brought to perfection: this opinion is the more probable, in that an essence much resembling it may be extracted from a composition of wax and honey: and this opinion seems to be further supported, in that large pieces have been found before it has arrived at its full maturity, which being broke had wax and honey in the middle of them.

Liquid AMBER, is a sort of native balsam or resin, resembling turpentine, clear, of colour reddish or yellowish, of a pleasant scent, almost like that of ambergrease.

Oil of AMBER, is a fine yellow transparent, ponderous oil, procured after the spirit, by augmenting the degree of fire.

Spirit of AMBER, is an acid liquor drawn from amber, by pulverizing and distilling it, in a sand bath, &c.

AMBIDEX'TER, a prevaricator, a jack on both sides.

AMBIDEX'TEROUSNESS (of *ambidexter*, L.) the using of both hands alike.

AMBIENT Air (with *Naturalists*) the encompassing air, so called by way of eminency, because it surrounds all things on the surface of the earth.

AMBIENT Bodies (with *Philosophers*) the same as circumambient bodies: natural bodies that happen to be placed round about, or encompass other bodies.

AM-

AMBIGUITY (from *ambiguous*) doubtful-ness of meaning; uncertainty of signification: double meaning.

AMBIGUOUS (*ambiguous*, L.) 1. Doubtful; having two meanings; of uncertain signification. 2. Applied to persons using doubtful expressions. It is applied to expressions, or those that use them; not to a dubious, or suspended state of mind.

AMBIGUOUSLY (from *ambiguous*) In an *ambiguous* manner; doubtfully; uncertainly; with double meaning.

AMBIGUOUSNESS (from *ambiguous*) The quality of being *ambiguous*; uncertainty of meaning; duplicity of signification.

AMBILOGY (from *ambo*, L. and *λογος*, Gr.) Talk of *ambiguous*, or doubtful signification.

AMBILOQUOUS (from *ambo* and *Loquor*, L.) using *ambiguous* and doubtful expressions.

AMBILOQUY (*ambiloquum*, L.) The use of doubtful and indeterminate expressions; discourse of double meaning.

AMBIT (*ambitus*, L.) The compass, or circuit of any thing; the line that encompasses any thing.

AMBITION (*ambitio*, L.) The desire of something higher than is possessed at present. 1. The desire of preferment or honour. 2. The desire of any thing great or excellent. 3. It is used with *to* before a verb, and *of* before a noun.

AMBITIOUS (*ambitiosus*, L.) 1. Seized or touched with *ambition*; desirous of advancement; eager of honours; aspiring. It has the particle *of* before the object of *ambition*. 2. Eager to grow bigger; aspiring.

AMBITIOUSLY (from *ambitious*) In an *ambitious* manner; with eagerness of advancement or preference.

AMBITIOUSNESS (from *ambitious*) The quality of being *ambitious*.

AMBITUDE (*ambio*, L.) Compass; circuit; circumference.

To **AMBLE** (*ambler*, F. *ambulo*, L.) 1. To move upon an *amble*. (See *amble*) 2. To move easily, without hard shocks, or shaking. 3. In a ludicrous sense, to move with submission, and by direction; as, a horse that *ambles*, uses a gait not natural. 4. To walk daintily and affectedly.

AMBLE (from *to amble*) A pace or movement, in which the horse removes both his legs on one side; as, on the other side, he removes his fore and hinder leg of the same side, at the same time, whilst the legs on the near side stand still; and when the far legs are upon the ground; the near side removes the fore leg and hinder leg, and the legs on the far side stand still.

AMBLYOPIA (of *ἀμβλυωπία*, Gr.) dullness or dimness of sight, when the object is not clearly discern'd, at what distance soever it be placed.

AMBULATION, a walking. L.

AM'BULATORY (*ambulatoris*, L.) going or moving up and down, not being fixed to any place; as *Ambulatory Courts* in opposition to *Sedentary*.

AME'NABLE (of *amener*, F.) tractable, that may be led or governed.

AMEND'ABLENESS (of *amendement*, F. or *emendabilis*, L.) capableness of being amended.

AMENDE' (in *French Customs*) a mulct or pecuniary punishment, imposed by the sentence of the judge for any crime, false prosecution, or groundless appeal.

AMENDE honorable, is where a person is condemned to come into court, or into the presence of some person injured, and make an open recantation; also an afflictive pain, carrying with it some note of infamy or disgrace; as when the person offending is sentenced to go naked to his shirt, a torch in his hand, and a rope about his neck, into a church or before an auditory, and there beg pardon of God, or the king, or the court for some delinquency.

A'METHYST (in *Heraldry*) is the purple colour in the coats of noblemen, which is called *purple* in the coats of lower gentry, and *Mercury* in those of sovereign princes. See *Purple*.

AMETHYSTIZO'NTES (of *ἀμεθυστις*, Gr.) the best sort of carbuncles or rubies.

A'MIABLENESS (*amabilitas*, L.) loveliness; also friendliness.

AMNI'GENOUS (*amnigenus*, L.) born or bred in, of, or near a river.

AMO'MUM (with *Botanists*) the herb *Our Lady's Rose*, or *Rose of Jerusalem*.

A'MORIST (*amorusus*, L.) an amorous person.

A'MOROUSNESS (of *amorusus*, L.) lovingness, &c.

AMOR'PHOUS (of *amorphus*, L. *ἄμορφος*, Gr.) without form or shape, ill-shapen.

AMORTIZA'TION } (in *Law*) the act
AMOR'TIZEMENT } of turning lands into mortmain, i. e. of alienating or transferring them to some corporation, guild or fraternity, and their successors. See *Mortmain*.

To **AMOR'TIZE** (in *Law*) to make over lands or tenements to a corporation, &c.

AMPHIB'IOUSNESS (of *amphibius*, L. of *ἀμφίβιος*, Gr.) amphibious nature, living on land and in water.

AMPHILO'GY (*ἀμφιλογία*, Gr.) an ambiguity of speech.

AMPLE (*amplus*, L.) 1. Large; wide; extended. 2. Great in bulk. 3. Unlimited; without restriction. 4. Liberal; large; without parsimony. 5. Large; splendid; without reservation. 6. Diffusive; not contracted; as, an *ample* narrative; that is, not an *epitome*.

AMPLE-

A M

AMPLENESS (from *ample*) The quality of being *ample*, largeness, splendor.

To **AMPLIATE** (*amplio*, L.) To enlarge, to make greater, to extend.

AMPLIATION (from *ampliate*) 1. Enlargement, exaggeration, extension. 2. Diffuseness, enlargement.

To **AMPLIFICATE** (*amplifico*, L.) To enlarge, to spread out, to amplify.

AMPLIFICATION (*amplification*, F. *amplificatio*, L.) 1. Enlargement, extension. 2. It is usually taken in a rhetorical sense, and implies exaggerated representation, or diffused narrative; an image heightened beyond reality; a narrative enlarged with many circumstances.

AMPLIFIER (from to *amplify*) One that enlarges any thing, one that exaggerates, one that represents any thing with a large display of the best circumstances, it being usually taken in a good sense.

To **AMPLIFY** (*amplifier*, F.) To enlarge, to encrease any material substance, or object of sense. 2. To enlarge, or extend any thing incorporeal. 3. To exaggerate any thing, to enlarge it by the manner of representation. 4. To enlarge, to improve by new additions.

To **AMPLIFY**, frequently with the particle *on*. 1. To speak largely in many words, to lay one's self out in diffusion. 2. To form large or pompous representations.

AMPLITUDE (*amplitude*, F. *amplitudo*, L.) 1. Extent. 2. Largeness, greatness. 3. Capacity. 4. Splendor, grandeur, dignity. 5. Copiousness, abundance. 6. *Amplitude of the range of a projectile*, denotes the horizontal line subtending the path in which it moved. 7. *Amplitude in astronomy*, an arch in the horizon, intercepted between the true east and west point thereof, and the center of the sun or star at its rising or setting. It is eastern or ortive, when the star rises, and western or occiduous, when the star sets. The eastern or western *amplitude* are also called northern or southern, as they fall in the northern or southern quarters of the horizon.

Magnetical AMPLITUDE, is an arch of the horizon contained between the sun at his rising, and the east or west point of the compass; or, it is the difference of the rising or setting of the sun, from the east or west points of the compass.

AMPLY (*ample*, L.) 1. Largely, liberally. 2. At large, without reserve. 3. At large, copiously, with a diffusive detail.

To **AMPUTATE** (*amputare*, L.) to cut off; in gardening, to lop or prune.

AMYGDALÆ (with *Anatomists*) the almonds to the ears; the same as *parisbmiæ* and *tonfillæ*.

ANABAPTIST (of *ἀνά* and *βαπτίζω*, G. i. e. to baptize again) by this name were called *John of Leyden Maneer*, *Knipperdoling*, and other *German Enthusiasts* about the time

A N

of the reformation; they maintain'd: 1. That infants are not capable of baptism. 2. They rejected all communion with other churches and oaths. 3. That the godly should enjoy a monarchy here on this earth, that men have free will in spiritual matters, and that any man may preach and administer the sacraments.

ANABA'SIS (*ἀναβάσις*, of *ἀναβαίνω*, Gr. to ascend) an ascending or getting up, an ascent or rise.

ANACATHARSIS (*ἀνακαθαρσις* of *ἀνά*, above and *καθαίρω*, Gr. to purge) a medicine that purges or discharges nature by some of the upper parts.

ANACHORE'TA (*ἀναχωρετής*, Gr.) a monk who retires from company, and leads a solitary life by himself.

ANAGLYP'TICE (*ἀναγλυπτική*, Gr.) the art of engraving, chasing or imbossing.

ANAGOGET'ICAL (*anagogeticus*, L.) pertaining to mysteries, mystical, mysterious, that has an exalted or uncommon signification; also that exalts the mind to divine contemplations.

ANAISTHESI'A (of *ἀνά* and *αἰσθησία*, Gr.) a loss of, or defect of sense, as in such as have the palsy or are blasted

ANALEM'MA (with *Astronomers*) an orthographic cal projection of the sphere, on the plain of the meridian, the eye being supposed to be at an infinite distance, and either in the east or west points of the horizon.

ANALEMMA (*Astronomy*) an instrument, a kind of astrolabe made either of brass or wood, consisting of the furniture of the same projection, with an horizon or cursor fitted to it, used for finding the sun's rising and setting, &c.

ANAL'GESY (*analgesia*, L. *ἀναλγησία*, Gr.) an indolency, a being free from pain and grief.

ANALO'GICALNESS (of *analogique*, F. *analogicus*, L. of *ἀναλογικός*, Gr.) the being proportional.

ANAL'OGOUS (*analogus*, L.) pertaining to analogy, answerable in proportion, resembling or bearing relation to.

ANAL'OGY (*ἀναλογία* of *ἀνά* and *λογίζω*, Gr.) like reason, proportion, correspondence; relation which several things in other respects bear to one another.

ANAL'OGY (with *Grammarians*) the declining of a noun, or the conjugation of a verb according to its rule or standard.

ANALYSIS (with *Chymists*) the decomposing of a mixt body, or the reducing any substance into its first principles.

ANALYSIS (with *Logicians*) is the method of finding out truth, and *Synthesis* is the method of convincing others of a truth already found out. It is the attention the mind gives to what it knows in a question, which helps to resolve it, and in which the *analysis* principally consists: all the art lying in extracting a great

great many truths, which lead us to the knowledge of what we seek after.

ANALYSIS (with *Mathematicians*) is the art of discovering the truth or falsehood of a proposition, by supposing the question to be always solved, and then examining the consequences, till some known or eminent truth is found out; or else the impossibility of the present proposition is discovered.

ANALYSIS of *finite quantities* (*Mathematicks*) that which is called *Specious Arithmetick* or *Algebra*.

ANALYSIS of *infinites*, is the method of *fluxions* or *differential calculus* called the *New Analysis*.

ANALYSIS, a table or syllabus of the principal heads or articles of a continued discourse, disposed in their natural order and dependency.

ANALYTICAL Method (in *Logick*) is the method of resolution, shewing the true way by which the thing was methodically or primarily invented.

ANALYTICALLY (of *analytique*, F. *analytice*, L. of *ἀνάλυσις*, Gr.) by way of *analysis*.

ANALYTICKS } (*ἀνάλυτικά*, Gr.)

ANALYTICAL Art } a name commonly given to *Algebra*, as being nothing else but a general *analysis* of pure *mathematicks*: or else because it teaches how to solve questions and demonstrate *theorems*, by searching into the fundamental nature and frame of the thing; which to that end is as it were resolved into parts, or taken all to pieces, and then put together again.

ANAMNESIS (with *Rhetoricians*) a figure, when the orator mentions or calls to mind what is past.

ANAMNETICKS (in *Pharmacy*) medicines proper to restore a decay'd memory.

ANAMORPHOSIS (of *ἀνά* and *μόρφωσις*, of *μορφή*, Gr. form or shape) a monstrous project in perspective and painting: or the representation of some figure or image, either upon a plane or carv'd surface in a deformed shape, which at a proper distance shall appear regular and in proportion.

ANANCÆION (*ἀναγκείον*, Gr.) a figure in *Rhetorick* that makes out the necessity of a matter.

ANANTOPODOTON (*ἀναντοπώδωτον*, Gr.) a figure in *Rhetorick*, when an oration wants some parts.

ANAPHORA (*ἀνάφορα*, Gr.) a relation, a repetition. L.

ANAPHORA (with *ancient Astronomers*) an ascension or rising up of the twelve signs of the zodiack, from the east, by the daily course of the heavens.

ANAPLEROTICKS (*ἀναπληρωτικά*, Gr.) medicines proper to fill up ulcers and wounds with new flesh.

ANASARCA (*ἀνασάρκα*, of *ἀνά* and *σάρξ* flesh, Gr.) a certain sort of dropsy, being a

white, soft, yeilding swelling of some parts or of the whole body, that deats in when pressed.

ANASTOECHIOSIS (*ἀναστοχέωσις*, Gr.) a resolution of mixt bodies into their first principles by chymical operations.

ANATASIS (*ἀνάτασις*, Gr.) a stretching, reaching out, or extension upwards.

ANATASIS (with *Surgeons*) an extension of the body towards the upper parts.

ANATHEMAT'ICALLY (of *anatheme*, F. *anathema*, L. *ἀνάθεμα*, Gr.) in a cursing manner.

ANATOMIC'ALLY (*anatomice*, L. of *ἀνατομικός*, Gr.) according to the rules of anatomy.

A'NATRON (*ἀνατρον*, Gr.) a sort of salt extracted from the water of the river *Nile*; also a nitrous juice which condenses in vaults, arches, and subterraneous places; also a volatile salt skimmed off the composition of glass when in fusion; also a compound salt made of quicksilver, alum, vitriol, common salt, and nitre.

AN'BURY (with *Farriers*) a sort of wen or spongy wart full of blood, growing in any part of the body of a horse.

AN'CESTOR, a fore-father. L.

ANCESTOR (in *Common Law*) the difference between ancestor and predecessor is this, *ancestor* is applied to a natural person, as A B and his *ancestors*, and *predecessor* may be used of any persons that were prior in time, as of a corporation or body politick, as a bishop and his predecessor.

ANCHOR (*Hieroglyphically*) represents hope, hope being as it were the anchor that holds us firm to our faith in adversity.

To Boat the **ANCHOR**, to put it into the boat.

The **ANCHOR** is, *foul* (*Sea Phrase*) is when the cable by the turning of the ship is hitched about the fluke.

The **ANCHOR** is a *Cock-bell* (*Sea Phrase*) used when the anchor hangs right up and down by the ship's side.

The **ANCHOR** is a *Peak* (*Sea Phrase*) is when it is just under the haufe or hole in the ship's stern, through which the cable runs out that belongs to it.

To let fall an **ANCHOR** } (*Sea Phrase*) is

To drop an **ANCHOR** } to put or let it down into the sea, in order to make the ship ride.

The **ANCHOR** comes home (*Sea Term*) used, when it cannot hold the ship, but that it drives away by the violence of the wind or tide.

To fetch home the **ANCHOR** } (*Sea Term*)

To bring home the **ANCHOR** } is to weigh or take it up out of the river, &c.

To shoe an **ANCHOR** (*Sea Term*) is to case the flook of it with boards, that it may better take hold in soft ground.

AN'CHORAGE

ANCHORAGE (in *Law*) a duty paid to the king for the privilege of casting anchor in a pool or a haven.

ANCHORA'LIS Processus (with *Anatomists*) the process or shooting forth of the shoulder-bones like a beak, called *Coracoides* and *Cornicularis*.

ANCIENT (*ancien*, F. *antiquus*, L.) 1. *Old*; that happened long since, of old time, not modern. *Ancient* and *old* are distinguished, *old* relates to the duration of the thing itself, as, an *old* coat, a coat much worn; and *ancient*, to time in general, as, an *ancient* dress, a habit used in former times. But this is not always observed, for we mention *old customs*; but tho' *old* be sometimes opposed to *modern*, *ancient* is seldom opposed to *new*.

ANCIENT Tenure is that, whereby all the manors belonging to the crown, in *St. Edward's*, or *William the Conqueror's* days, did hold. The number and names of which manors, as all others belonging to common persons, he caused to be written in a book, after a survey made of them, now remaining in the *Exchequer*, and called *Doomsday-book*; and such as by that book appeared to have belonged to the crown at that time, are called *ancient Demesnes*.

2. *Old*, that has been of long duration. 3. *Past*, former.

ANCIENT (from *ancient*) those that lived in old time, were called *ancients*, opposed to the *moderns*.

ANCIENT, the flag or streamer of a ship, and, formerly, of a regiment.

ANCIENT, the bearer of a flag, as was, *Ancient Pistol*; whence in present use, an ensign.

ANCIENTLY (from *ancient*) in old times.

ANCIENTNESS (from *ancient*) antiquity, existence from old times.

ANCIENTRY (from *ancient*) the honour of *ancient* lineage; the dignity of birth.

ANDROM'EDA (*Astronomy*) a northern constellation, consisting of 27 stars.

ANDROT'OMY (of *ἀνдр*, gen. *ἀνδρῶν*, and *τομή* a dissection, Gr.) an anatomical dissection of human bodies.

ANEC'DOTE, a secret history, such as relates the secret affairs of kings and princes; speaking with too much freedom or too much sincerity, of the manner and conduct of persons in authority.

ANEC'DOTON } (*ἀνέκδοτον*, Gr.) a

ANEK'DOTON } thing not given forth, produced or made publick.

ANEMOG'RAPHY (of *ἄνεμος*, the wind, and *γραφη*, Gr. a description) a treatise or philosophical description of the winds.

ANEMO'METER (of *ἄνεμος*, the wind, and *μέτρον*, Gr. measure) an instrument or machine for measuring the strength of the wind.

ANEM'ONE (*ἀνεμώνη*, the emony or wind flower,

ANEURISM (of *ἀνεύρω*, to dilate, Gr.) a stretching or bursting of the arteries, so that they beat and swell continually, till they sometimes become as large as an egg; the swelling yields if it be pressed with the finger, but quickly recoils.

ANGEIOGRAPHY (of *ἀγγεῖον*, a vessel, and *γραφη*, a description, Gr.) a description of the vessels in the human body, i. e. the nerves, veins, arteries and lymphaticks.

ANGEL SHOT, chain shot, being a cannon bullet cut in two, and the halves being joined together by a chain.

ANGEL'ICA (*Botany*) an herb.

ANGELICALNESS (of *angel que*, F. *angelicus*, L.) the being angelical, angelical nature, &c.

ANGER (a word of no certain etymology, but with most probability, derived by *Skinner* from *an̄ge*, *Sax.* vexed, which, however, seems to come originally from the Latin *ango*.)

1. *Anger* is uneasiness or discomposure of the mind, upon the receipt of any injury, with a present purpose of revenge. *Locke*.

ANGER is, according to some, a transient hatred, or at least very like it. *South*. 2. Pain or smart of a sore or swelling; in this sense it seems plainly deducible from *anger*.

To **ANGER** (from the noun) to make angry, to provoke, to enrage.

ANGERLY (from *anger*) in an angry manner, like one offended.

ANGIGLOS'SI (of *ἀγγύς* and *γλώσσα*, the tongue, Gr.) persons who stammer in their speech and tongue, especially such as with great difficulty pronounce the letters, K, L and R.

ANGIOMONOSPER'MOUS } *Plants*.

ANGIOSPER'MOUS

such plants as have one seed succeeding to one single flower, L.

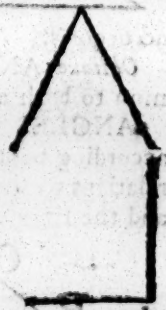
An **ANGLE** (*angulus*, L.) a corner, also a rod with a line and hook for fishing.

ANGLE (in *Geometry*) a space comprehended between the meeting of two lines, which is either greater or less, as those lines incline towards one another, or stand farther distant asunder; these angles are either plain or spherical.

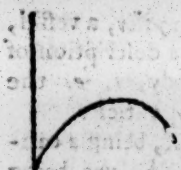
A plain **ANGLE** (in *Geometry*) is the distance or opening of two lines

that touch one another in the same plane, but so as not to make one straight line, and the lines that form it are called legs, as in the figure above; or it is a space bounded by the meeting of two lines which cut one another on a plane, as in the figure, and are either *right lined, curvilinear, or mixed*, the first of which are the angles above.

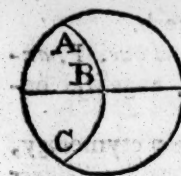
Curvilinear } **ANGLE** } (*Geometry*) or
Curvilinear } crooked-lined
F angle,



angle, is made by the intersection or mutual cutting one another of two crooked lines, as in the figure.



Mixt ANGLE (*Geometry*) is made by the meeting of a right line with a crooked or curved line, as in the figure.



A Spherical ANGLE, (*Geometry*) is an angle made by the meeting of two angles or great circles, which intercept or mutually cut one another on the surface of the globe or sphere, as the figure ABC.

ANGLES, whether plain or spherical, may be considered as right, acute and obtuse.

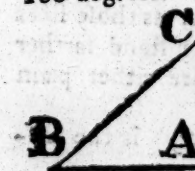
A Right ANGLE (*Geometry*) is an angle made by a line falling perpendicularly on another, or that which subtends an arch of 90 degrees, or a fourth part of a circle, as in the figure; all circles being commonly divided into 360 parts, call'd degrees.



angular point is sharp.



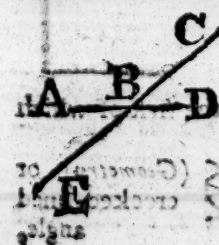
An Obtuse ANGLE (*Geometry*) is one which has its angular point blunt or broad, and is greater than a right one, its angular point consisting of more than 90 degrees, as in the figure A, which is so much more than 90 degrees, as B is less than 90, both together making a semi-circle or 180 degrees.



90 degrees.

Oblique ANGLE, is a name used in common to both acute and obtuse angles.

ANGLES have also several other names according to their different positions, their relations to the respective figures they are in, and the lines that form them, as



Adjacent } **ANGLES**,
Contiguous }

(*Geometry*) which have one leg common to both angles, and both taken together are equal to two right ones, as in the figure the angles

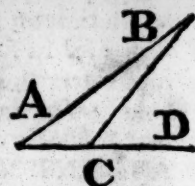
ABC, CBD, DBE, DBE; EBA, are contiguous angles.

Opposite } **ANGLES**,
Vertical }

(*Geometry*) are such as are made by two right lines crossing each other, and which only touch in the angular point; they are called vertical on account of their being opposed *ad verticem*, or at the top, as the angles A and B are vertical or opposite angles, as likewise C and D.

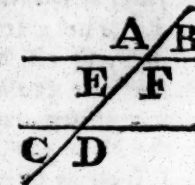


An ANGLE also in a triangle is said to be opposite to the side that subtends it, as the angle A is opposite to the side BC, and the angle C to the side B, and the angle B to the side AC, as in the figure.



Internal } **ANGLES**,
Opposite }

(*Geometry*) if a line cut two others that are parallel, the angles C and D are called internal and opposite, in respect to the external ones, A and B, to which they are respectively equal as in the figure.



Alternate ANGLES (*Geometry*) are the angles E and D, and F and C, which are respectively equal to one another.

External ANGLES (*Geometry*) are the angles of any right-lined figure without it, when all the sides are severally produced and lengthened; and all being taken together, are equal to four right angles.

Internal ANGLES (*Geometry*) are all angles made by the sides of any right lined figure within.

ANGLE, at the centre of a circle, is an angle whose vertex is at the center of the circle, and whose legs are two Radii of a circle, as in the figure.



An ANGLE in the Segment of a circle, is that which is concluded between two chords that flow from the same point in the periphery, as in the figure.



A Solid ANGLE (*Geometry*) is contained, under more than two planes or plain angles, not being in the same place and meeting in a point.

Equal solid ANGLES (*Geometry*) are such as are contained under plain angles, equal both in multitude and magnitude.

ANGLE of Contact (*Geometry*) is that which a circle or other curve makes with a tangent at the point of contact.

Horned ANGLE (*Geometry*) an angle made by a right line, either a tangent or a secant, with

with the periphery of a circle.



Homologous ANGLES, (Geometry) are such as are in two figures, and retain the order from the first in both figures, as OX.



ANGLE at the Periphery,
ANGLE at the Segment (Geometry) is comprehended between the two chords AB and BD, and stands on the arch AB.

Cuspid ANGLE (Geometry) the inner angle which is made by two convex spherical lines intersecting each other.

Pelecoid ANGLE (Geometry) an angle in the shape or figure of an hatchet.

Sistroid ANGLE (Geometry) an angle in form of a Sistrum.

ANGLES (in Anatomy) are understood of the corners of the eye or *Canthi*, where the upper eye-lid meets with the under.

ANGLE of a Wall (Architecture) is the point or corner, where the two faces or sides of a wall meet.

ANGLES (Astrology) certain houses of a scheme of the heavens, the first house or horoscope is called the angle of the *East*, the seventh the angle of the *West*, the fourth house the angle of the *North*, the tenth house the angle of the *South*.

ANGLE of Longitude (Astronomy) is the angle which the circle of a star's longitude makes with the meridian at the pole of the ecliptick.

ANGLE of Elongation (Astronomy) is the difference between the true place of the sun, and the geocentrick place of the planet.

ANGLE of Commutation (Astronomy) is the difference between the true place of the sun, seen from the earth, and the place of a planet reduced to the ecliptick.

ANGLE of Incidence (in Dioptricks) is an angle made by an incident ray with a lens or other refracting surface.

ANGLE of the Circumference (in Fortification) is the next angle made by the arch, which is drawn from one gorge to the other.

ANGLE of the Curtain (in Fortification) or the angle of the flank BAE is formed by or contained between the curtain and the flank in any piece of fortification.

Diminished ANGLE (in Fortification) is the angle BCF, which is formed by the meeting of the outermost sides of the polygon, and the face of the bastion.

ANGLE of or at the Center (in Fortification) is the angle GKF, which is formed by the concurrence of two straight lines drawn from the angles of the figure FC.

ANGLE of the exterior Figure (in Fortification) is the same as the angle of the polygon, and is the angle FCN, form'd at the

point of the bastion C, by the meeting of the two outermost sides or bases of the polygon FC and CN.



ANGLE of the interior Figure (in Fortification) is the angle CHM, which is formed in H the centre of the bastion by the meeting of the innermost sides of the figure GH and HM.

ANGLE Flanking (in Fortification) is the angle which is made by the twoasant lines of defence, viz. the two faces of the bastion prolonged.

ANGLE flanking upwards (Fortification) is the angle GLH formed by the flanking line and the curtain.

Flanked ANGLE (in Fortification) is the angle BCS, which is made by the two faces BC, CS, and is the utmost part of the bastion, most exposed to the enemy's batteries, and is therefore called by some the angle of the bastion, or the point of the bastion.

ANGLE forming the flank (Fortification) is that which consists of one flank and one *Demi-gorge*; or it is composed by the flank and that side of the polygon, running from the flank to the angle of the polygon, and were it extended would cross the bastion.

ANGLE of the Epaule (Fortification) of the shoulder is the angle ABC, which is formed by the lines of the face BC and the flank AB.

ANGLE of Elevation (in Mechanics) an angle comprehended between the line of a projectile, and a horizontal line.

ANGLE of Direction (Mechanicks) an angle comprehended between the lines of direction of two conspiring forces.

ANGLE of Incidence (Mechanicks) an angle made by the line of direction of an impinging body in the point of contact.

ANGLE of Reflection (Mechanicks) an angle made by the line of direction of a reflected body, in the point of contact from which it rebounds.

Front ANGLES (Military Affairs) the two last men of the front rank.

Rear ANGLES (Military Affairs) the two last men of the rear rank.

ANGLE of the East (in Navigation) is that point of the compass that the ship sails upon.

Optick ANGLE, is that which is contained or included between two rays drawn from the extreme points of an object to the center of the pupil.

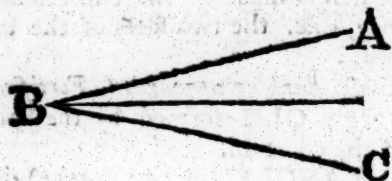
ANGLE of Inclination (*Opticks*) is the angle made by a ray of incidence, and the axis of incidence.

ANGLE of Reflection (*in Opticks*) is an angle formed by the reflected ray, at the point of reflection, with the other part of the tangent line.

ANGLE refracted (*in Opticks*) is an angle between the refracted ray and the perpendicular.

ANGLE of Refraction (*Opticks*) is an angle made by the ray of incidence, extended through another medium (as out of the air into the water) and the ray of refraction.

Optick Visual ANGLE { (*in Opticks*) is an angle included between two rays, drawn from the two extreme points in an object to the center of the pupil, as ABC, which is comprehended between the rays AB and BC.



ANGLE (*in Sciagraphy, i. e. Dialling*) an angle that is made by the strait line, proceeding from the sun to the dial plane.

ANGLER (*of angel, Sax.*) one who fishes with an angle.

ANGUI'GENOUS (*anguigenus, L.*) ingendered or begotten of serpents.

ANGUIN'EAL (*anguineus, L.*) pertaining to an eel.

ANGUIN'EAL Hyperbola, an hyperbola of an eel-like figure, which cuts its asymptote with contrary flexions, and is produced both ways into contrary legs.

ANGULARNESS (*of angulaire, F. angularis, L.*) having corners.

ANGULAR Motion (*Mechanicks*) a compound sort of motion, wherein the moveable both slides and revolves at the same time.

ANGULAR Motion (*with Astronomers*) is the increase of the distance of any two planets, revolving round any body, as the common center of motion.

ANGULOSITY (*with Philosophers*) the quality of that which has several or many angles.

ANGUST'NESS (*of angustus, L.*) narrowness, straitness.

ANGUST'ITY (*of angustitas, L.*) straitness or narrowness of place; also straitness of circumstances, poverty, &c.

ANHALTINA (*with Physicians*) medicines that promote respiration.

ANHELATION, a panting, a difficulty of breathing; shortness of breath.

ANHELO'SE (*anbelosus, L.*) fetching breath quick and short; puffing and blowing.

AN'IL, the plant from which *Indigo* is procured.

AN'LENESS (*anilitas, L.*) the being a very old woman.

ANIMA, the breath; also the principle of life in the *rational, sensitive or vegetative* soul, L.

ANIMA Mundi, called by *Plato* $\psi\upsilon\chi\eta$ $\tau\epsilon\ \kappa\omicron\varsigma\ \mu\upsilon\varsigma$, the soul of the world or of the universe, with *Naturalists* is a certain pure, ethereal substance or spirit, which is diffused through the mass of the world, which informs, actuates and unites the divers parts of it into one great, perfect, organical or vital body.

The modern *Platonists* explain the *anima mundi* to be a certain ethereal, universal spirit; which exists perfectly pure in the heavens, but pervading elementary bodies on earth, and intimately mixing with all the minute atoms of it, assumes somewhat of their nature, and thence becomes of a peculiar kind.

Some again define it to be a certain ignis-like virtue or vivisick heat, infused into the chaos and disseminated through the whole frame of it, for the conservation, nutrition and vivification of it.

AN'IMABLENESS (*of animabilis, L.*) the having life.

ANIMADVER'SIVENESS (*of animus and advertere, L.*) the animadversive faculty.

ANIMAL, *i. e.* a living creature, is by some defined to be a being, which besides the power of growing, increasing and producing its like (which vegetables also have) is further endowed with sensation and spontaneous motion.

ANIMAL (*animalis, L.*) 1. That which belongs or relates to *animals*. 2. *Animal* functions, distinguished from natural and vital, are the lower powers of the mind, as, the will, memory, and imagination. 3. *Animal* life is opposed, on one side, to *intellectual*, and on the other, to *vegetable*. 4. *Animal* is used in opposition to *spiritual* or *rational*; as the *animal* nature.

ANIMALCULE (*animalculum, L.*) a small *animal*; particularly those that are in their first and small state.

ANIMALITY (*from animal*) The state of *animal* existence.

To **ANIMATE** (*animo, L.*) To quicken; to make alive; to give life to; as, the soul *animates* the body; man must have been *animated* by a higher power. 2. To give powers to; to heighten the powers or effect of any thing. 3. To encourage; to incite.

ANIMATE (*from to animate*) alive; possessing *animal* life.

ANIMATED (*from animate*) lively; vigorous.

ANIMATENESS (*from animate*) The state of being animated.

ANIMATION

ANIMATION (from *animate*) The act of animating or enlivening. 2. The state of being enlivened.

ANIMATIVE (from *animate*.) That which has the power of giving life; or animating.

ANIMATOR (from *animate*) that which gives life; that which implants a principle of life.

ANIMOSE (*animositas*, L.) full of spirit; hot; vehement.

ANIMOSENESS (from *animose*) spirit; heat; vehemence of Temper.

ANIMOSITY (from *animositas*, L.) vehemence of hatred; passionate malignity. It implies rather the disposition to break out into outrages, than the outrage itself.

AN JOUR and WAST (*Law* term) a forfeiture when a man has committed *petty treason* and *felony*, and has lands held of some common person, which shall be seized for the king, and remain in his hands a year and a day, next after the attainder, and then the trees shall be pulled up, the houses razed and pull'd down, and the pasture and meadows ploughed up; except he, to whom the lands should come by escheat or forfeiture, redeem it of the king.

ANISCALP'TOR, i. e. the *Arse-scratcher*.

ANISCALP'TORIS Musculi *par* (*Anatomy*) a muscle called also *latissimus dorsi*, from its largeness, *q. d.* the broadest of the back: a pair of muscles, so called from that action that is performed by the help of it, it serving to draw the arm backwards and downwards.

AN'NALS, histories or chronicles of things done, from year to year. L.

To **ANNEX** (*annecto*, *annectum*. L. *annexer*, F.) 1. To unite to at the end; as, he annexed a codicil to his will. 2. To unite, as, a smaller thing to a greater; as, he annexed a province to his kingdom. 3. To unite *à posteriori*; annexion always presupposing something; thus, we may say, punishment is *annexed* to guilt; but not guilt to punishment.

ANNEX (from to *annex*) The thing annexed; *additamentum*.

ANNEXATION (from *annex*) 1. Conjunction; addition. 2. Union; coalition; conjunction.

ANNEXION (from *annex*) the art of *annexion*, addition.

ANNEXMENT (from *annex*) 1. The art of *annexing*. 2. The thing *annexed*.

ANNOISANCE (in *Law*) nuisance, a hurt or offence either to a publick place, as a high way, bridge or common river, or to a private one, by laying any thing that may breed infection; by encroaching or the like.

ANNOISANCE, the name of a writ brought upon this transgression.

AN'NUAL Pension (in *Law*) a writ by which the king, having an annual pension

due to him from an abbot or prior for any of his chaplains, used to demand it, &c.

AN'NUAL Equation (*Astronomy*) is the equation of the mean motion of the sun and moon, and of the apogee and nodes.

AN'NUALS (with *Botanists*) plants that are to be raised year by year; such as die in the winter.

ANNU'ITY (of *annuus*, L. yearly) a yearly income or rent that is to be paid for term of life; an *annuity* is different from a *rent* only in this, that the former only charges the grantor or his heirs, whereas a rent is payable out of land.

Dr. *Halley*, in his observations on the *Breslaw* bills of mortality, shews that it is 80 to 1 a person of 25 years of age does not die in a year; that it is 5 and a half to one that a man of 40 lives 7 years; and that one of 30 may reasonably expect to live 27 or 28 years: So great a difference there is between the life of man at different ages; that it is 100 to 1 if one of 20 lives out a year; and but 38 to 1, that one of 50 does so.

When and from some other observations he has constructed the following tables, shewing the value of annuities from every 5th year of life to the 70th.

Age	Y.	Pur.	Age	Y.	Pur.
1	—	10, 28	40	—	10, 57
5	—	13, 40	45	—	9, 91
10	—	13, 44	50	—	9, 21
15	—	13, 33	55	—	8, 51
20	—	12, 78	60	—	7, 61
25	—	12, 27	65	—	6, 54
30	—	11, 72	70	—	5, 32
35	—	11, 12			

AN'NULAR (*annularis*, L.) pertaining to a ring.

ANNULAR Ligament (*Anatomy*) a strong ligament encompassing the *Carpus* or wrist, after the manner of a bracelet.

ANNOISANCE } (of *nuisance*, F.) any
NOISANCE } injury, damage or hurt
NU'SANCE } done to a publick place, bridge, highway, &c. or to a private one by encroachment, by laying in it any thing that may breed infection, &c.

ANOMALIS'TICAL Year (*Astronomy*) is the space of time wherein the earth passes through her orbit.

AN'OMALY (in *Astronomy*) the distance of a planet from the *Aphelion* or *Apogee*; or an irregularity in the motion of a planet, whereby it deviates from the *Aphelion* or *Apogee*.

ANOMALY of a Planet mean or equal (in the *New Astronomy*) is the *Area*, which is contained under a certain line drawn from the sun to the planet.

Mean ANOMALY of the Sun or Planet (with *Astronomers*) is an arch of the ecliptick, between the mean place of it, and its apogee. In

In the *modern Astronomy* it is the time where-
in the planet moves from the *Apbelion* to the
mean place or point of its orbit.

The *true ANOMALY* of the center (*Astro-
nomy*) an arch of the zodiack, bounded by the
true motion of the center; in the *new Astro-
nomy* it is an arch of the eccentric circle, in-
cluded between the *Apbelion* and a right line,
drawn through the center of the planet per-
pendicular to the line of the *Apfides*.

ANOMALY of the *Eccentric* (*New As-
tronomy*) an arch of the eccentric circle in-
cluded between the *Apbelion*, and a right
line drawn thro' the center of the planet per-
pendicular to the line of the *Apfides*.

True or equated ANOMALY (*Astronomy*)
is the angle at the sun which a planet's dis-
tance from the *Apbelium* appears under; or it
is the angle at the *Area* taken porportional to
the time in which the planet moves from the
mean place to its *Apbelion*.

To *ANSWER* (the etymology is uncer-
tain) 1. To speak in return to a question.
2. To speak in opposition. 3. To be ac-
countable for. 4. To vindicate, to give a
satisfactory account of. 5. To give an ac-
count. 6. To correspond to, to suit with.
7. To be equivalent to; to stand for some-
thing else. 8. To satisfy any claim or peti-
tion. 9. To act reciprocally upon. 10. To
stand as opposite, or correlative to something
else. 11. To bear proportion to. 12. To
perform what is endeavoured or intended by
the agent. 13. To comply with. 14. To
succeed, to produce the wished event. 15. To
appear to any call, or authoritative summons.
16. To be over-against any thing.

ANSWER (from to *answer*) 1. That
which is said, whether in speech or writing,
in return to a question, or position. 2. In
Law, a confutation of a charge exhibited a-
gainst a person.

ANSWERABLE (from *answer*) 1. That
to which a Reply may be made; that which
may be answered; as, the argument, though
subtle, is yet *answerable*. 2. Obligated to give
an account, or stand the trial of an accusa-
tion. 3. Correspondent. 4. Proportionate.
5. Suitable; suited. 6. Equal. 7. Relative;
correlative.

ANSWERABLY (from *answerable*) in
due proportion; with proper correspondence;
suitably.

ANSWERABLENESS (from *answerable*)
the quality of being answerable.

ANSWERER (from *answer*) 1. He that
answers; he that speaks in return to what
another has spoken. 2. He that manages
the controversy against one that has written
first.

ANTAG'ONIST } (with *Anatomists*
ANTAGONIS'TA } a muscle that has
an opposite situation to another or a contrary
function, as the *Abductor* of the *Cubitus*,
which serves to pull the arm back, and the
Abductor that stretches it out.

ANTANAC'LASIS (*ἀντανάκλασις*, of *ἀντί*
and *ἀνακλᾶω*, to strike back again, Gr.) a
reflecting or bearing back.

ANTAPO'DOSIS (*ἀνταπόδοσις*, of *ἀντί*
against) *ἀπό* from, and *δίδωμι*, Gr. to give a
returning or paying on the other side, or by turns.

ANTA'RES (with *Astronomers*) the scor-
pion's heart, a fixt star of the first magnitude
in the constellation *Scorpio*, in longitude 45
degrees 13 minutes, latitude 4 deg. 27 min.

ANTARTH'RIT'ICKS (of *ἀντί* and *ἀρθερι-
τικός*, Gr.) remedies good against the gout.

ANTASTHMAT'ICKS (of *ἀντί* and *ἀσθμα-
τικός*, Gr.) remedies against the pthifick or
shortness of breath.

ANTECE'DENCE (*antecedens*, L.) a go-
ing before, L.

ANTECE'DENT Decree, a decree pre-
ceding some other decree, or some action
of the creature, or the provision of that
action.

ANTECEDENTS of the *Ratio* (with *Ma-
thematicians*) is the first term of comparison
in a proportion, or that which is compared to
another. Thus if the ratio or proportion
were of B to C, or 18 to 16, B or 8 is the
antecedent, and C or 16 the consequent.

ANTECEDEN'TIA (*Astronomy*) when a
planet appears to move westward contrary to
the order or course of the signs, it is said to
move in *Antecedentia*.

AN'TECHAMBER } of *ante camera*, L.

ANTICHAMBER } an outer cham-
ber of an apartment, where servants wait,
and strangers stay, till the person is at leisure
to whom they would speak.

ANTEMUN'DANE (of *ante* and *munda-
nus*, L.) before the beginning or creation of
the world.

ANTE'RIOUR, something before another,
especially in respect of place.

ANTHELMIN'THICKS (of *ἀντί* and
ελμίνθος, Gr. a worm) medicines which
destroy worms in human bodies.

AN'THEM (*anthema*, Ital. q. of *ἀθύρμα*,
Gr. a church song, performed in a cathedral,
&c. by the choristers, divided into two
chorus's, who sing alternately.

St. *AN'THONY's Fire*. See *Erysipelas*.

ANTHRA'COTHE'IOSALENI'TRUM,
(of *ἀνθραξ*, a coal, *θεῖον*, sulphur, *ἅλς*, salt,
and *νίτρον*, nitre, Gr.) all the ingredients of
gunpowder.

ANTHOPOG'RAPHY (of *ἄνθρωπος*, a
man, and *γραφῆ*, Gr. description) a physiological
discourse or treatise of all the component parts
of a human body.

ANTHROPO'LOGY (in *Theology*) a way
of speaking of God after the manner of
men, by attributing to him human parts, as
hands, eyes, &c.

ANTHROPO'PHAGY, the act of eating
man's or human flesh.

ANTHYPNOT'ICS (of *ἀντί* and *ύπν*,
Gr. sleep) medicines that prevent sleep.

ANTHY-

ANTHYPOCHONDRI'ACA (of ἀντι-υποχονδρία, Gr.) medicines good against diseases of the hypochondria.

ANT'CHAMBER. See *Antechamber*.

ANTICHRE'SIS (in the *Civil Law*) a covenant or convention between the debtor and the creditor, as to a loan of money upon a mortgage or pawn.

ANTICHRIST (Ἀντιχριστός, of ἀντι, against, and Χριστός, Christ, Gr.) a name which *St. Paul* gives, by way of eminence, to the man of sin and son of perdition, who, as is prophesied in the sacred scriptures, shall appear remarkably in opposition to Christianity at the latter end of the world.

ANTICHRISTIANITY } opposite-
ANTICHRIST'IANNESS } ness to
the doctrine of Christ, or the principles, &c. of Christians.

ANTICH/THONES, those people which inhabit countries opposite to each other; now the same as *Antipodes*.

To **ANTICIPATE** (*antico*, L.) 1. To take something sooner than another, so as to prevent him that comes after. 2. To take up before the time, at which any thing might be regularly had. 3. To fore-taste, or take an impression of something which is not yet, as if it really was. 4. To prevent any thing by crowding in before it; to preclude.

ANTICIPATION (from *anticipate*) 1. The act of taking up something before its time. 2. Fore-taste. 3. Opinion implanted before the reasons of that opinion can be known.

ANTICOR (from *anti*, against, and *cor*, the heart.) A preternatural swelling of a round figure, occasioned by a sanguine and bilious humor, and appearing in a horse's breast opposite to his heart; which may kill him, unless brought to a suppuration, by good remedies.

ANTIDIA'PHORISTS (of ἀντι and διαφέρω, Gr. to differ) those who are opposite to the diaphorists.

ANTIDYSE'NTER'ICA (of ἀντι and δυσεντερικός, Gr.) medicines that are efficacious against the dysentery or bloody flux.

ANTILEGO'MENA (ἀντιλεγόμενα, Gr.) contradictions.

ANTILOE'MICA (of ἀντι and λοέμους, Gr. the pestilence) medicines against the plague.

AN'TILOPE, a mungrel creature, engendered by a hart and a goat.

ANTIMETAS'TASIS (of ἀντι and μεταστας, Gr.) a mutation) a translating or changing to the contrary part.

ANTIMONAR'CHICALNESS (of ἀντι and μοναρχικός, Gr.) the being against government in a single person.

ANTIMO'NIALS, preparations of antimony, or such medicines wherein antimony is the basis or principal ingredient.

ANTIMONY is a mineral substance, of a metalline nature, having all the seeming

characters of a real metal, except malleability; and may be called a semi-metal, being a fossile glebe of some undetermined metal, combined with a sulphurous and stony substance. Mines of all metals afford it; but chiefly those of silver and lead; that in gold mines is reckoned best. It has its own mines in *Hungary*, *Germany*, and *France*. It is found in clods or stones, of several sizes, bearing a near resemblance to black lead, only lighter and harder. Its texture is full of little shining veins or threads, like needles; brittle as glass. Sometimes veins of a red or golden colour are intermixed, which is called *male antimony*; that without them being denominated *female antimony*. It fuses in the fire, though with some difficulty; and dissolves more easily in water. When dug out of the earth, it is put into large crucibles, fused by a violent fire, and then poured into cones, which make the crude *antimony* of the shops. Of these cones the top is the purest part, and the base the foulest. It destroys and dissipates all metals fused with it, except gold; and is therefore useful in refining. It is a common Ingredient in speculums, or burning concaves, serving to give them a finer polish. It makes a part in bell-metal, and renders the sound more clear. It is mingled with tin, to make it more hard, white, and sound; and with lead, in the casting of printers letters, to render them more smooth and firm. It is a general help in the melting of metals, and especial in casting cannon balls. In pharmacy it is used under various forms, and with various intentions, chiefly as an emetick.

ANTIMONY
(*Chym. Writers*) is expressed by one of these characters.



Calx of ANTIMONY } is a white powder produced of the regulus, distilled with spirits of nitre in a sand furnace.

Cinnabar of ANTIMONY, is prepared of a mixture of sulphur, mercury and antimony, sublimed in a luted bolt head, and a naked fire.

Crocus of ANTIMONY } See *Crocus Martis*
Liver of ANTIMONY } *tallorum*.

Butter of ANTIMONY, a white gum-mous liquor, prepared either of crude, or regulus of antimony, and corrosive, sublimate, pulverized, mixt and distilled by a gentle heat.

Golden sulphur of ANTIMONY } is prepared from the scoria arising in preparing the regulus, by boiling, filtration, and adding distilled vinegar.

Magistery of ANTIMONY, is a yellowish powder prepared from crude antimony, digested in *aqua regia*, which becomes an insipid matter, by many repeated ablutions in water.

Crude

Crude ANTIMONY, is the native mineral antimony, melted down and cast in cones : called also *Antimony in substance*.

Prepared ANTIMONY, is that which has pass'd under some chymical process, by which the nature and powers of it have been altered and abated.

Regulus of ANTIMONY, a ponderous, metallick powder, which, upon fusing some of that mineral in its crude state, sinks to the bottom, leaving the *scoria* or impurities on the top.

Glaze of ANTIMONY, is the crude antimony, and calcined by a very vehement fire in an earthen crucible, till it leaves off fuming, and then vitrified in a wind furnace.

Flowers of ANTIMONY, are the volatile parts that stick to the subliming pot, after having been pulverized and sublimed in aludels.

ANTINOUS (*Astronomy*) a part of the constellation, named *aquila* or the eagle.

ANTIPATHETICALNESS, the having an antipathy, or antipathetical quality.

ANTIPATHY (*antipathia*, L. of ἀνίπαθία, of ἀνί against, and πάθος, the passion) some say the reason of antipathy between animals, is, that by the sight of such objects certain impressions are transmitted thro' the fibres of the nerves into the brains, which convey the animal Spirits into the nerves; which, upon the blood being rarified after another manner than is usual, sends into the brains those spirits, which are adapted to the fomenting or cherishing of terror. And again, as *effluvia* and spirituous steams proceed from the bodies of all creatures, some of which disagree with others, they do excite anger and hatred in each other.

ANTIPENDIUM (with the *Romanists*) a silver skreen, which covers the front of an altar, which is hanged on with screws upon a festival day.

ANTIPERISTASIS (from ἀνί and περιστάσις, Gr. to stand round) the opposition of a contrary quality, by which the quality it opposes becomes heightened or intended; or the action by which a body attacked by another collects itself, and becomes stronger by such opposition; or an intention of the activity of one quality caused by the opposition of another. Thus quick lime is set on fire by the affusion of cold water; so water becomes warmer in winter than in summer; and thunder and lightening are excited in the middle region of the air, which is continually cold, and all by *antiperastasis*. This is an exploded principle in the peripatetick philosophy.

ANTIPHRAISIS (from ἀνί, against, and φρασις, Gr. a form of speech) the use of words in a sense opposite to their proper meaning.

ANTIPODES (in *Geography*) such inhabitants of the earth, who dwell in opposite parallels of latitude, and under the opposite

half of the same meridian, and walk with their feet directly opposite one to another.

ANTIPYRETICUM (of ἀντι and πυρετός, a fiery heat) a medicine that allays the heat of fevers.

ANTIQUATEDNESS (of antiquatus, L.) the being grown out of use or date.

ANTIQUE (*antiquus*, L.) ancient. *Antique* is chiefly used by architects, carvers, painters, &c.

ANTISPASIS (from ἀνί, against, and σπασω, to draw, Gr.) the revulsion of any humour into another part.

ANTISTER'NON (of ἀνί, opposite to, and στήθον, the breast) the back-bone.

ANTITHE'NAR (of ἀνί and θέναν, Gr.) one of the muscles which extend the thumb; it is also a muscle of the great toe, arising from the inferior part of the third *Os cuneiforme*, and passing obliquely is inserted into *Ossa Sesamoidea*.

ANTITYP'ICmL (of antitypum, L. ἀνίτυπον, Gr.) pertaining to an antitype.

ANTIVENE'REALNESS (of ἀνί, Gr. and *venereus*, L.) the being useful against venereal distempers.

Bees ANTLER, the start or branch next above the brow antler.

Brow ANTLER, the start or branch next the head.

AN'TOCOW (with *Horse-doctors*) a round swelling about half as big as a man's fist, breaking out in the breast of a horse directly against his heart.

ANT, an emmet, a pismire, a small insect well known.

ANTS (*Hieroglyphically*) were used by the ancients to represent laborious persons, diligent and industrious in their callings. For ants are very laborious, industrious creatures, and also ready to give assistance to their fellows.

AN'VIL (ανπίλ, Sax.) a massy iron instrument on which smiths, &c. hammer their work.

A Rising ANVIL, an anvil having two nooks or corners for rounding any piece of metal.

ANXIETY (*anxietas*, L.) 1. Trouble of mind about some future event; suspense with uneasiness; perplexity; solicitude. 2. In the medical language, depression; lowness of spirits.

ANXIOUS (*anxius*, L.) disturbed about some uncertain event; solicitous. 2. Careful; full of inquietude; unquiet. 3. Careful, as of a thing of great importance. 4. It has generally *for* or *about* before the object, but sometimes *of*.

ANXIOUSLY (from *anxious*) in an anxious manner; solicitously; unquietly; carefully.

ANXIOUSNESS (from *anxious*) the quality of being *anxious*; susceptibility of anxiety.

ANY

ANY (ἀνίς, ἐνίς, Sax.) 1. Every; whoever he be; whatever it be. It is, in all its senses, applied indifferently to persons or things. 2. Whosoever; whatsoever; as distinguished from some other. 3. It is used in opposition to none.

APÆ/RESIS (with *Rhetoricians*) a figure when some matter is called in question, which we willed the judge to remember.

APACE (from *a* and *pace*, that is, with a great pace.) 1. Quickly, speedily; used of things in motion. 2. With haste; applied to some action. 3. Hastily; with speed; spoken of any kind of progression from one state to another.

APART (*apart*, F.) 1. Separately from the rest in place. 2. In a state of distinction, as to set apart for any use. 3. Distinctly. 4. At a distance; retired from the other company.

APARTMENT (*apartement*, F.) a part of the house allotted to the use of any particular person; a room; a set of rooms.

APATHY (ἀπαθία, and *parthos*, feeling) the quality of not feeling; exemption from passion; freedom from mental perturbation.

APAGO'REUSIS (ἀπαγόρευσις, Gr.) a figure in rhetoric called an interdiction of forbidding, L.

APATHETICALNESS (of *apathia*, L. of ἀπαθία, Gr.) a freedom from passion, and insensibility of pain.

APAU'ME (in *Heraldry*) signifies an hand opened or extended, with the full palm appearing, and the thumb and fingers at full length, F.

A'PE (ἄπα, Sax.) a monkey.

APE, an animal that of all creatures comes the nearest to, or is most like the figure of a man.

APECHE'MA (of ἀπὸ and ἤχα, i. e. an echo, Gr.) a contra-fissure, when a blow is given on one side, and the fracture made on the other.

APERIENTS (in *Medicine*) aperient medicines, aperitives, such as open the obstructed passages of the small vessels, glands and pores, and by that means promote a due circulation of the contained juices.

APERIENT Seed (in *Medicines*) are grass, madder, eringo, capers and cammock, called the lesser; smallage, fennel, asparagus, parsnep and butcher's broom, called the five greater.

APERT' (*apertus*, L.) open.

APERTURE } (*apertura*, L.) the opening

APER'TION } of any thing or a hole left in some subject, otherwise solid or contiguous.

APERTURE (with *Geometricians*) the space left between two lines, which mutually incline towards each other to form an angle.

APET'ALOUSNESS (of ἀ priv. and ἔλλαλον, Gr. a leaf) being without leaves.

A'PEX (in *Geometry*) the top of a cone,

or any such like figure, ending in a sharp point.

APH'ELON

APHE'LIUM,

Ἀφῆλιον, of ἀπὸ and ἥλιος, the

sun, Gr.) a

name given by

astronomers to

that point of

the orbit of the

earth or a plan-

et in which it is at the farthest distance from

the sun that can be; thus a planet A in the

figure, is in its utmost distance or *Aphe-*

lion, S.

APHILANTHROPY (ἀ without, and

φιλανθρωπία, Gr. love of mankind) want of

love to mankind.

APHONY (ἀ without, and φων, speech,

Gr.) loss of speech.

APHORISM (ἀφορισμός, Gr.) a maxim;

a precept contracted in a short sentence; an

unconnected position.

APHORISTICAL (from *apborism*) in

form of an aphorism; in separate and uncon-

nected sentences.

APHORISTICALLY (from *apboristical*)

in the form of an aphorism.

APHRODISIACAL (from *aphrodite*,

Venus) relating to the venereal disease.

APHRONIT'RON (of ἀφρον, froth, and

νίτρον, Gr. nitre) a kind of nitre supposed by

the ancients to be spume or the subtlest and

lightest part of it; emerging at the top.

APHYXI'A (of ἀφύξαι, Gr. to draw out)

a cessation of a pulse thro' the whole body,

being the highest degree of swooning next to

death.

API'CIAN Art (so called of *Apicius*, a fa-

mous voluptuary) voluptuousness, or volup-

tuous cookery.

APIARY (from *apis*, L. a bee) the place

where bees are kept.

APICES, of a flower (L. from *apex*, the

top) little knobs that grow on the tops of the

stamina, in the middle of a flower. They

are commonly of a dark purplish colour. By

the microscope they have been discovered to

be a sort of *capsulae seminales*, or seed-vessels,

containing in them small globular, and of-

ten oval particles, of various colours, and

exquisitely formed.

APIECE (from *a*, for each, and *piece*, or

share) to the part or share of each.

APISH (from *Ape*) 1. Having the qua-

lities of an Ape; imitative. 2. Foppish,

affected. 3. Silly, trifling, insignificant. 4.

Wanton, playful.

APISHLY (from *apish*) In an apish man-

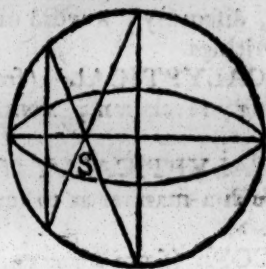
ner; foppishly, conceitedly.

APISHNESS (from *apish*) Mimickry,

foppery, insignificance, playfulness.

A-PIT-PAT (a word formed from the

motion) with quick palpitation.



A

APLUSTRE (*Latin*) the ancient ensign carried in sea vessels.

APOCALYPSE (ἀποκαλυψις, Gr.) Revelation, discovery; a word used only of the sacred writings.

APOCALYPTICAL (from *apocalypse*) concerning revelation; containing revelation.

APOCALYPTICALLY (from *apocalyplical*) in such a manner as to reveal something secret.

APOCOPE (from ἀποκοπή, Gr.) a figure in grammar, when the last letter or syllable of a word is taken away; as *ingeni*, for *ingenii*.

APOCRUSTICK, (ἀποκρυστινα, from ἀποκρυνω, Gr. to drive) remedies endued with a repelling and astringent power, by which they prevent the too great afflux of humours to a part diseased.

APOCRYPHA (from ἀποκρυπτω, Gr. to put out of sight) Books whose authors are not known. It is used for the Books appended to the sacred writings, which being of doubtful authors are less regarded.

APOCRYPHAL (from *apocrypha*) 1. Not canonical; of uncertain authority. 2. Contained in the *Apocrypha*. 3. It is sometimes used for an account of uncertain credit.

APOCRYPHALLY (from *apocryphal*) uncertainly; not indisputably.

APOCRYPHALNESS (from *apocryphal*) uncertainty; doubtfulness of credit.

APODICTICAL (from ἀποδιξις, Gr.) evident truth, demonstration, demonstrative, evident beyond contradiction.

APODIXIS, demonstration.

APOLOGETICAL (from ἀπολογεω,

APOLOGETICK (Gr. to defend) that which is said in defence of any person or thing.

APOLOGETICALLY (from *apologetical*) in the way of defence or excuse.

APOLOGIST (from *apologize*) he that makes an *apology*; a pleader in favour of another.

To **APOLOGIZE** (from *apology*) 1. To plead in favour of any person or thing. 2. It has the particle *for* before the subject of *apology*.

APOLOGUE (from ἀπολογος, Gr.) fable; story contrived to teach some moral truth.

APOLOGY (from *apologia*, L.) 1. Defence, excuse. *Apology* generally signifies rather excuse than vindication, and tends rather to extenuate the fault, than prove innocence. This is, however, sometimes unregarded by writers. 2. It has *for* before the object of excuse.

APOBATERION (of ἀποβαίνω, to depart, Gr.) a farewell speech or poem upon a person's going out of his own country, or some other place, where he had been kindly entertained.

APOMECOM'ETRY (of ἀπό and μετρεω, Gr. to measure) an art of shewing how to measure things at a distance, or to find how

far they are off from us.

APOPHLEG'MATICK *Medicine* (of ἀποφλεγματίζει, to purge the head of phlegm) medicines to be chewed that have the faculty to purge the head and brain of cold phlegmatick humours by the nose, mouth, &c.

APOPHYGE (ἀποφυγή, Gr.) a flight or escape.

APOPHYGE (*Architecture*) that part of a column where it begins to spring out of its base, and shoot upwards, but this apophyge originally was really no more than the ring or ferrel antiently fastened at the extremities of wooden pillars to keep them from splitting, and which afterwards was imitated in stonework.

APO'PLEXY (Ἀποπληξία, of ἀποπλήττειν, to strike or astonish) a disease which is a sudden privation of all the senses, and sensible motions of the body, those of the heart and lungs being excepted, and is attended with the deprivation of the principal faculties of the soul, by reason that the passages of the brain are stopt, and the course of the animal spirits hindered.

APORON (Ἀπορον, of a privat. and πορον, a passage, Gr.) a problem in the *mathematicks*, which, though it is not impossible, is nevertheless very difficult to be resolved, and has not actually been resolved, such as the squaring of the circle, &c.

APORI'A (with *Rhetoricians*) a figure where the orator is at a stand what to do, as, *shall I speak out, or be silent?*

APOSIOPE'SIS (Ἀποσιωπησις, of ἀποσιωπαω, to hold one's peace, Gr.) reticency silentness.

APOSPAS'MA (with *Surgeons*) the drawing of one part from another, which naturally stuck to it; as when the skin is separated from a membrane, a membrane from a muscle, one muscle from another, &c.

APOSTAT'ICALLY (of ἀποστάτης, Gr.) after the manner of an apostate.

APOS'TUME (of ἀποστήμα, of ἀφίσταται, Gr. to depart) a preter-natural tumour or swelling, caused by corrupt matter collected together in any part of the body, commonly called an *Impossthume*.

APOSTOL'ICALLY (*apostoliquement*, F. of Ἀποστόλος, Gr.) after the manner of an apostle.

APOSTOL'ICALNESS, the being of apostolical appointment.

APOSYR'MA (with *Surgeons*) a shaving of the skin or of a bone.

APO' THECARIES, having separated themselves from the ancient society of *Grocers*, grew so much in favour with king *James I.* that he used to call them his company, and gave them a charter of incorporation



in the fifteenth year of his reign. Their arms are argent. *Apollo* armed with a bow and arrow, surmounted a *Python*. Their supporters two unicorns, the crest a rhinoceros surmounting a torse and helmet. The motto, *Opifer per orbem dicor*.

APOTHE'RAPY (*apotherapia*, L. of *Ἀποθεραπεία*, Gr.) that part of physick that cures or prevents weariness from too much labour.

B **APO'TOME** (in *Mathematicks*) is the remainder or difference of two incommensurable quantities, an irrational residue, as *DC*, when from a rational line *BD*, call'd *b*, you cut off a rational part *BC*, called *c*, only commensurable in power to the whole line *BD*.

C **TO APPA'LE** (of *appalir*, F.) to daunt, astonish or discourage.

APPA'NAGE. See *Appenage*.

APPARA'TUS, is used to signify the utensils pertaining to a machine, as the apparatus of a *Microscope*, *Air-pump*, &c.

APPARATUS (with *Surgeons*) the bandages, medicaments and dressings of a part.

APPARA'TUS major and minor (with *Lithotomists*) the greater and lesser preparation, two different methods of cutting for the stone, L.

High APPARATUS (with *Lithotomists*) is performed by making an incision above the groin along the *Linea alba*, into the fund of the bladder; and thro' that they extract the stone.

The small or low APPARATUS, is performed by thrusting the two fore-fingers up the fundament till they touch or come against the stone, and with them drive it to the neck of the bladder, and extract it from thence, thro' an incision in the *Perinæum*.

APPA'RENT Heir, one whose title is clear beyond dispute or contradiction.

APPA'RENT Conjunction (*Astronomy*) is when the right line supposed to be drawn thro' the centers of two planets does not pass through the center of the earth, but thro' the spectator's eye.

APPARENT Horizon (*Astronomy*) is that great circle which limits our sight; or that place where the heavens and earth seem to us to meet.

APPA'RENTNESS (*apparentia*, L.) plainness to be seen.

APPARITION (with *Astronomers*) is the becoming visible of a star or other luminary which before was hid.

APPAR'ITOR (in the *University*) a sort of beadle, who carries the mace before the masters, faculties, &c.

APPAR'LEMENT (in *Common Law*) likelihood, likeness or resemblance, as *apparlement of War*.

TO APPE'ACH, the same as to impeach; i. e. to accuse one of any crime.

APPE'AL (of *appellatio*, L. whence *apel*, F.) the removing a cause from an inferior judge or court to a superior, in order to rectify something amiss in a sentence passed by an inferior judge; it is also an accusation or declaration of the crime of any person; particularly the accusing of a murderer by a person who is interested in the party murdered.

APPEAL by Bill (in *Law*) is where a man of himself gives up his accusation in writing, offering to undergo the burden of appealing the person therein named.

APPEAL by Writ (in *Law*) is when a writ is purchased out of chancery by one to another, to the intent that he appeal a third person of some felony committed by him, finding pledges that he shall do it.

APPEARANCE (*apparentia*, L.) the exterior surface of a thing; or that which first strikes the sense or the imagination.

APPEARANCE (in *Prospective*) is the representation of a figure, body, or the like object, upon the perspective plain.

APPEARANCES (with *Astronomers*) are more usually called *Phænomena*.

To save APPEA'RANCES, is seemingly to discharge one's duty, or to acquit himself of the formalities or externals of it, so as to save his character and avoid giving offence or scandal.

APPEAS'ABLE (of *appaiser*, F.) that may be pacified.

APPEASA'BLENESS, capableness of being pacified.

APPEL'LATIVELY (of *appellatif*, F. *appellativus*, L.) by way of appellation.

TO APPEN'D (*appendere*, L.) to hang up or to.

APPEND'ANT (*appendens*, L.) hanging to.

APPEND'ED Remedies (in *Medicine*) are such as are outwardly applied by hanging about the neck.

APPEN'NAGE } the fortune, or por-
APPA'NNAGE } tion which a sovereign prince gives to his younger son or children. The younger sons of *England* have no certain appennages, but only what the king is pleased to bestow upon them; but in *France* the king's younger sons have (by virtue of the law of *Appannage*) dutchies, counties or baronies granted to them and their heirs, the reversion reserved to the crown, and all matters of regality, as coinage, levying taxes, &c.

APPET'IBLENESS (of *appetibilis*, L.) worthiness to be desired.

AP'PETITE (by *Philosophers*) is defined a desire of enjoying something wanted, or a complacency in the enjoyment of a thing present. It is distinguish'd into *voluntary* and *natural*.

Voluntary APPETITE (with *Schoolmen*) is the will itself acting under a competent knowledge or information of the matter in hand, as the desire of *Happiness*.

Natural APPETITE (with *Schoolmen*) a sort of instinct, whereby we are mechanically pushed on to consult our own preservation.

APPETITION, an earnest desire, or eager pursuit after.

APPLIABLE (from *apply*) that which may be applied. For this word the moderns use *applicable*; which see.

APPLIANCE (from *apply*) the act of applying; the thing applied to.

APPLICABILITY (from *applicable*) the quality of being fit to be applied to something.

APPLICABLE (from *apply*) that which may be applied, as properly relating to something.

APPLICABLENESS (from *applicable*) fitness to be applied.

APPLICABLE (from *applicable*) in such a manner as it may be properly applied.

APPLICATE (from *apply*) a right line drawn across a curve, so as to bisect the diameter thereof.

APPLICATION (from *apply*) 1. The act of applying any thing to another; as, he mitigated his pain by the *application* of *emollients*. 2. The thing applied; as, he invented a new *application*, by which blood might be stanch'd. 3. The act of applying to any person, as a solicitor, or petitioner. 4. The employment of any means for a certain end. 5. Intenseness of thought; close study. 6. Attention to some particular affair; with the particle *to*. 7. The condition of being used as means to an end.

APPLICATIVE (from *apply*) that which applies.

APPLICATORY (from *apply*) that which comprehends the act of *application*.

APPLICATORY (from *apply*) that which applies.

To **APPLY** (*aplico*, L.) 1. To put one thing to another. 2. To lay medicaments upon a wound. 3. To make use of as relative or suitable to something. 4. To put to a certain use. 5. To use as means to an end. 6. To fix the mind upon; to study; with *to*. 7. To have recourse to, as a solicitor, or petitioner; with *to*. 8. To endeavour to work upon. 9. To ply; to busy; to keep at work; an antiquated sense.

To **APPOINT** (*appointer*, F.) to fix any thing; as, to settle the exact time for some transaction. 2. To settle any thing by compact. 3. To establish any thing by decree. 4. To furnish in all points; to equip; to supply with all things necessary: used anciently in speaking of soldiers.

APPOINTER (from *appoint*) he that settles or fixes any thing or place.

APPOINTMENT (*appointement*, F.) 1. Stipulation; the act of fixing something in which two or more are concerned. 2. Decree, establishment. 3. Direction, order. 4. Equipment, furniture. 5. An allowance paid to any man, commonly used of allowances to publick officers.

APPOSITION (with *Philosophers*) an addition of matter to any body outwardly; but it is usually applied to the encrease of bodies without life; and is called also accretion, and *juxta-position*.

APPOSITENESS (of *appositus*, L.) fitness for the purpose.

APPRAISEMENT, the valuation of any thing.

To **APPREHEND** (*apprehendo*, L. to take hold of) 1. To lay hold on. 2. To seize in order for trial or punishment. 3. To conceive by the mind. 4. To think on with terror, to fear.

APPREHENDER (from *apprehend*) conceive, thinker.

APPREHENSIBLE (from *apprehend*) that which may be apprehended, or conceived.

APPREHENSION (from *apprehensio*, L.)

1. The mere contemplation of things, without affirming or denying any thing concerning them. So we think of a horse, high, swift, animal, time, matter, mind, death, &c. 2. Opinion, sentiments, conceptions. 3. The faculty by which we conceive new ideas; or power of conceiving them. 4. Fear. 5. Suspicion of something to happen, or be done. 6. Seizure.

APPREHENSIVE (from *apprehend*) 1. Quick to understand. 2. Fearful.

APPREHENSIVELY (from *apprehensive*) in an apprehensive manner.

APPREHENSIVENESS (from *apprehensive*) the quality of being apprehensive.

To **APPRISE** (from *apprendre*, *appris*, F.) to inform; to give the knowledge of any thing.

To **APPROACH** (from *approcher*, F.) 1. To draw near locally. 2. To draw near, as time. 3. To make a progress towards, in the figurative sense, as mentally.

APPROACH (from the verb) 1. The act of drawing near. 2. Access. 3. Hostile advance. 4. Means of advancing.

APPROCHER (from *approach*) the person that approaches, or draws near.

APPROACHMENT (from *approach*) the act of coming near.

APPROBATION (*approbatio*, L.) 1. the act of approving, or expressing himself pleased. 2. The liking of any thing. 3. Attestation, support.

APPROOF (from *approve*, as *proof* from *prove*) approbation; commendation, a word rightly derived, but old.

To **APPROPERATE** (*appropriero*, L.) to hasten, to set forward.

To **APPROPINQUATE** (from *appropinquo*, L.) to draw nigh unto; to approach.

To **APPROPINQUE** (from *appropinquo*, L.) to approach, to draw near to.

APPROPRIATE } (*appropriatus* L.)
APPROPRIATED } a term used by philosophers of something which is indeed common to several; yet in some respect is peculiarly attributed.

AP-

APPROPRIATE (in *Law*) signifies a church or benefice, the patronage of which is annexed to some church dignity, so that the parson receives the tithes.

APPROPRIATENESS (of *appropriation*, F. *appropriatum*, L.) fitness for some other thing, &c.

APPROPRIATION, is the appointing a thing to a particular use. In an Ecclesiastical sense it is applying the benefice of a church to the proper and perpetual use of some religious community.

It is where the advowson of a parsonage belongs to a bishoprick or religious house, college, &c. and their successors, so that the body is both patron and parson, and some one of their members officiate as vicar.

These appropriations were introduced in the time of *William the conqueror*: the *Parochial* clergy being then generally *Saxons*, and the bishops and temporal clergy *Normans*, they made no scruple to impoverish the inferior clergy to enrich the monasteries, which were generally possessed by the friends of the conqueror.

Where the churches and tithes were so appropriated, the vicar had only such a competency as the bishop or his superior thought fit to allow.

APPROVABLE (of *approver*, F. *approbare*, L.) that may be approved.

APPROVE'MENT (*approvementum*, *Law*, L.) is used for improvement by ancient writers.

APPROXIMATION, a coming or putting near to, L.

APPUI (with *Horsemen*) is the stay upon the horseman's hand, or the reciprocal sense between the horse's mouth and the bridle hand; or the horse's sense of the action of the bridle in the horseman's hand.

A full **APPUI** (in *Horsemanship*) is a firm stay without resting very heavy, and without bearing upon the horseman's hand.

A more than full **APPUI** (with *Horsemen*, a term they use of a horse that is stop't with some force, but still so that he does not force the horseman's hand.

APRIL (of *aperiendo*, L. opening, because the pores of the earth are then opened) the fourth month from *December*.

APT (*aptus*, L.) 1. Fit. 2. Having a tendency to. 3. Inclined to, led to. 4. Ready, quick; as an apt wit. 5. Qualified for.

To **APT** (*apto*, L.) 1. To suit, to adapt. 2. To fit, to qualify.

To **APTATE** (*aptatum*, L.) to make fit.

APTITUDE, (*French*) 1. Fitness. 2. Tendency. 3. Disposition.

APPLY (from *apt*) 1. Properly; with just connection, or correspondence; fitly. 2. Justly, pertinently. 3. Readily, accurately; as he learned his business very *aply*.

APINESS (from *apt*) 1. Fitness, suitability. 2. Disposition to any thing. 3. Quickness of apprehension; readiness to learn. 4. Tendency.

AQUA (*Latin*) a word signifying water; and very much used in chymical writings.

AQUEDUCT (*aquæductus*, L.) a conveyance made for carrying water from one place to another; made on uneven ground, to preserve the level of the water, and convey it by a canal. Some *aqueducts* are underground, and others above it supported by arches.

The constellation **AQUARIUS** has two obscure stars on the head, one great one on each shoulder, one on each elbow, one bright one on the extreme part of his right hand, one on each pap, one on the left hip, one on each knee, upon his right leg one; in all seventeen. The pouring out of water is on the left hand. It has thirty stars, of which two are bright, the rest obscure.

AQUALITIES (in *Botany*) such plants as grow in water.

AQUEO' MERCURIAL, water and mercury.

A'QUEOUS Ducts (*Anatomy*) certain ducts whereby the aqueous humour is supposed to be conveyed into the inside of the membranes which inclose that liquor.

A'QUEOUSNESS } (of *aquositas*, L.)
AQUOSE'NESS } wateriness.

AQUILA (*Astronomy*) the eagle, a constellation consisting of 70 stars, according to the *British* catalogue.

AQUOSITY (*aquositas*, L.) wateriness.

ARABESK' (so called from the *Arabs*, who use this kind of ornaments, their religion forbidding them to make any images or figures of men or animals) a term apply'd to such painting, ornaments of freezes, &c. which consisted wholly of imaginary foliages, plants, stalks, &c. without any human or animal figures.

ARAB'ICK (*Arabicus*, L.) belonging to the *Arabians*.

ARABISM, an idiom or manner of speaking, peculiar to the *Arabs*, or *Arabians*.

ARÆOMETER (of *ἀραιός*, Gr. thin, and *μέτρον*, measure, Gr.) an instrument to measure the density or gravity of fluids.

ARAIGNEE' (in *Fortification*) the branch, return, or gallery of a mine.

ARAY } (probably of *arrayer*,
ARAYING } *Old French*) dress, garb, rayment.

AR'BITRAL (*arbitralis*, L.) of or pertaining to an arbitrator or arbitration.

AR'BITRARILY (*ex arbitrio*, L.) after one's own will.

ARBITRARINESS (of *arbitrarius*, L.) acting merely according to will and pleasure.

ARBITRATOR (with *Civilians*) is understood differently from an *arbitrator*.

An *arbitrator* being left wholly to act according to his own discretion, without solemnity of process or course of judgment; whereas an *arbitrator* is obliged to act according to law and equity.

ARBOR

A R

AR'BOR (in *Mechanicks*) the principal part of a machine which serves to sustain the rest; also a spindle or axis on which a machine turns, *L.*

ARBOR Genealogica, i. e. the tree of consanguinity; is used to signify a lineage drawn out under the form or resemblance of a root, stock, branches, &c.

AR'BORARY (*arborarius*, *L.*) belonging to trees.

AR'BORETS, little arbours. *Milt.*

ARBO'REOUS (*arboreus*, *L.*) of, or like, or pertaining trees.

ARCA'NUM Foviale (with *Chymists*) is an amalgama made of equal parts of tin and mercury, powdered and digested with good spirit of nitre; the dry mass being powdered again after the spirit of nitre has been drawn off in a retort, and lastly digested in spirit of wine, till the powder is become tasteless.

ARC BOUTANT (of *arc* and *bouter*, *F.* to abut) in *Architecture* signifies a flat arch abutting against the reigns of a vault in order to support it, and prevent its giving way.

ARCH (probably of ἀρχός, *Gr.*) arrant or notorious; as an *arch-rogue*, an *arch-traytor*, an *arch-wag*.

ARCH-BISHOP (Ἀρχιεπίσκοπος, *Gr.*) is the chief or metropolitan bishop of *England*, who has under him several suffragan bishops.

The title of arch-bishop was first introduced in the east about the year of Christ 340, but was at that time only honorary, and was given to all bishops of great cities.

England has only two arch-bishops, that of *Canterbury* and that of *York*, who are called *Primates* and *Metropolitans*. The bishop of *Canterbury* had anciently jurisdiction over *Ireland*, and was stiled a patriarch.

He was dignified with some special token of royalty, as to be patron of the bishoprick of *Rochester*. To create knights, coin money, &c.

He is still accounted the first peer of *England*, and next to the royal family: having the precedence of the dukes, and all the great officers of the crown.

By the common law of *England* he enjoys the power of the probate of wills and testaments, and granting letters of administration. And of granting licences and dispensations in all cases formerly sued for in the court of *Rome*, and not repugnant to the law of *God*. He holds several courts of judicature, as the court of arches and of audience, the prerogative court, and court of peculiars.

The archbishop of *York* is invested with the same power in his province as the archbishop of *Canterbury* has in his: he has also the title to the second degree of peerage, and takes precedence of all dukes not of the blood royal; and all officers of state next to the lord chancellor.

ARCH DEACON (Ἀρχidiaκόν, of ἀρχός,

A R

and διακονέω, to minister or serve, *Gr.*) a church officer whose business is to visit the parishes within a certain district. It was originally given to the first or eldest deacon who attended on the bishop, but without any power; but since the council of *Nice*, the function is become a dignity, and raised above that of priest, tho' in the primitive times of christianity it was far otherwise.

For in those times the archdeacon was the bishops chief minister in all external affairs, and particularly the temporalities.

In the 10th century they began to be esteemed, as having jurisdiction in their own right, or else attach'd to their office, with a power of delegating it to others; but this being thought too much, their power was lessened by increasing their number.

There are in *England* sixty *Archdeacons*, whose office is every second year to visit and enquire into the reparations and movables of churches, to reform abuses in ecclesiastical affairs, and to bring the more weighty affairs before the bishop.

They have also a power to suspend, excommunicate, and in many places to prove wills, and in some places to institute to benefices.

One branch of their office is, to induct all clerks into their benefices within their jurisdiction, and by the act of uniformity, they are now obliged to be in priests orders.

Many of them have their courts and officials as bishops have.

ARCHÆOLOGY (Ἀρχαιολογία of ἀρχαί, ancient, and λόγος, *Gr.* speech) the ancient way of speaking or writing; also a treatise of antiquity.

ARCH'NESS, waggishness, dexterousness in management, craft, craftiness.

ARCH CHAN'TER, the chief or president of the chanters of a church.

ARCH CHYMICK, as *arch chymick sun*, the chief chymist the sun. *Milton.*

ARCH DRUID, the chief or pontiff of the ancient Druids.

An **ARCH** (of *arcus*, *L.* a bow) a bending in form of a bent bow.

ARCH (in *Astronomy*) as the *diurnal arch of the sun*, is part of a circle parallel to the equator, which is described by the sun in his course between rising and setting.

ARCH of Direction (in *Astronomy*) is an arch of the *Zodiack*, which a planet seems to pass over, when the motion of it is according to the order of the signs.

ARCH of Retrogradation (in *Astronomy*) is an arch of the *Zodiack*, described while a planet is retrograde, moving contrary to the order of the signs.

ARCH of Vision (*Astronomy*) is the depth of the sun below the horizon, at which a star begins to rise again, which before was hid in his rays.

Similar **ARCHES** (*Geometry*) are such as contain

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contain the same number of degrees of unequal circles.

Semicircular ARCHES (*Architeſture*) are thoſe which make an exact ſemicircle, and have their centre in the middle of the cord of the arch.

Scheme ARCHES (*Architeſture*) arches that are leſs than a ſemicircle, and of conſequence are flatter, containing 90, 70 or 60 degrees.

ARCHES of the third and fourth point (in *Architeſture*) are ſuch as conſiſt of two arches of a circle ending in an angle at the top, and are drawn from the diviſion of a chord into 3 or 4 parts at pleaſure.

Elipſical ARCHES (*Architeſt.*) conſiſt of a ſemi-elipſis, and have commonly a key ſtone, and chaptrels or impoſts, they were formerly much in uſe for mantle trees in chimneys.

Strait ARCHES (*Architeſture*) are arches, the upper and under edges of which are ſtrait; as they are curved in others, and alſo thoſe two edges parallel, and the ends and joints all pointing to a centre; they are uſed over windows, doors, &c.

ARCHE' (*Ἀρχή*, Gr.) the beginning, an entrance.

ARCHE (in *Medicine*) the beginning of a diſtemper.

ARCH'ED Legs (with *Farriers*, &c.) an imperfection in a horſe, when being in his natural poſition he has his legs bent forward, and the whole leg makes a kind of arch or bow.

ARCHIAL'OGY (*archialogia*, L. of *ἀρχιλογία*, Gr.) a diſcourſe or treatiſe of antiquities.

ARCHI'GRAPHY (*archigraphia*, L. of *ἀρχιγραφία*, Gr.) ſecretariſhip.

ARCH-PRIOR, the maſter of the order of the knights templars.

Naval AR'CHITECTURE, an art that teaches the conſtruction of ſhips, galleys, and other floating veſſels for the water; with ports, moles, docks, &c. on the ſhore.

Counterfeit ARCH'ITECTURE, is that wherein the projeſtures are painted either with black or white, or coloured after the manner of marble; alſo called ſcene work in the painting of columns, &c. that ſeem to ſtand out in relievo, in theatres.

ARCHITECTURE (in *Perspective*) a ſort of building, the members of which are of different meaſures and modules, and diminiſh in proportion to their diſtance, to make the buildings appear longer and larger to the view than it really is.

AR'CHITRAVE (of *ἀρχή*, Gr. chief, and *trabs*, L. a beam) that part of a column or order of columns that is above or lies immediately upon the capital. It is the loweſt member of the frieze, and even of the whole entablature; it is ſuppoſed to repreſent the principal beam in timber buildings. It is ſometimes called the *Reason-piece*, as in por-

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tico's, cloiſters, &c. the *Maſter-piece* in chimneys, and *Hyperthyron* over the jambs of doors or lingels of windows.

ARCHITRAVE Doors (with *Architeſts*) ſuch as have an architrave on the jambs and over the door, upon the cup piece, if ſtrait, or if the top be curved on the arch.

ARCHITRAVE Windows (with *Architeſts*) are commonly an ogee raiſed out of the ſolid timber, with a liſt over it.

ARCHIVAUL'T (*archivolte*, F.) the inner contour of an arch; or a frame ſet off with mouldings, running over the faces of the arch ſtones, and bearing upon the impoſts.

ARCUAT'LE (*arcuatus*, L.) bowed or bent.

ARCUA'TION (with *Gardeners*) the raiſing of trees by layers.

ARCU'ATURE (*arcuatura*, L.) the bowing or bending of an arch.

AR'DENTNESS (of *ardens*, L.) heat; alſo eagerneſs of deſire, warmth of affection.

AR'DENTLY (*ardement*, F. *ardenter*, L.) with warmth or paſſion.

AR'DOR, vehemence, fervency, earneſt deſire.

AR'DUOUSNESS (of *arduitas*, L.) difficulty.

A'REA (with *Gardeners*) a bed or quarter in a garden.

AREA (with *Aſtronomers*) a circle about the moon and ſome ſtars, otherwiſe called *Halo*, L.

AREA (in *Fortification*) the ſuperficial content of any rampart or other work.

To AREAD, to dedicate to, to inform. *Milton.*

ARENA'CEOUS (*arenaceus*, L.) ſandy, or like ſand.

ARE'NARY (*arenarius*, L.) of or belonging to ſand or gravel.

ARENA'TION (with *Phyſicians*) a ſort of dry bath, when the patient ſits with his feet upon hot ſand.

AREOM'ETER (of *ἀήρ*, the air, and *μέτρον*, Gr. to meaſure) an inſtrument uſually made of fine thin glaſs, which having had as much running quickſilver put into it, as will ſerve to keep it up-right, is ſealed up at the top: ſo that the ſtem or neck being divided into degrees, the heavineſs or lightneſs of any liquor may be found by the veſſels ſinking more or leſs into it.

ARETOL'OGY (of *ἀρετή*, virtue, and *λόγος*, Gr. to diſcourſe) that part of moral philoſophy that treats of virtue, its nature, and means of arriving at it.

ARGENT' (of *argentum*, L.) ſilver, F.

AR'GENT alſo ſignifies in a woman, chaſtity; in a maid, virginity; in judges, juſtice; and in the rich, humility.

ARGENTA'TION, gilding, &c. with ſilver, L.

ARGENTI'NUS (among the Romans) the deity of ſilver coin.

ARGILLA'

ARGILLA'CEOUS (*argillaceus*, L. ἀργιλλᾶς, Gr.) of, or belonging to white clay.

To **ARGUE** (*arguo*, L.) 1. To reason, to offer reasons. 2. To persuade by argument. 3. To dispute, with the particles *with* or *against* before the opponent, and *against* before the thing opposed.

To **ARGUE**, 1. To prove any thing by argument. 2. To debate any question; as to *argue* a cause. 3. To prove, as an argument. 4. To charge with, as a crime; with *of*.

To **AR'GUE** *a priori* (with *Logicians*) is to prove effects by the causes, L.

To **ARGUE** *a posteriori* (with *Logicians*) is to prove causes by their effects, L.

ARGUER (from *argue*) a reasoner, a disputer, a controvertist.

ARGUMENT (*argumentum*, L.) 1. A reason alleged for or against any thing. 2. The subject of any discourse or writing. 3. The contents of any work summed up by way of abstract. 4. A controversy. 5. It has sometimes the particle *to* before the thing to be proved, but generally *for*. The best moral *argument* to patience, in my opinion, is the advantage of patience itself. *Tillotson*.

This, before revelation had enlightened the world, was the very best *argument* for a future state. *Atterbury's Sermons*.

6. (in *Astronomy*) an arch by which we seek another unknown arch, proportional to the first. *Chambers*.

AR'GUMENT (with *Painters*, &c.) the persons represented in a landskip, in contradiction to the country or prospect.

ARGUMENTAL (from *argument*) belonging to *argument*, reasoning.

ARGUMENTATION (from *argument*) reasoning; the act of reasoning. *Argumentation* is that operation of the mind, whereby we infer one proposition from two or more propositions premised. Or it is the drawing a conclusion, which before was unknown, or doubtful, from some propositions more known and evident; so when we have judged that matter cannot think, and that the mind of man doth think, we conclude, that therefore the mind of man is not matter. *Watts's Logick*.

ARGUMENTATIVE (from *argument*) consisting of *argument*, containing *argument*.

ARGUMEN'TATIVENESS (of *argumentari*, L.) convincingness by way of argument.

ARGUMEN'TATIVELY (of *argumentum*, L.) by way of argument.

ARGUTATION (from *arguo*, L.) a proving by *argument*; a disputing for and against.

ARGUTE (*arguto*, Ital. *argutus*, L.) 1. Subtle, witty, sharp. 2. Shrill.

ARID (*aridus*, L.) dry, parched up.

ARIDITY (from *arid*) 1. Dryness. 2. Siccity. Salt taken in great quantities will reduce an animal body to the greatest

extremity of aridity, or dryness. *Arbutb. on Aliments*.

AR'GUS, having a head full of eyes (*Hieroglyphically*) represents, this great world, because the eyes of our creator are every where, and of all things do, as it were, take notice, and are witnesses of our behaviour.

ARGYRITIS (ο ἀργυρίτις, Gr.) the scum or foam which rises from silver or lead; that is mixt with silver in the refining furnace.

ARGYROLY'THOS (of ἀργυρίον, silver, and λίθος, a stone) talk; a sort of mineral stone.

ARGYROPE'A (of ἀργύρον, and ποιέω, Gr. to make) the art of making silver.

A'RIANISM; the principles and doctrines of *Arius*, a heretick in the beginning of the fourth century; he taught that Christ or the son, was not God consubstantial with the father; but the first of created beings, &c.

A'RIES, a ram, L.

ARIES (in *Astronomy*) the first sign of the zodiack; which the sun enters in the beginning of *March*; it is described on globes by the figure of a ram, and is a constellation of 19 stars, and is commonly expressed by this character γ.

To **ARIETATE** (of *arietatum*, L.) to push or butt like a ram.

ARIGHT (from *a* and *right*) 1. Rightly, without mental error. 2. Rightly, without crime. 3. Rightly, without failing of the end designed.

To **ARISE**, *arose*, *arisen*; (from *a* and *rise*) 1. To mount upwards, as the Sun. 2. To get up, as from sleep, or from rest. 3. To come into view, as from obscurity. 4. To revive from death. 5. To proceed, or have its original. 6. To enter upon a new station. 7. To commence hostility. For the various senses of this word, see *rise*.

ARISTIFEROUS (*aristifer*, L.) bearing ears of corn.

ARISTOCRAT'ICALNESS (of *aristocratie*, F. *aristocraticus*, L. of ἀριστοκρατικός, of ἀριστος the best, and κρατία, dominion, Gr.) the being aristocratical, or governed by the nobility.

ARISTOTE'LIAN, of or pertaining to *Aristotle*.

ARISTOTE'LIANISM, *Aristotle's* philosophy, or the dogma's and opinions of that philosopher, which are contained in his four books *De Cælo*, and his eight books of *Physics*.

ARISTOTE'LIANS, a sect of philosophers following *Aristotle*; otherwise called *Peripateticks*.

ARITHMETICK (*ars arithmetica*, L. of ἀριθμητική, Gr.) a science which teaches the art of counting by number, and shews all the powers and properties of numbers, &c.

Theoretical **ARITHMETICK**, is the science of the properties, relations, &c. of numbers considered abstractly, with the reasons and denominations of the several rules.

Practical

Practical ARITHMETICK, is the art of computing; that is, from certain numbers given of finding certain others, whose relation to the former is known.

Instrumental ARITHMETICK, is that where the common rules are performed by the means of instruments contrived for ease and dispatch, as *Nepiers Bones*, &c.

Logarithmetical ARITHMETICK, is that which is performed by tables of logarithms.

Numerous ARITHMETICK, is that which gives the calculus of numbers, or indeterminate quantities, by the common numeral quantities.

Specious ARITHMETICK, is that which gives the calculus of quantities, by using letters of the alphabet instead of figures.

Decadal ARITHMETICK is that which is performed by a series of ten characters, so that the progression is from ten to ten.

Dyadic ARITHMETICK, is that where only two figures 1 and 0 are used.

Tetractic ARITHMETICK, is that wherein only the figures 1, 2, 3, are used.

Vulgar ARITHMETICK, is that which is conversant about integers and vulgar fractions.

Sexagesimal ARITHMETICK, is that which proceeds by sixties, or the doctrine of sexagesimal fractions.

Decimal ARITHMETICK, is the doctrine of decimal fractions.

Political ARITHMETICK, is the applying of arithmetick to political subjects, as the strength and revenues of kings, births, burials, the number of inhabitants, &c.

ARITHMETICK of infinites, is the method of summing up a series of numbers, consisting of infinite terms, or of finding the ratio's thereof.

ARM (*capm*, *eoim*, *Sax.*) 1. The limb that reaches from the hand to the shoulder. 2. The bough of a tree. 3. An inlet of water from the sea. 4. Power; might. In this sense is used the *secular arm*, &c.

To **ARM** (*armo*, *L.*) 1. To furnish with armour of defence, or weapons of offence. 2. To plate with any thing that may add strength. 3. To furnish; to fit up; as to arm a loadstone, is to case it with iron.

To **ARM**, 1. To take arms. 2. To provide against.

ARMADA (*Span.* a fleet of war) an armament for sea; a fleet of war. It is frequently erroneously spelt *armado*.

ARM (with *Gardeners*) is used for a branch, in speaking of cucumbers, melons, &c.

To **ARM** (in the *Manage*) is said of a horse when he endeavours to defend himself against the bit, to prevent obeying or being checked by it.

ARM (with *Geographers*) a branch of a sea or river.

ARMAMENT (*armamentum*, *L.*) a force equipped for war; generally used of a naval force.

ARMAMENTARY (*armamentarium*, *L.*) an armory, magazine, arsenal.

ARMATURE (*armatura*, *L.*) armour, something to defend the body from hurt.

ARMED (in *Heraldry*) is used in respect of beasts and birds of prey, when their teeth, horns, feet, beak, talons, or tusks, are of a different colour from the rest; as he bears a cock, or a falcon armed, Or.

ARMENTAL } (*armentalis*, or *armen-*
ARMENTINE } *tinus*, *L.*) belonging to a drove or herd of cattle.

ARMENTOSE (*armentosus*, *L.*) abounding with cattle.

ARMIGEROUS (*armiger*, *L.*) a bearing arms or weapons.

ARMILLAR (*armillaris*, *L.*) of or like a hoop or ring.

ARMILLARY Sphere, is when the greater and lesser circles of the sphere being made of brass, wood, paste-board, &c. are put together in their natural order, and placed in a frame, so as to represent the true position and motion of those circles.

ARMILLATED (*armillatus*, *L.*) wearing bracelets.

ARMIPOTENCE (*armipotentia*, *L.*) puissance at arms.

ARM'LET, a little arm, as of the sea, &c.

AR'MOMANCY (of *armus*, *L.* a shoulder, and *μαντεία*, *Gr.* divination) divination by shoulders of beasts.

ARMO'NIACK } a sort of volatile salt,
AMMO'NIACK } of which there are two sorts, ancient and modern.

Volatile Salt ARMONIACK, is made by subliming it with salt of tartar.

Flowers of Sal ARMONIACK, are made of it with sea salt decrepitated.

AR'MORIST (with *Heralds*) a person well skilled in the knowledge of armory or coats of arms.

Coat AR'MOUR, there being as it were, a kind of sympathy between the arms and the persons to whom they belong, he who uses or bears the arms of any person, that do not of right belong to him, seems to affront the person of the bearer.

ARMOR } (in *Law*) any thing that
ARMOUR } a man either wears for his defence, or that he takes into his hand in his fury or rage to strike or throw at another.



The **AR'MOURERS** were incorporated in the beginning of the reign of *Henry VI.* the king himself being pleased to be free of their company, their arms *argent* on a chevron *gules*, a gantlet between four swords in saltire, on a chief *sable* a buckler *argent*, charged with a cross *gules*, betwixt two helmets of the first. Their crest is a man demi-armed at all points, surmounting a torse.

a torce and helmet. Their motto, *Make all sure.*

ARMOURY, a branch of heraldry, being the knowledge of coat armour, as to their blazons and various intendment.

ARMS $\left\{ \begin{array}{l} \text{of Courtesy} \\ \text{of Parade} \end{array} \right\}$ those arms anciently used in juffs and tournaments, as swords without either edge or point, and sometimes wooden swords, and also canes; lances not shod, &c.

Pafs of ARMS (among the ancient Cavaliers) a kind of combat so named.

ARMS (in *Heraldry*) so named because they are borne chiefly on the buckler, cuirass, banners, &c. are used for marks of dignity and honour, being composed regularly of certain figures and colours given or authorized by sovereign princes to be borne in coats, shields, banners, &c. for the distinction of persons, families and states.

Charged ARMS (in *Heraldry*) are such as retain their ancient integrity, with the addition of some new honourable charge or bearing.

Intire $\left\{ \begin{array}{l} \text{Full} \end{array} \right\}$ **ARMS** $\left\{ \begin{array}{l} \text{Intire} \\ \text{Full} \end{array} \right\}$ (in *Heraldry*) are such as retain their primitive purity, integrity, and value, without any alterations, diminutions or abatements.

Vocal ARMS (in *Heraldry*) such wherein the figures bear an allusion to the name of the family.

AROMATICAL (from *aromatick*) spicy, fragrant, high scented.

AROMATICK (from *aroma*, L. spice) 1. Spicy. 2. Fragrant, strong scented.

AROMATICKS, spices.

AROMATIZATION (from *aromatize*) The mingling of a due proportion of *aromatick* spices or drugs with any medicine.

To **AROMATIZE** (from *Aroma*, L. spice.) 1. To scent with spices; to impregnate with spices. 2. To scent; to perfume.

AROSE, the preter tense of the verb *arise*. See *arise*.

AROUND (from *a* and *round*.) 1. In a circle. 2. On every side.

AROUND, about.

To **AROUSE** (from *a* and *rouse*) 1. To wake from sleep. 2. To raise up; to excite.

AROW (from *a* and *row*) in a row; with the breasts all bearing against the same line; and twenty, rank in rank, they rode arow. *Dryden*.

To **ARRAIGN** (*arranger*, F. to set in order.) 1. To set a thing in order, or in its place. One is said to *arraign* a writ in a county, that fits it for trial before the justices of the circuit; a prisoner is said to be *arraigned*, where he is indicted and brought forth to his trial. *Corvel*. 2. To accuse; to charge with faults in general, as in controversy; in a satire. 3. It has for before the fault.

ARRAIGNMENT (from *arraign*) the act of arraigning; an accusation; a charge.

To **ARRANGE** (*arranger*, F.) to put in the proper order for any purpose,

ARRANGEMENT (from *arrange*) the act of putting in proper order; the state of being put in order.

To **ARRAY** a Pannel (*Law Phrase*) is to rank, order, or set forth a jury empannelled upon a cause.

To *quash an ARRAY* (*Law Phrase*) is to set aside the pannel of the jury.

Commissioners of ARRAY (of *arraiatores*, F.) certain officers, whose business it is to take care of the arms of the soldiery, and to see that they are duly accounted.

ARREAR'ANCES $\left\{ \begin{array}{l} \text{of } arriere, F. be- \\ \text{ARREAR'S} \end{array} \right\}$ hind) are the remainders of any rents or monies unpaid at the due time; the remainders of a debt or reckoning.

ARREAR'AGES (in *Law*) is the remainder of an account or a sum of money in the hands of an accountant.

Saving the ARRENTATIONS (*Law Phrase*) signifies the reserving a power to grant licences to one, who owns land in a forest, to inclose them with a low hedge, and a little ditch, paying an annual rent. *Forest Law*.

ARREST (from *arrestor*, F. to stop.) 1. In law. A stop or stay; as, a man apprehended for debt, is said to be arrested. To plead in *arrest* of judgment, is to shew cause why judgment should be stayed, tho' the verdict of the twelve be passed. To plead in *arrest* of taking the inquest upon the former issue, is to shew cause why an inquest should not be taken. An *arrest* is a certain restraint of a man's person, depriving him of his own will, and binding it to become obedient to the will of the land, and may be called the beginning of imprisonment. 2. Any cap- tion. 3. A stop. *Coruel*.

To **ARREST** (from *arrestor*, F. to stop.) 1. To seize by a mandate from an officer or court of justice, see *arrest*. 2. To seize any thing by law. 3. To seize; to lay hands on. 4. To with-hold; to hinder. 5. To stop motion.

ARRE'STS (with *Farriers*) mangey humours upon the sinews of the hinder legs of a horse between the ham and the pastern.

ARRETED (*arrestatus*, low Latin) he that is convened before a judge, and charged with a crime. It is used sometimes for *imputed* or *laid unto*, as, no folly may be *arreted* to one under age.

To **ARRIDE** (*arrideo*, L.) to laugh at. 2. To smile; to look pleasantly upon one.

ARRIERE/BAN (in the *French Customs*) is a general proclamation, whereby the king summons to the wars all that hold of him; both his own vassals, i. e. the *Noblesse*, or nobility, and their vassals.

ARRIER Vassal or *Tenant*, the vassal or tenant of another vassal or tenant.

ARRIERE FEE, a fee dependent on some other inferior fee.

ARRISION (*arriiso*, L.) a smiling upon.

AR-

ARRIVAL (from *arrive*) the act of coming to any place; and, figuratively, the attainment of any purpose.

ARRIVANCE (from *arrive*) company coming.

TO ARRIVE (*arriver*, F.) to come on shore. 1. To come to any place by water. 2. To reach any place by travelling. When we were arrived upon the verge of his estate, we stopped at a little inn, to rest ourselves and our horses. 3. To reach any point. 4. To gain any thing. 5. The thing at which we arrive is always supposed to be good. 6. To happen; with *to* before the person. This sense seems not to be proper.

ARROGANTNESS (*arragantia*, L.) haughtiness, pride, presumption; self-conceit.

ARROGATION, a claiming to one's self, L.

ARSENICK, a ponderous minereal substance, caustick and corrosive to so great a degree as to be poison. It is ranked in the class of sulphurs. There are of it divers sorts, yellow or native, red and crystalline.

Native ARSENICK, is either of an orange or yellow colour, and is by colour-men and painters called *Orpiment*, it is found in copper mines; from this sort are made the two others.

One property of *Arsenick* is, that mixing a very small portion of it with any other metal it renders that metal friable, and immalleable; for which reason the refiners fear nothing so much as *Arsenick* being mixed among any of their operations.

Yellow Native { **ARSENICK** } is of a yellow colour, chiefly found in copper mines in a sort of glebes or stones; it is found to contain a small portion of gold, but so little, that it will not quit the cost of separating it; it is thence called *Auripigmentum*.

Red ARSENICK, the native yellow arsenick rubified by fire, called *Realgal*.

White ARSENICK, is drawn from the yellow by subliming it with a proportion of sea-salt, *Crystalline Arsenick*.

Caustick Ore of ARSENICK, is a butyrous liquor prepared of arsenick and corrosive sublimate; it is like butter of antimony.

ARSE'NICAL, of or pertaining to arsenick.

ARSENICAL Magnet (with *Chymists*) is a preparation of antimony with sulphur and white arsenick.

ARSENOTHE'LYS (of ἀρσην, a male and θήλυς, a female) an hermaphrodite, a beast which is both male and female.

AR'SIS (ἀρσις, of ἀρσεν, Gr. to lift up) the raising the voice in pronunciation.

ART (of *Aars*, L. of ἀρετή, virtue, Gr. or, as others say, from ἀρσ, profit) is variously defined. The schoolmen define it to be a habit of the mind operative or effective, according to right reason; or a habit of the

mind prescribing rules for the production of certain effects. Others define it a proper disposal of the things of nature by human thought and experience, so as to make them answer the designs and uses of mankind; as that which is performed by the wit and industry of man; also a collection of rules, inventions and experiments, which being observed, give success to our undertakings in all manner of affairs; or it is that to which belongs such things as mere reason would not have attained to.

AR'TERY, a hollow fistulous canal of a conical form, whose use is to receive the blood from the ventricles of the heart, and disperse it all over the body, for the preservation of life and heat, and the conveyance of the necessary nutriment.

It is composed of three coats, the first nervous being a thread of fine blood vessels, for the nourishment of the other two.

The *second* muscular, consisting of spiral fibres, which have a strong elasticity, and have either many or few strata, according to the size of the artery.

The *third* and inmost coat is a fine dense transparent membrane, which keeps the blood within its channels.

Definite ARTICLE (*Grammar*) the article (*the*) so called, as fixing the sense of the word it is put before to one individual thing.

Indefinite ARTICLE (*Grammar*) the article (*A*) so called, because it is applied to names, taken in their more general signification.

ARTICLE (with *Anatomists*) a joint or juncture of two or more bones of the body.

ARTICLE (with *Arithmeticians*) signifies 10, with all other whole numbers that may be divided exactly into 10 parts, as 20, 30, 40, 50, &c.

ARTICLE of faith (*Theology*) some point of christian doctrine, which we are obliged to believe, as having been revealed by God himself, &c.

ARTICLE of death, the last pangs or agony of a dying person.

ARTICULATENESS, distinctness.

ARTIFICIAL ARGUMENT (with *Rhetoricians*) all those proofs and considerations that proceed from the genius, industry or invention of the orator.

ARTIFICIALNESS (*artifice*, F. *artificium*) artfulness.

ARTIL'LERIES, warlike engines.

ARTIL'LERY, (*artillerie*, F.) the heavy equipage of war, comprehending all sorts of great fire arms, with what belongs to them, as cannons, mortars, &c. the same that is called ordnance.

Park of ARTILLERY (in a *Camp*) that place set apart for the artillery or large fire-arms.

Train of ARTILLERY, a set or number of pieces of ordnance, mounted on carriages

with all their furniture, fit for marching.

ARTILLERY, is also used for what is called *Pyrotechnia*, or the art of fire-works, with all appurtenances of it.

ARTI-NATURAL, of or pertaining to nature imitated by art.

To **AR/TUATE** (*artuatum*, L.) to divide by joints, to quarter, to dismember.

ARUNDINA/CEOUS (*arundinaceus*, L.) of or belonging to reeds.

ARUNDINOSE (*arundinosus*, L.) full of, or abounding with reeds.

A/RUSPICE (*aruspicium*, L.) a soothsaying or divination, by inspection into the entrails of beasts.

AS (*as*, Teuton.) 1. In the same manner with something else. 2. In the manner that. 3. That, in a consequential sense. 4. In the state of another. 5. Under a particular consideration; with a particular respect. 6. Like; of the same kind with. 7. In the same degree with. 8. As if; in the same manner. 9. According to what. 10. As it were; in some sort. 11. While; at the same time that. 12. Because. 13. As being. 14. Equally. 15. How; in what manner. 16. With; answering to like, or same. 17. In a reciprocal sense, answering to *as*. 18. Going before *as*, in a comparative sense; the first *as* being understood. 19. Answering to *such*. 20. Having *so* to answer it, in a conditional sense. 21. So is sometimes understood. 22. Answering to *so* conditionally. 23. Before *how* it is sometimes redundant; but this is low language. 24. It seems to be redundant before *yet*; to this time. 25. In a sense of comparison followed by *so*. 26. As for; with respect to. 27. As if, in the same manner that it would be, if. 28. As to; with respect to. 29. As well as; equally with. 30. As though; as if.

To **ASCEND** (*ascendere*, L.) to get or climb; also to rise or fly upwards.

The **ASCEND'ANT** (*ascendens*, L.) as to gain the ascendant of a person, is to obtain a power over him, &c. to have an over-ruling or powerful influence over a person.

ASCENDANT Line } (with *Genealogists*)
ASCENDENT } signifies such relations as have gone before us, or those that were or are nearer the root of the family.

ASCENDANT (in *Architecture*) an ornament in masonry and joiners work, which borders the three sides of doors, windows, and chimneys. It differs according to the several orders of architecture, and consists of three parts, the *top*, which is called the *traverse*, and the two sides, which are called the *ascendants*. The same as *Gambrale*.

ASCEND'ING (with *Astronomers*) signifies those stars or degrees of the heavens, &c. which are rising above the horizon in any parallel of the equator.

ASCENDING Latitude (*Astronomy*) the latitude of a planet when going towards the

poles.

ASCENDING Node (*Astronomy*) is that point of a planet's orbit wherein it passed the ecliptick to proceed to the northward.

ASCENDING Signs (*Astrology*) are those signs which are upon the ascent or rise, from the nadir to the zenith.

ASCENDING (by *Anatomists*) a term applied to such vessels as carry the blood upwards, or from the lower to the higher parts of the body,

ASCEN'SION, rising, going, or getting up, L.

ASCENSION day; a festival observed in commemoration of the day on which our Saviour ascended into heaven, 40 days after his resurrection from the dead, in the sight of 120 of his apostles and disciples.

ASCENT of fluids (with *Philosophers*) is their rising above their own level between the surface of nearly contiguous bodies, or in slender capillary glass tubes, &c.

To **ASCERTAIN** (*ascertener*, F.) 1. To make certain, to fix, to establish. 2. To make confident, to take away doubt; often with *of*.

ASCERTAINER (from *ascertain*) the person that proves or establishes.

ASCERTAINMENT (from *ascertain*) a settled rule, an established standard.

ASCETICK (*ασκητικος*, Gr.) employed wholly in exercises of devotion and mortification.

ASCETICK, he that retires to devotion and mortification; a hermit.

ASCII. It has no singular (from *a* and *σκια*, Gr. a shadow) those people who, at certain times of the year, have no shadow at noon; such are the inhabitants of the torrid zone, because they have the sun twice a year vertical to them.

ASCITES (from *ασυς*, Gr. a bladder.) A particular species of dropsy, a swelling of the lower belly and depending parts, from an extravasation and collection of water broke out of its proper vessels. This case, when certain and inveterate, is universally allowed to admit of no cure, but by means of the manual operation of tapping. *Quincy*.

There are two kinds of dropsy, the *anasarca*, called also *leucophlegmacy*, when the extravasated matter swims in the cells of the *membrana adiposa*; and the *ascites*, when the water possesses the cavity of the *abdomen*. *Sharp's Surgery*.

ASCITICAL } (from *ascites*) belonging
ASCITIK } to an *ascites*; dropical; hydropical.

ASCITITIOUS (*ascititius*, L.) supplemental, additional, not inherent, not original.

ASCRIBABLE (from *ascribe*) that which may be ascribed.

To **ASCRIBE** (*ascribo*, L.) 1. To attribute to a cause. 2. To attribute to as a possessor, or substance receiving accidents.

ASCRIP-

ASCRPTION (*ascriptio*, L.) the act of ascribing.

ASCRITITIOUS (*ascriptitius*, L.) that which is ascribed.

ASH (*Acpe*, *aske*, *Dan.*) a tree well known.

ASH (in *proper names*) at the beginning generally denotes that the name was from the ash tree, as *Asby*, *Ashton*, &c. See *As*.

To **ASHA'ME** (of *rcamian*, *Sax.*) to put to shame, to cause to be ashamed.

ASHES (of *axan*, *Sax.*) the terrene or earthy part of wood or other combustible bodies remaining after they are burnt.

ASH'LERING (with *Builders*) is a name given to quartering, to tack to in garrets, in height two and a half or three feet perpendicular to the floor, up to the inside of the rafters.

To **ASK** (*arcian*, *Sax.*) 1. To petition, to beg; sometimes with an *accusative* only; sometimes with *for*. 2. To demand, to claim; as to *ask* a price for goods. 3. To enquire; to question; with *for* before the thing, and sometimes *of* before the person. 4. To enquire; with *after* before the thing. 5. To require, as physically necessary.

ASKER (from *ask*) 1. Petitioner. 2. Enquirer.

ASKEW (from *a* and *skew*) aside, with contempt, contemptuously, disdainfully.

To **ASLA'KE** (from *a* and *slake* or *slack*) to remit, to mitigate, to slacken.

ASLANT (from *a* and *slant*) obliquely, on one side, not perpendicularly.

ASLEEP (from *a* and *sleep*) 1. Sleeping, at rest. 2. To sleep.

ASLOPE (from *a* and *slope*) with declivity, obliquely, not perpendicularly.

ASOMATOUS (from *a* priv. and *σῶμα*, Gr. a body) without a body.

ASP, the aspen tree, a kind of white poplar, the leaves of which are small, and always tremble.

ASP { (*aspis*, L.) a kind of serpent,

ASPICK { whose poison is so dangerous and quick in its operation, that it kills without a possibility of applying any remedy. It is said to be very small, and peculiar to *Egypt* and *Lydia*. Those that are bitten by it die in three hours; and the manner of their dying being by sleep and lethargy, without any pain, *Cleopatra* chose it, as the easiest way of dispatching herself. *Calmet*.

AS'PECT (*aspectus*, L.) looks, the air of one's countenance.

ASPECT (with *Astrologers*) is when two planets are joined with or behold each other; or when they are placed at such a distance in the zodiack, that they (as it is said) mutually help or assist one another, or have their virtues or influences increased or diminished.

ASPECT (with *Astronomers*) signifies the situation of the stars or planets in respect to each other; or certain configurations or mu-

tual relations between the planets arising from their situation in the zodiack.

Partile ASPECTS (*Astrology*) are when planets are distant just such a number of degrees, as 30, 36, 45, &c.

Platic ASPECTS (*Astrology*) are when the planets do not regard each other from these very degrees; but the one exceeds as much as the other wants.

ASPEN Tree. See *Asp*.

To **ASPERATE** (*asperatum*, L.) to make rough.

ASPERIFO'LIUS (*asperifolius*, L.) having rough leaves.

ASPER'ITY (with *Philosophers*) the roughness of the surface of any natural body; so that some parts of it stick out so far above the rest, as to hinder the finger or hand from passing over it easily and freely.

ASPHAL'ITES (of *a* and *σφαλλω*, Gr. I supplant) the fifth *Vertebra* of the loins.

ASS (*afinus*, L. *apal*, *Sax.*) a beast of burden well known.

ASSAY, of silver and gold, is the melting part of a mass or ingot in a very strong fire, which being weighed before it was put into the coppel or melting pot, very exactly and also when it comes out, the fineness of the whole is judged by this *assay*; for what is lost by this part so tried is proportioned to the whole, which is accordingly pronounced more or less fine as it loses more or less in the *assay*.

ASSAPAN'ICK, a little creature in *America*, a sort of flying squirrel.

ASSART (of *assartum*, L.) a tree pulled up by the roots.

To **ASSART** (of *assartir*, F. to make plain, which *Spelman* derives of *exertum*, F.) to pluck up by the roots, to grub up trees, bushes, &c.

ASSART Rents, rents paid to the crown for lands assarted.

ASSA'TION (in *Pharmacy*) the preparing or dressing of medicaments in their own juices, without the addition of any foreign moisture.

An **ASSAS'SIN**, an assassinator.

ASSASSINATOR (*assassinat*, F.) an assassin.

ASSASSIN'ANS, a petty government or body of *Mahometan* thieves, or military knights, who called their king the *Ancient of the Mountains*, who taught their youth to assassinate whom they commanded; they had six cities in their possession, and were about 40000 in number, and inhabited *Antaradus* in *Syria*. At the command of their chief master, they would refuse no pain or peril, but stab any prince he commanded them. They were subdued, and their king put to death by the *Cham* of *Tartary*, *Ann.* 1257. Hence those that are ready to execute bloody designs are called *Assassins*.

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AS'TRAL Year. See *Solar Year*.

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ASTRIDE } (of ἵππεδο, Sax.)

ASTRAD'DLE } astraddle, straddling one leg on one side of an horse, &c. and the other on the other.

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ASTROL'OGY, an art which takes its rise from *Astronomy*, whence astrologers pretend by observations made on the aspects of planets, and by knowing their influences, to relate what is past, and foretel what is to come.

Natural ASTRO'LOGY, is the art of predicting natural effects from the stars or heavenly bodies; as *weather*, *winds*, *storms*, *floods*, *earthquakes*, *thunder*, &c.

ASTRON'OMY (ἀστρονομία, Gr.) a science which treats concerning the heavenly bodies or stars; shewing the magnitudes, order, and distances of them; measuring and shewing their motions, the time and quantities of eclipses, &c. In a more extended sense it is understood to signify or comprehend the doctrine of the system of the world, or theory of the universe and primary laws of nature; but this seems rather a branch of *Physicks* than of the *Mathematicks*.

It is very ancient, having been studied by the *Chaldeans* near 2000 years before *Alexander* took *Babylon*; the clearness of their Hemisphere giving them a very fair opportunity of making observations, which were improved by continual practice.

From *Chaldea*, it was communicated to the *Egyptians*, among whom *Ptolemy Philadelphus* erected an academy for the study and improvement of it; in which *Hipparchus* made a great proficiency by observations and discoveries, calculating and foretelling eclipses for several ages after.

From *Egypt* it came into *Greece*, and the *Saracens* brought a little of it out of *Egypt* upon their conquest there, in the 8th century, and from thence it came into *Europe*.

And *Alphonse* king of *Castile*, in the 13th century, is said to have spent 400000 crowns in composing more correct tables than had been before known; at this time well known by the name of the *Alphonse* tables.

About the beginning of the 16th century, the old exploded doctrine of the sun's being the centre of the system and the earth a planet moving round him, was revived by *Copernicus*.

He was follow'd by *Kepler*, and other great astronomers, who also made very considerable discoveries; and especially *Galileo*, by the help of prospective glasses, which have since been improved into *Telescopes* of various sorts, upon which many of the new discoveries depend.

Sir *Isaac Newton* has also done wonders, and there is still room left for further discovery, in order to compleat what has been begun.

ASTRONOMY, the ancients used to paint astronomy like a goddess with a silver crescent on her forehead, clothed in an azure mantle, and a watchet-scarf, spangled with golden stars.

ASTRONOMICALLY (*astronomique*, F. of *astronomicus*, L. of ἀστρονομία, of ἀστήρ and νόμος the law or rule, Gr.) by *Astronomy*.

ASTRO'SE (*astrofus*, L.) born under an unlucky planet.

ASTRO-THEOL'OGY, a demonstration of the being and attributes of God, from

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ASTROLOGY, an art which takes its rise from *Astronomy*, whence astrologers pretend by observations made on the aspects of planets, and by knowing their influences, to relate what is past, and foretel what is to come.

Natural ASTROLOGY, is the art of predicting natural effects from the stars or heavenly bodies; as *weather*, *winds*, *storms*, *floods*, *earthquakes*, *thunder*, &c.

ASTRONOMY (ἀστρονομία, Gr.) a science which treats concerning the heavenly bodies or stars; shewing the magnitudes, order, and distances of them; measuring and shewing their motions, the time and quantities of eclipses, &c. In a more extended sense it is understood to signify or comprehend the doctrine of the system of the world, or theory of the universe and primary laws of nature; but this seems rather a branch of *Physicks* than of the *Mathematicks*.

It is very ancient, having been studied by the *Chaldeans* near 2000 years before *Alexander* took *Babylon*; the clearness of their Hemisphere giving them a very fair opportunity of making observations, which were improved by continual practice.

From *Chaldea*, it was communicated to the *Egyptians*, among whom *Ptolemy Philadelphus* erected an academy for the study and improvement of it; in which *Hipparchus* made a great proficiency by observations and discoveries, calculating and foretelling eclipses for several ages after.

From *Egypt* it came into *Greece*, and the *Saracens* brought a little of it out of *Egypt* upon their conquest there, in the 8th century, and from thence it came into *Europe*.

And *Alphonfus* king of *Castile*, in the 13th century, is said to have spent 400000 crowns in composing more correct tables than had been before known; at this time well known by the name of the *Alphonfine* tables.

About the beginning of the 16th century, the old exploded doctrine of the sun's being the centre of the system and the earth a planet moving round him, was revived by *Copernicus*.

He was follow'd by *Kepler*, and other great astronomers, who also made very considerable discoveries; and especially *Galileo*, by the help of prospective glasses, which have since been improved into *Telescopes* of various sorts, upon which many of the new discoveries depend.

Sir *Isaac Newton* has also done wonders, and there is still room left for further discovery, in order to compleat what has been begun.

ASTRONOMY, the ancients used to paint astronomy like a goddess with a silver crescent on her forehead, clothed in an azure mantle, and a watchet-scarf, spangled with golden stars.

ASTRONOMICALLY (*astronomique*, F. of *astronomicus*, L. of ἀστρονομία, of ἀστήρ and νόμος the law or rule, Gr.) by *Astronomy*.

ASTROSE (*astrofus*, L.) born under an unlucky planet.

ASTRO-THEOLOGY, a demonstration of the being and attributes of God, from

A S

from the consideration of the heavenly bodies.

ASUNDER (αἰσῶν, Sax.) apart; separately; not together.

ASYLUM (L. from *a* not, and *σῶμα*, Gr. to pillage) a place out of which he that has fled to it, may not be taken; a sanctuary; a refuge.

ASYMMETRY (from *a* without, and *συμμετρία*, Gr. *symmetry*) 1. Contrariety to *symmetry*; disproportion. 2. This term is sometimes used in *mathematicks*, for what is more usually called *incommensurability*; when between two quantities there is no common measure.

ASYMPTOTES (ἀσύμπτωτες, of *a* priv. *σύν* and *πίω*, Gr. to fall or coincide, *q. d.* that do not fall together) they are lines which continually draw near to each other; but if they were continued infinitely, would never meet. There are several sorts of these, as the curves of the *conchoid* or *cissoïd* are the asymptotes in conick sections.

ASYMPTOTICAL (in *Mathematicks*) pertaining to an asymptote.

ASYSTATON (ἀσύστατον, Gr.) repugnant or contradictory, &c.

ASYSTATON (with *Logicians*) a trifling inconsistent story, that does not hang together, but contradicts itself.

AT (ατ, Sax.) 1. *At* before a place, notes the nearness of a place; as, a man is *at* the house, before he is *in it*. 2. *At* before a word, signifying time, notes the existence of the time with the event; the word time is sometimes included in the adjective. 3. *At* before a causal word, signifies nearly the same as *with*. 4. *At* before a superlative adjective implies in the state, as *atmost*, in the state of most perfection, &c. 5. *At* before a person, is seldom used otherwise than ludicrously; as, he longed to be *at* him; that is, to attack him. 6. *At* before a substantive sometimes signifies the particular condition or circumstances of the person as, *at peace*, in a state of peace. 7. *At* before a substantive, sometimes marks employment or attention. 8. *At* sometimes the same as *furnished with*; after the *French*, *a*. 9. *At* sometimes notes the place, where any thing is, or acts. 10. Sometimes signifies in consequence of. 11. *At* marks sometimes the effect proceeding from an act. 12. *At* sometimes is nearly the same as *in*, noting situation. 13. *At* sometimes marks the occasion, like *on*. 14. *At* sometimes seems to signify in the power of, or obedient to. 15. *At* sometimes notes the relation of a man to an action. 16. *At* sometimes imports the manner of an action. 17. *At*, like the *French chez*, means sometimes application to, or dependance on. 18. *At all*, in any manner, in any degree.

Nothing more true than what you once let fall,

Most women have no characters *at all*.

Pope.

A T

ATCHEVEMENT (*Heraldry*) which is corruptly called *batchment*, is the coat of arms of a nobleman, gentleman, &c. duly marshalled with supporters, helmet, wreath and crest, with mantles and hoods. Such as are hung out on the fronts of houses, after the death of noble persons.

ATECH'NY (ατεχνία, L. *atechnia*, Gr.) unskilfulness, inartificialness.

ATEGAR (of *aetan*, Sax. to sling or throw) a weapon, a sort of hand-dart.

AT GAZE (of *ζερεαν*, Sax. to look upon) a gazing, staring at, or looking earnestly.

ATHANASIA (ἀθανασία of *a* priv. and *θάνατος*, Gr. death) immortality.

ATHEISM (from *atheist*; it is only of two syllables in poetry) the disbelief of a God.

ATHEIST (from *αθεῖς*, Gr. without God) one that denies the existence of God.

Atheist, use thine eyes,
And having view'd the order of the skies,
Think, if thou canst, that matter blindly
hurl'd,

Without a Guide, should frame this wond'rous world.

Creach.

No *Atheist*, as such, can be a true friend,
an affectionate relation, or a loyal subject.

Bentley's Sermons.

ATHEIST, *atheistical*; denying God.

ATHEISTICAL (from *atheist*) given to *Atheism*; impious.

Men are *atheistical*, because they are first vicious; and question the truth of Christianity, because they hate the practice. South.

ATHEISTICALLY (from *atheistical*) in an *atheistical* manner.

ATHEISTICALNESS (from *atheistical*) the quality of being *atheistical*.

Lord, purge out of all hearts profaneness and *atheisticalness*. Hammond's Fundamentals.

ATHEISTICK (from *atheist*) given to *atheism*.

ATHEOUS (from *αθεῖς*, Gr.) *atheistick*, godless.

ATHE'ROMA (ἀθήρωμα, of *ἀθάσν*, pulse or pap, Gr.) a swelling contained in its own coat, proceeding from a thick and tough humour, like sodden barley, which neither causes pain, nor changes the colour of the skin, nor yields easily to the touch, nor leaves any dent when it is pressed.

ATHLET'ICK Crown, one appointed for the crowning victors at the publick games.

ATLANTE'AN, of or pertaining to *Atlas*.

ATLAN'TICK Sisters (*Astron.*) the stars and constellation, called the *Pleiades*, or seven stars. Milton.

ATLAN'TIS, an island spoken of by Plato and other writers, with extraordinary circumstances, which the controversy among the moderns concerning it have rendered famous.

AT/LAS (of *ατλῆμι*, Gr. to carry) the first vertebra of the neck, which supports the head.

AT-

ATLASSES (in *Architecture*) figures or half figures of men, used instead of columns or pilasters, to support any member of architecture, as a balcony, &c.

AT'MOSPHERE (*ἄτμοσφαιρα*, of *ἀτμός*, a vapour, and *σφαῖρα*, a sphere, Gr.) that region or space round about the earth, into which exhalations and vapours are raised, either by being forced up by subterraneous fire; or, as others define it, an appendage of our earth, consisting of a thin, fluid, elastic substance called air, surrounding the terraqueous globe, to a considerable height.

By atmosphere is generally understood the whole mass of ambient air. But more accurate writers restrain atmosphere to that part of the air next the earth, which receives vapours and exhalations, and is terminated by the refraction of the sun's light.

The higher spaces, altho' perhaps not wholly without air, are supposed to be possessed by a finer substance, called *Æther*, and are thence called the *ethereal* region.

The *atmosphere* insinuates itself into all the vacuities of bodies, and so becomes the great spring of most of the mutations here below, as *generation*, *corruptions*, *dissolution*, &c.

ATMOSPHERE of *consistent bodies* (according to Mr. Boyle) are *effluvia*, or particles of matter which exhale or steam out from many, or probably all solid, firm and consistent bodies; as glass, stones, and metals, which being rubbed against one another strongly, emit sensible and often offensive smells.

ATO'CIIUM (*ἀτρονιον*, Gr.) any medication that prevents conception or birth.

ATOM'ICAL Philosophy, the doctrine of atoms, or the method of accounting for the origin and formation of all things, from the supposition of atoms endued with gravity and motion, called also *Epicurean* or *Cartesian*.

ATON'IA (*ἀτονία*, Gr.) a want of tone or tension, a loosening of the nerves and sinews; a failing or decay of strength; infirmity, weakness, faintness.

ATRABILIA'RIOSNESS (of *atrabiliarius*, L.) the being affected with a humour called *atra bilis*.

ATRA BILIS (with *Physicians*) a sort of sulphureous, earthy salt, which breeds in the body of animals, and is carried about in the blood, where causing an undue fermentation, it produces melancholy, &c. L.

ATRAMEN'TOUS (of *atramentum*, L. ink) inky, like ink.

ATROCIOUS (*atrox*, L.) cruel, barbarous.

ATRO'CIOUSNESS (*atrocitas*, L.) heinousness, outrageousness, cruelty.

To **ATTACH'** a person to one (in a *Figurative Sense*) to lay him under an obligation, and to engage him to one's self by good offices.

ATTACH'MENT of *Privilege*, is by

virtue of a man's privilege to call another to that court, to which he himself belongs, and in respect whereof he is obliged to answer some action.

ATTACK' (*Military Art*) the general assault or onset that is made to gain a post or upon a body of troops.

To **ATTACK'** in *flank* (*Military term*) is in a siege to attack both sides of the bastion.

Regular ATTACK, is an attack made in due form according to the rules of art, called also *Right* or *Droit*.

To gain a place by *right ATTACK*, is to gain the place by formal attack and regular works without a general storm.

ATTAIN'ABLE, that may be attained.

ATTAIN'DER by *appearance* (in *Law*) is either by *battle*, by *confession*, or by *Verdict*.

ATTAIN'DER by *battle*, is when the party appealed by another rather chooses to try the truth by combat than by jury, and is vanquished.

ATTAIN'DER by *confession*, is either by pleading guilty at the bar before the judges, and not putting himself upon the trial by the jury; or before the *Coroner* in sanctuary, where in antient times he was obliged to adjure the realm.

ATTAIN'DER by *default* } is when a
ATTAIN'DER by *outlawry* } person flies
and does not appear, after he has been five times called into the county court, and is at last pronounced outlawed.

ATTAIN'DER by *Verdict*, is when the prisoner at the bar pleads not guilty to the indictment, and is pronounced guilty by the jury.

ATTAIN'MENT, an obtaining; also a thing attained or gotten.

To **ATTEM'PERATE** (*attemperatum*, L.) to make fit or meet.

ATTEN'TION of *mind* (with *Moralists*) an act of the will, by which it calls off the understanding from the consideration of other objects, and directs it to the thing in hand.

ATTENTION as to *bearing*, is the straining the *Membrana Tympani*, so as to make it more capable of receiving sounds, and more prepared to catch even a weak agitation of the air.

ATTENT'IVENESS, (*attention*, F. of L.) heedful attention.

ATTENUAN'TIA, attenuating medicines, i. e. such as with their sharp and viscous particles open the pores of the body, cut the thick and viscous humours, so that they can pass easily through the vessels.

ATTENUATION, a thinning, &c. the making any fluid thinner or less consistent than it was before. F. of L.

ATT'ICK (in *Architecture*) the name of a basis, which the modern architects have given to the *Dorick* pillar.

ATTICK (in *Architecture*) a kind of building

ing wherein there is no roof or covering to be seen; used at *Athens*.

ATTICK Order (*Architecture*) a sort of small order raised upon another that is larger by way of crowning, or to finish the building.

ATTICK Base (*Architecture*) a peculiar kind of base, used by ancient architects in the *Ionick* order, and by others in the *Dorick*.

ATTICK of a Roof (*Architecture*) a sort of parapet to a terrace, platform, &c.

ATTICK continued (*Architecture*) is that which encompasses the whole pourtour of a building, without any interruption, following all jets, the returns of the pavillions, &c.

ATTICK interposed (*Architecture*) is that which is situate between two tall stories, and sometimes adorned with columns and pilasters.

ATTICK Salt, a delicate, poignant sort of wit and humour, peculiar to the *Athenian* authors.

ATTICK Muse, an excellent one.

ATTICK Witness, one incapable of being corrupted.

ATTIRE (with *Botanists*) the third part belonging to the flower of a plant, of which the two former are the empalement and the foliation, and is called either *florid* or *semi-form*.

Florid ATTIRE (*Botany*) is commonly called thrums, as in the flowers of *Mari-golds*, *Tansy*, &c. These Thrums Dr. Grew calls *Suits*, which consist of the two, but most commonly of three pieces; the outer parts of the suit is the *Floret*, the body of which is divided at the top like the *Cowslip* flower into five parts or distinct leaves.

Semiform ATTIRE (*Botany*) this consists of two parts, i. e. the chives (which by some are called *Stamina*) and *Semets* or *Apices*, one upon each attire.

ATTIRE (with *Sportsmen*) the branching horns of a buck.

ATTITUDES (in *Painting*, *Statuary*, &c.) the posture of a figure or statue; or the disposition of its parts, by which we discover the action it is engaged in, and the very sentiment supposed to be in its mind.

ATTORNEY General (of the *King*) one who manages all law affairs of the crown, either in criminal prosecutions or otherwise; especially in matters of treason, sedition, &c.

ATTORNI'SHIP, procuration; also the office of an attorney.

ATTORNMENT } (in *Law*) is when
ATTURNMENT } the tenant attourns to or acknowledges a new lord; or it is a transferring those duties he owed to his former lord to another.

ATTRACTION (in *Mechanicks*) the act of a moving power, whereby a moveable is brought nearer to the mover. The power opposite to *Attraction* is called *Repulsion*.

ATTRACTIVE Force (in *Physicks*) is a natural power inherent in certain bodies, whereby they act on other distant bodies,

and draw them towards themselves. This by *Peripateticks* is called the *Motion of Attraction*, and sometimes *Suction*. But modern philosophers do generally explode the notion of attraction, asserting that a body cannot act where it is not, and that all motion is performed by mere impulsion.

ATTRACTIVE Power (according to Sir *Isaac Newton*) is a power or principle whereby all bodies and the particles of all bodies mutually tend towards each other. Or *Attraction* is the effect of such power whereby every particle of matter tends towards every other particle.

ATTRACTIVENESS (of *attractif*, F. of *attractivus*, L.) the drawing or attracting quality.

ATTRAHENTS (in *Physick*) attracting or drawing medicines, such as by their minute particles open the pores of the body, so as to disperse the humours, cause the parts to draw blisters in the skin, L.

ATTRIBUTE (*attributum* of *attribuo*, L.) a property which agrees to some person or thing; or a quality which determines something to be after a certain manner.

ATTRIBUTE, a property belonging to, or peculiar to some person or thing, by which he is capable of performing certain acts; or in a more extended sense is common to all things of a like kind, altho' different in quantity or extent; as to *know* and to *think* is a property common both to God and man; but is very different in extent; that of God being to know all things and perfectly too, and ours being to know but few things, and those too imperfectly.

ATTRIBUTES (with *Divines*) certain properties or glorious excellencies, ascribed to God, to render us the more capable to conceive of him, as that he is *Eternal*, *infinitely Wise*, *Good*, *Almighty*, &c.

ATTRIBUTE (with *Logicians*) an epithet given to any subject, or it is any predicate thereof; or whatever may be affirmed or denied of any thing.

Positive ATTRIBUTE, such as gives a thing somewhat, as when we say of man, that he is *animate*.

Negative ATTRIBUTE, that which denies or takes away somewhat, as when we say of a stone, that it is *inanimate*.

Common ATTRIBUTE, is that which agrees to several different things as animal.

Proper ATTRIBUTE, such as agrees to one kind only, as *Reason* to mankind.

ATTRIBUTES communicable of God (with *Divines*) belonging to the divine faculties of acting, are *Power* and *Dominion*.

ATTRIBUTES communicable of God (belonging to the divine will) are *Justice*, *Goodness*, *Faithfulness*.

ATTRIBUTES communicable of God (belonging to the divine understanding) are *Knowledge*, *Wisdom*, *Providence*.

ATTRIBUTES *imcommunicable* of God, are *Simplicity, Unity, Immutability, Infiniteness.*

ATTRIBUTES (in *Painting and Sculpture*) are symbols added to several figures to intimate their particular office and character; as an eagle to *Jupiter*, a peacock to *Juno*, a caduceus to *Mercury*, a club to *Hercules*, and a palm to *Victory*.

ATTRITENESS (of *attritus*, L.) the being much worn.

ATTRITION (with *Divines*) a sorrow or regret for having offended God, arising from the sense of the odiousness of sin, and the apprehension of having incurred the loss of heaven and punishment; or, as others define it, the lowest degree of repentance, a slight and imperfect sorrow for sin.

ATTRITION (in *Philosophy*) a *Triture* or *Friction*, such a motion of bodies against one another, as strikes off some superficial particles, whereby they become less and less.

To **AVAIL** (of *ad* and *valere*, L. *valoir*, F.) to be profitable, serviceable, or advantageous to.

AVAIL'ABLENESS (of *valoir*, F. of *ad* and *valere*, L.) conduciveness, &c.

AVANT, before, forward.

AVARICIOUSNESS, covetousness.

AUCTION, an increasing, L.

AUCTORATION, a binding, one's self an apprentice or Servant, L.

AU'DIBLENESS (of *audibilis*, L.) capableness of being heard.

AUDIENCE (in *Polit. Affairs*) the ceremonies practised at court at the admitting ambassadors and publick ministers to a hearing.

AUDIEN'TES ? Catechumens, or persons

AUDITORES } newly instructed in the mysteries of the christian religion, and not yet admitted to be baptized.

To **AU'DIT** an *Account*, to examine it.

AUDITION, hearing, L.

AUDITOR (in *Law*) an officer of the king or some other great person, who yearly examines the accounts of under officers, accountable, and makes up a general book, with the difference between their receipts and charges, and their *allocations* or allowances; also an allowance paid by each merchant, according to his cargo, to a master of a ship upon special occasions when he suffers damages.

To **AVEN'GE** (*avenger*, F.) to take vengeance on an offender.

AVER Land, such land as the tenant did plough and manure, *cum averiis suis*, for the use of a monastery or the lord of the soil.

AV'ERAGE (in *Common Law*) that service which the tenant owes the lord to be performed by horses or carriages.

AV'ERAGE (with *Husbandmen*) pasture or fodder for cattle, especially the *Eddish*, or grafs after mowing or reaping.

AVE'RIA (of *avoir*, F. to have, or *aver*, cattle) in law signifies oxen and horses for the plough; also sometimes any cattle or personal estate, as *Catella*, all goods and chattels.

AVERAGE (in *Navigation and Commerce*) signifies the damage which the vessel or the goods, or loading of it sustains, from the time of its departure to its return: and also the charge or contributions towards defraying such damages; also the quota or proportion which each merchant or proprietor in the ship or loading, is adjudged upon a reasonable estimation to contribute to a common *average*; also a small duty, which those merchants who send goods in another man's ship, pay to the master for his care of them over and above the freight.

AVERDUPOISE. See *Avoirdupoise*.

AVER'MENT, an assertion of a thing to be true, an affirming, &c.

General **AVER'MENT** (in *Law*) is the conclusion of every plea to the writ, or in bar of replications or other pleadings.

Particular **AVERMENT** (in *Law*) is when the life of a tenant for life, or a tenant in tail is averred; and the *averment* contains as well the matter as the form.

AVER'NI (with *ancient Naturalists*) lakes, grottoes, and other places which infect the air with poisonous steams and vapours.

AVERRUNCATION (from *averruncate*) the act of rooting up any thing.

To **AVERRUNCATE** (*averranco*, L.) to root up; to tear up by the roots.

AVERSATION (from *aversor*, L.) 1. Hatred; abhorrence; turning away with detestation. 2. It is most properly used with *from* before the object of hate. 3. Sometimes with *to*, less properly. 4. Sometimes very improperly with *towards*.

AVERSE (*adversus*, L.) 1. Malign; not favourable. 2. Not pleased with; unwilling to; having such a hatred as to turn away. 3. It has most properly *from*, before the object of aversion. 4. Very frequently but improperly *to*.

AVERSELY (from *averse*.) 1. Unwillingly. 2. Backwardly.

AVERSENESS (from *averse*) unwillingness; backwardness.

AVERSION (*aversio*, L.) 1. Hatred; dislike; detestation; such as turns away from the object. 2. It is used most properly with *from*, before the object of hate. 3. Sometimes less properly, with *to*. 4. Sometimes with *for*. 5. Sometimes very improperly with *towards*. 6. The cause of *aversion*.

To **AVERT** (*averto*, L.) 1. To turn aside; to turn off. 2. To put by as a calamity.

To **AVERT** (*avertere*, L.) to turn away from, to drive or keep back.

To **AUGMENT** (*augmentor*, F.) to increase; to make bigger, or more.

A U

To **AUGMENT**, to encrease; to grow bigger.

AUGMENT (*augmentum*, L.) 1. Encrease. 2. State of encrease.

AUGMENTATION (from *augment*) 1. The act of encreasing or making bigger. 2. The state of being made bigger. 3. The thing added, by which another is made bigger.

AUGMENTATION-COURT, a court erected by king *Henry VIII.* for the encrease of the revenues of his crown, by the suppression of monasteries.

AUGULAR (*angularis*, L.) of or belonging to an augur or soothsayer.

To **AUGURE** (*augurare*, L.) to predict, to conjecture or guess.

AUGURY, in a restrained sense, is used to signify only the pretended art of divination, or foretelling future events by the flying, singing, &c. of birds; but in the general and more common received sense, it is used of any kind of divination, or foretelling future things, either by birds or other animals, the elements, the heavens, water, &c. and thus used it takes in astrology, magick, palmistry, &c.

AUGUST, the eighth month in the year, so called from the emperor, who having conquered *Egypt*, and put an end to the civil war, entered that month into his second consulship.

AUGUST, majestic, royal, great, or pertaining to majesty, royalty, greatness, &c. this title was first given to *Octavius Cæsar* by the *Roman* senate, when they conferred the sovereign power on him.

AUGUST'NESS (of *auguste*, F. *augustus*, L.) royalness, majestickness, venerableness.

AVISO, advice, intelligence or advertisement of something to be made known.

AVITOUS (*avitus*, L.) that which came to us by our ancestors; ancient, of long standing.

AUK'WARD (*æpənd*, Sax.) untoward or unhandy.

AUK'WARDNESS (of *æpənd*, Sax.) unhandiness, &c.

AUMONER, a distributor of alms, an almoner.

To **AVOCATE** (*avoco*, L.) to call off from business; to call away.

AVOCATION (from *avocate*) 1. The act of calling aside. 2. The business that calls; or the call that summons away.

To **AVOID** (*avoider*, F.) 1. To shun; to escape. 2. To endeavour to shun. 3. To evacuate; to quit. 4. To oppose; to hinder effect.

To **AVOID**, 1. To retire. 2. To become void or vacant.

AVOIDABLE (from *avoid*.) that which may be avoided, shunned, or escaped.

AVOIDANCE (from *avoid*.) 1. The act of avoiding. 2. The course by which any thing is carried off.

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AVOIDER (from *avoid*) 1. The person that avoids or shuns any thing. 2. The person that carries any thing away. 3. The vessel in which things are carried away.

AVOIDLESS (from *avoid*) inevitable; that which cannot be avoided.

AVOIDANCE (in *Fact*) is by the death of the incumbent.

AVOIDANCE (in *Law*) may be by cession, plurality, deprivation, designation, &c.

AVOIR DU' POIS (in *Law*) such merchandizes as are weighed by this weight, and not by *Troy* weight.

To **AVOW** (*avouer*, F.) to own, confess or acknowledge, to grant.

AVOWEE } (*Law* term) he to whom
ADVOWEE } the right of advowson of any church belongs, so that he may present thereto in his own name; and is distinguish'd from those who present in another's name, as a guardian for his ward, &c.

AVOW'SAL, a confession.

AURELIA (with *Naturalists*) the first apparent change of the *Eruca* of an insect.

AUREO'LA (with *Romish Schoolmen*) a special reward bestowed on martyrs, virgins, doctors and other saints, on account of their having performed works of supererogation.

AURORA (of *aura*, L. or *αὔρα*, Gr.) the morning twilight, the dawn or break of day; which begins to appear, when the sun is come within 18 degrees of the horizon, and ends when it is risen above it.

AUSPICE (*aspicuum*, L.) 1. The omens of any future undertaking drawn from birds. 2. Protection; favour shewn by prosperous men. 3. Influence; good derived to others from the piety of their patron.

AUSPICIAL (from *auspice*) relating to prognosticks.

AUSPICIOUS (from *auspice*) 1. With omens of success. 2. Prosperous; fortunate; applied to persons. 3. Favourable; kind; propitious; applied to persons. 4. Lucky; happy; applied to things.

AUSPICIOUSLY (from *auspicious*) happily; prosperously; with prosperous omens.

AUSPICIOUSNESS (from *auspicious*) prosperity; happiness.

AUSTERE (*austerus*, L.) 1. Severe; harsh; rigid. 2. Sower of taste; harsh.

AUSTERELY (from *austere*) severely; rigidly.

AUSTERENESS (from *austere*). 1. Severity; strictness; rigor. 2. Roughness in taste.

AUSTERITY (from *austere*.) 1. Severity; mortified life; strictness. 2. Cruelty; harsh discipline.

AUTHOR (*auctor*, L.) 1. The first beginner or mover of any thing; he to whom any thing owes its original. 2. The efficient; he that effects or produces any thing. 3. The first writer of any thing; distinct from the

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the *translator* or compiler. 4. A writer in general.

AUTHORITATIVE (from *authority*.)

1. Having due *authority*. 2. Having an air of *authority*.

AUTHORITATIVELY (from *authoritative*) in an *authoritative* manner; with a shew of *authority*. 2. With due *authority*.

AUTHORITATIVENESS (from *authoritative*) an acting by *authority*; *authoritative* appearance.

AUTHORITY (*auſtoritas*, L.) 1. Legal power. 2. Influence; credit. 3. Power; rule. 4. Support, justification, countenance. 5. Testimony. 6. Weight of testimony; credibility.

AUTHORIZATION (from *authorize*) establishment by *authority*.

To **AUTHORIZE** (from *autoriser*, F.)

1. To give *authority* to any Person. 2. To make any thing legal. 3. To establish any thing by *authority*. 4. To justify, to prove a thing to be right. 5. To give credit to any thing or person.

AUTOKINE'SIA (*αὐτοκίνησις*, of *αὐτός* and *κίνησις*, to move, Gr.) a free moving of itself to and fro.

AUTOM'ATON (*αὐτοματόν*, of *αὐτός* and *ματῶμαι*, or *αὐτοματός*, spontaneous, Gr.) a self-moving engine; a machine which has the principle of motion within itself, going either by a vice, screw, spring or weight; any piece of mechanism that seems to move of itself, as a clock, jack, watch, &c.

AUTOM'ATORY (*automatoria*, L.) the art or science of making clocks, watches, &c. and such machines as move of themselves.

AUTOTHE'IST (of *αὐτός* and *θεός*, God, Gr.) one who believes God's self-subsistence.

AU'TUMN (*autumnus*, L.) harvest, the time from the sixth of *August* to the sixth of *November*.

AUTUM'NAL Point (with *Astronomers*) is one of the equinoctial points; being that from which the sun begins to descend towards the north pole.

AUTUMNAL Equinox (*Astron.*) the time when the sun is in the autumnal point.

AUTUMNAL Signs (*Astron.*) are those through which the sun passes during the autumn season; they are, *Libra*, *Scorpius*, and *Sagittarius*.

AUTUR'GY (*auturgia*, L. of *αὐτός*, self, and *εργον*, Gr. work) self-working.

AUXILIA'TION, help, aid, succour.

AUXILIUM (with *Physicians*) any medicine that is good against a disease.

To **AWAIT'** (of *ache*, Teut.) to wait for, attend upon; also ready to befall one, (spoken of ill.)

To **AWAKE** (peccian, Sax. To *awake* has the preterite *awoke*, or, as we now more commonly speak, *awaked*.) 1. To rouse out of sleep. 2. To raise from any state re-

A W

sembling sleep. 3. To put into new action.

To **AWAKE**. To break from sleep; to cease to sleep.

AWAKE (from the verb) without sleep, not sleeping.

To **AWAKEN**. See *Awake*.

To **AWARD**. 1. To adjudge; to give any thing by a judicial sentence. 2. To judge; to determine.

AWARD (from the verb) judgment, sentence, determination.

AWARE (from *a* and *ware*) vigilant; in a state of alarm; attentive.

To **AWARE**. To beware; to be cautious.

AWAY (*a weg*, Sax.) 1. Absent. 2. From any place or person. 3. Let us go. 4. Begone. 5. Out of one's own hands; into the power of something else. 6. It is often used with a verb; as to *drink away* an estate; to *idle away* a manor; that is, to drink or idle till an estate or manor is gone.

He *play'd* his life *away*. Pope.

7. On the way; on the road: perhaps this is the original import of the following phrase:

Sir *Valentine*, whither *away* so fast?

Sb. T. G. of *Verona*.

8. Perhaps the phrase, *he cannot away with*, may mean, *he cannot travel with*; *he cannot bear the company*. 9. *Away with*. Throw away, take away.

AWE (*ege*, *oza*, Sax.) Reverential fear, reverence.

To **AWE** (from the noun, to strike with reverence or fear.

AWEBAND (from *a* and *band*) a check.

AWFUL (from *awe* and *full*) that which strikes with *awe*, or fills with reverence. 2. Worshipful; in authority; invested with dignity. This sense is obsolete. 3. Struck with *awe*; timorous; scrupulous. This sense occurs but rarely.

AWFULLY (from *awful*) in a reverential manner.

AWFULNESS (from *awful*.) 1. The quality of striking with *awe*; solemnity. 2. The state of being struck with *awe*.

AWN (with *Husbandmen*) the spire or **ANE** } beard of barley, or other bearded grain; also the beard that grows out of the husk of corn, or grafs.

AX-VETCH, an herb.

AXIL'LA (in *anatomy*) the cavity under the upper part of the arm, commonly called the arm-pit. L.

AXIOMA (with *Logicians*) is the disposing one argument with another, where a thing is said to be or not to be.

AXIOMA'TICKS (*axiomatice*, L. of *ἀξιωματικοί*, Gr.) persons worthy of some dignity or publick office.

AXIS, properly signifies a line or long piece of iron or wood, passing through the center of a sphere, which is moveable upon the same.

AXIS

AXIS [with *Botanists*] (by a metaphor taken from the *axis* of a wheel, which is that smooth part about which it turns) is the smooth part in the center of some fruits, about which the other parts are disposed.

AXIS of the Earth (*Geography*) is a right line upon which the earth performs its daily rotation.

AXIS of a Planet (*Astron.*) is a right line drawn through the center of the planet, and about which it revolves.



AXIS of a Circle } *Astron.*
AXIS of a Sphere }

is a strait line passing thro' the center from one side to another, and is the same as *diameter*.

AXIS (*Architect.*) is otherwise called *Cathetus*: as,

AXIS (of the *Ionick Capital*) is a line passing perpendicular through the middle of the eye of the volute.

Spiral AXIS (*Architect.*) is the *axis* of a twisted column, drawn spirally, in order to trace the circumsolutions without.

AXIS of a Magnet, is a line passing thro' the middle of a *Magnet* lengthwise, in such manner, that however the *Magnet* is divided, the loadstone will be made into two loadstones, if the division be according to a plane wherein such line is found.

AXIS (in *Peritrochio*) a machine for the raising of weights consisting of a cylindrical beam, which is the *axis* lying horizontally, and supported at each end by a piece of timber; and somewhere about it it hath a kind of tympanum or wheel, which is called the *peritrochium*; in the circumference of which are made holes to put in staves (like those of a windlass or capstan, in order to turn the *axis* round the more easily, to raise the weight by a rope that winds round the *axis*).



AXIS (in *Conick Sections*) is a line that goes through the middle of the figure, and cutting all the ordinates at right angles.

Transverse AXIS (of an *Ellipsis* or *Hyperbola*) is the *axis* A-P last defined. It

is also the *first* or *principal axis*, in contradistinction to the *conjugate* or *secondary axis*.

Conjugate AXIS

Second AXIS

(of an *Ellipsis*) is the line F-E drawn from the center of the figure C, parallel to the ordinate M-N, and perpendicularly to the transverse axis A-P.

AXIS determinate (in an *Hyperbola*) is a right line drawn between the vertexes or tops of the opposite sections.

AXIS indeterminate (of an *Hyperb.*) is a right line which divides into two equal parts, and at right angles, an infinite number of lines drawn parallel to one another within the hyperbola.

AXIS (in *Mechanicks*) as the *axis* of a balance, is the line upon which it turns or moves.

AXIS of a Conick, is the right line or side upon which the triangle turns or makes its motion in forming the cone.

AXIS of a Lens (*Opticks*) is a right line passing along the *axis* of that solid, whereof the *Lens* is a segment.

AXIS of any Glass (*Opticks*) is a right line drawn perpendicularly thro' the center of the *Glass*, and if it be a *convex Glass*, through the thickest part; or if it be a *concave Glass*, thro' the thinnest part (which in each of them is termed the pole of the glass) directly on the center of the sphere, of which the glass figure is a segment.

AXUN'GIA, a kind of fat, the softest of any that is in the bodies of animals; also the swarf or grease in the axle-tree of a wheel; boar's grease.

AXUNGIA, (of *Glass*) called also the salt or gall of glass, is a scum which is taken off from the top of the matter of glass before it is vitrified.

AZA'PES (in the *Turkish army*) are the old *Mussulmen* bands, more ancient than the *Janizaries* themselves, but very much despised; they are made use of as *Pioneers*, and are sometimes merely a bridge to the horse in marshy grounds, and so many fascines to fill up the ditches of a place besieged.

AZ'EROLE (with *Botanists*) a kind of medlar-tree, the leaves of which are like parsley, the flowers grow in clusters, and have several leaves, which appear rosewise, the fruit is smaller than a medlar, red, and of an agreeable taste.

AZIMUTH Dial, one whose style or gnomon is at right angles to the plane of the horizon.

Magnetical AZIMUTH (in *Astronomy*) is the apparent distance of the sun from the north or south point of the compass.

AZONES



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AZONES (of a privative, and *Zōn*, Gr. a zone or country) with *Mythologists*, such gods as were not private divinities, of any particular country, but were acknowledged as gods in every country, and were worshipped by every nation.

AZURE (of *azzurro*, Ital. or *azul*, Sp. which signifies blue, or of *Lazulus lapis*, L.) the colour of the sky.

AZURE (in *Heraldry*) i. e. blue; this colour, *Guillim* says, consists of much red and a little white, and represents the colour of the sky in a clear, sun-shiny day, and in engraving is express'd by lines drawn a-crofs the shield, as in the escutcheon.

B.

B b Roman, *B b* Italick, *B b* English, *B C* Greek, *ב* Hebrew, are the second letters of these alphabets.

B, in *English* words, is not heard or pronounced after *m*, as *climb*, *dumb*, *rumb*, *thumb*, &c.

B, is used as an abbreviation of several words, as *B. A. Baccalaureus Artium*, a bachelor of arts; *B. V. Beata virge*, i. e. the blessed Virgin, *Sc. Maria*.

B (with the *Ancients*) a numeral, denoting 300.

B, with a dash, over it signifies 3000.

BA'AL (in the *Hebrew*, signifies lord or mighty) an idol of the *Moabites* and *Phœnicians*, called also *Bel*, and is thought to have been the first of idols.

BABEL (בבל, *Heb.* i. e. confusion) a huge tower in the land of *Shinar* in *Mesopotamia*, said to have been built 5146 paces high, having an equal basis; the passage was round the side, and had many apartments and rooms for people, cattle, horses, carts, &c. inclosed within it. The hands of all or most of the inhabitants of the earth were employed in it after the flood, before they were separated; supposed to be begun by the order of *Nimrod*, to secure them against a second flood. It was rendered famous upon the account of the confusion of languages, which caused them to desist from their attempts.

To **BABBLE** (*babbelen*, Germ. *babiller*, F.) 1. To prattle like a child; to prate imperfectly. 2. To talk idly, or irrationally. 3. To talk thoughtlessly; to tell secrets. 4. To talk much.

BABBLE (*babil*, F.) idle talk; senseless prattle.

BABBLEMENT (from *babble*) senseless prate.

BABBLER (from *babble*) 1. An idle talker; an irrational prattler. 2. A teller of secrets.

BABYLON, anciently the metropolis of *Chaldea*, founded either by *Nimrod* or *Belus*, and by *Ninus* and *Semiramis* improved, so as to be accounted one of the seven wonders of the world for its extraordinary walls and gardens.

The river *Euphrates* ran through the middle of the city, the two shores being joined by a bridge of stupendous architecture: Some authors write, that the city, when in its greatest grandeur, was in compass 46 miles. The walls were built by queen *Semiramis*, so large and high, that some write they were 200, others 250, and others 300 feet high; but the most common received measure is, that they were fifty cubits high, and so broad, that three chariots might go upon them without danger. *Diodorus Siculus* writes, that they were 300 or 350 stadia in compass, that is, above twenty-two *English* miles, and five stadia high, having pleasant gardens on them.

BACCA'TED (*baccatus*, L.) beset with pearls, also having many berries.

BACCHANA'LIA, a festival in honour of *Bacchus*, celebrated with much solemnity by the ancient *Greeks* and *Romans*; these feasts were also called *Orgya*, of *ὄργη*, fury of transport, by reason of the madness and enthusiasm that the people seemed to be possessed with at the time of their celebration.

BACCHAN'TES } the priestesses and
BAC/CHANALS } priests of *Bacchus*, who celebrated his festivals with cymbals, drums, timbrels, noise and shouts, running about in a frantick manner, crowned with ivy, vine-twigs, &c. and carrying in their hands a thyrsis or staff wreathed with the same plants, L.

BACH'ELORSHIP (*baccalaureat*, F. *baccalaureatus*, L.) the estate or condition of a man never married,

BACK (*bac*, *bæc*, *Sax.* *back*, *Germ.*)
1. The hinder part of the body, from the neck to the thighs. 2. The outer part of the hand when it is shut; opposed to the palm. 3. The outward part of the body; that which requires cloaths; opposed to the belly. 4. The rear; opposed to the van. 5. The place behind. 6. The part of any thing out of sight. 7. The thick part of any tool, opposed to the edge; as, the back of a knife, or sword; whence *backsword*, or sword with a back. 8. To turn the back on one, is to forsake him, or neglect him. 9. To turn the back is to go away; to be not within the reach of taking cognizance.

BACK (from the noun.) 1. To the place from which one came. 2. *Backward*; from the present station. 3. Behind; not coming forward. 4. Toward things past. 5. Again; in return. 6. Again; a second time.

To **BACK** (from the noun *back*.) 1. To mount on the back of a horse. 2. To break a horse; to train him to bear upon his back. 3. To place upon the back. 4. To maintain; to strengthen. 5. To justify; to support. 6. To second.

To **BACKBITE** (from *back* and *bite*) To censure or reproach the absent.

BACKBITER (from *backbite*.) A privy calum-

calumniator; a censurer, of the absent.

BACKCARRY. Having on the back. *Manwood*, in his forest laws, noteth it for one of the four circumstances, or cases, wherein a forester may arrest an offender against vert or venison in the forest, viz. Stable-stand, dog-draw, backcarry, and bloody-hand. *Cowel.*

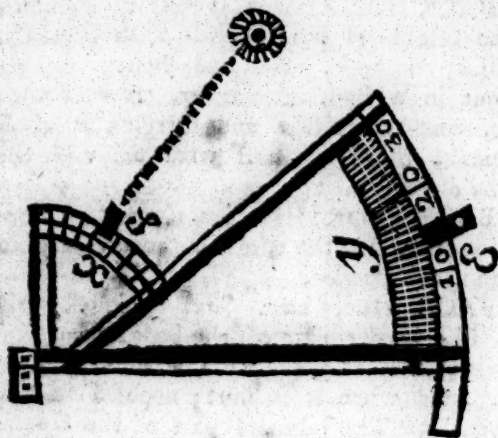
BACKDOOR (from *back* and *door*) The door behind the house; privy passage.

Popery, which is so far shut out, as not to re-enter openly, is stealing in by the backdoor of atheism. *Atterbury.*

BACKFRIEND (from *back* and *friend*) friend backwards; that is, an enemy in secret.

BACKSTAFF } (in *Navigation*)

BACKQUADRANT } an instrument by the *French*, called the *English* quadrant, invented by captain *Davis*; being the simplest and exacted instrument hitherto invented for taking the sun's zenith distance at sea, by the help of which the altitude is presently known.



It consists of two arches, the arch *x* of the least radius contains 60 degrees, and that of *y* having the largest radius contains three degrees. It has also three vanes; the vane at *b* is called the horizon vane, that at *S* the shadow vane, and the vane at *E* is called the sight vane.

BACKWARD } (*backwards*, *Sax.*) on, **BACKWARDS** } at, or towards the back part; also unwilling, loath to.

BACKWARDNESS (*backwardness*, *Sax.*) an unreadiness, an unwillingness; also a defectiveness in proficiency in any attainment.

BAG (in *Traffick*) a particular quantity of some sort of commodities, as of pepper, from 1 to 3 hundred weight, &c.

BAGGAVEL } (with the citizens of **BETHUGAVEL** } *Exeter*) a certain tribute or toll granted to the citizens upon all manner of wares brought to that city to be sold, towards the paving of the streets, repairing of the walls, and maintenance of the city.

BAGGAGE (of carrying a bag or knapsack) a soldiers's trull; a camp-whore; also a sorry wench.

BAIL (in a *Forest*) a limit or bound, according as a forest is divided into the particular charges of several foresters.

BAILEE (in *Law*) the person to whom the goods of a person bailed are delivered.

BAIL/LOR (in *Law*) the party who delivers such good.

White BAKERS, this company is of great antiquity: They were a company the 1st of *Edward II.* had a new charter 1 *Henry VII.* confirmed by *Henry VIII.* and *Edward VI.* queen *Mary*, queen *Elizabeth* and king *James*. Their arms are *gules*, three garbs



Or on a chief, an arm issuing out of a cloud proper, holding a pair of scales Or, between three garbs of the first.



Brown BAKERS were incorporated the 19th of king *James I.* Their arms are *gules*, a hand issuing out of the clouds proper, holding a pair of balance, an anchor in a chief barry wavy Or and azure on a chevron

gules, between three garbes.

BAKER (of *bacian*, *Sax.*) a maker of bread.

BALANCE } (probably of *bilanx*, *L.* **BAL/LANCE** } or *balance*, *F.*) one of the six simple powers in *Mechanicks*, used principally for determining the equality or difference of weight in heavy bodies; they are of several forms, as scales, steel-yards, &c.

BALANCE } (with *Astronomers*) called **BALLANCE** } in *Latin* *Libra*, of which this — is the characteristick, is one of the 12 signs of the *Zodiack*, into which the sun enters at the autumnal equinox in *September*; the constellation consists of eight stars, represented on a globe by the form of a balance or pair of scales.

BALANCE (of the *Air*) the weight of that fluid, whereby, according to its known property; it presseth where it is least resisted, till it is equally adjusted in all parts.

BALAS'SIUS, the *balas* ruby, a precious stone of a faint red colour.

BALATRO'NES (*balatrones*, *Hor.*) an ancient name given to wicked and lewd persons, from *Servilius Balatro*, a debauch'd libertine, whence probably the *French* have derived their *Poltroon*.

BALD (*bal*, *Welch*) 1. Without hair. 2. Without natural covering. 3. Without the usual covering. 4. Unadorned; inelegant. 5. Stripped; naked; without dignity; without value; bare,

BALD-

BALD'NESS (*bal'nerre*, *Sax.*) not having hair; also in regard to speech, unpoliteness.

BALE (*balle*, *F.*) a bundle or parcel of goods packed up for carriage.

BALE (*bæl*, *Sax.* *bale*, *Dan.* *bal*, *bol*, *Icelandish*) misery; calamity.

To **BALE**, a word used by sailors, who bid *bale* out the water; that is, *lave* it out, by way of distinction from pumping.

To **BALE** (*embeller*, *F.* *imballure*, *Ital.*) to make up into a *bale*.

BALEFUL (from *bale*) full of misery; full of grief; sorrowful; sad; woful. Full of mischief; destructive.

BALEFULLY (from *baleful*) sorrowfully; mischievously.

To **BALK**. 1. To disappoint; to frustrate. 2. To miss any thing. 3. To omit, or refuse, any thing; to heap as on a ridge.

BALK (among *Bricklayers*) a great beam, such as is used in building; also a poll or rafter over an out-house or barn.

BALL (*bal*, *F.*) a publick dancing meeting.

BAL'LAD (*balad*, *F.*) a song.

BALLS (in *Heraldry*) a common bearing in coats of arm; but always by heralds called by other names, according to their different colours, as ogresies, besants, golps, guzes, hurts, pellets, plates, pomeis, oranges, tor-teauxes; which see in their proper places.

BAL'LISTERS (in a *Church*) an inclosure of pillars, which rails in the communion table.

BALLIS'TICKS (of *ballista*, *L.* cross-bows or engines for casting javelins, great stones, &c.) the art of making such engines.

BALLIVA (*Old Deeds*) a whole county under the jurisdiction of a sheriff; also a hundred with respect to the chief constable; or a manor, with respect to the steward.

BALLUSTRA'DE, a row of ballisters or small turned pillars, of such a height as a man may lean his elbow upon them; fixed upon a terrace walk or top of a building, to divide it into two or more separate parts.

BALM (with *Chymists*) an extract of common salt, made on the following manner. They first dissolve the salt, and having clarified it well, set it in horse dung for the space of two or three months, and after this it is distill'd strongly with a sand heat, which produces an unctious substance, of a quality so preservative, that (it is said) the most corruptible things being steep'd in it are preserved time out of mind; and that the dead bodies of the ancients have been preserved by it, without being reduced to a mummy.

BAL'NEARY (*balnearius*, *L.*) belonging to baths, &c.

BALNEA'TORY (*balneatorius*, *L.*) belonging to a bath or stove.

BAL'SAM (in *Pharmacy*) certain liquors extracted or drawn from gums and rosin substances, as nervous balsam, sciatick balsam;

Apoplectick **BALSAM**, a sweet scented spirituous substance of the consistence of an ointment, a perfume.

BALSA'MUM (*Βάλαμον*, *Gr.* of *בעל שני*, *Heb.*) the balsam or balm-tree, or the juice that drops from it, that is of a most fragrant scent, *L.*

BAM, at the beginning of the names of places in *Great Britain*, denotes the quality of the place, that it either now or formerly was woody, from the *Saxon* beam, which signifies a piece of timber, as *Bamfield*, *Bambridge*, *Bambury*.

BAN (*ban*, *Teut.* a publick proclamation, as of proscription, interdiction, excommunication, publick sale.) 1. Publick notice given of any thing, whereby any thing is publicly commanded or forbidden. This word we use especially in the publishing matrimonial contracts in the church before marriage, to the end that if any man can say against the intention of the parties, either in respect of kindred or otherwise, they may take their exception in time. And, in the canon law, *Banna sunt proclamationes sponsi et sponsæ in ecclesiis fieri solitæ*, Cowel. 2. A curse; excommunication. 3. Interdiction. 4. *Ban of the empire*; a publick censure by which the privileges of any *German* prince are suspended.

To **BAN** (*bannen*, *Dut.* to curse) to curse, to execrate.

BAND (*Banb*, *Sax.*) an ornament or cloathing for the neck.

To **BAND** (*Banden*, *Sax.*) to bandy, to gather into, or conspire with a faction.

BAND of Musick, a company or set of musicians, united or selected for the performance of a symphony on an extraordinary occasion.

BAND of Gentlemen Pensioners, are a company of gentlemen bearing halberts, who attend immediately the king's person on solemn occasions.

BAND'ELET (with *Architects*) any line or flat moulding, as that which crowns the *Dorick* architrave; it encompasses a pillar quite round about like a ring, is greater than a list, but less than a plat-band.

BANDOG (of *band* and *dog*) a dog kept in a band or chain; also a mastiff or house-dog; also a dog for baiting bulls, bears, &c.

BANE (*bana*, *Sax.* a murderer) 1. Poison. 2. That which destroys; mischief, ruin.

To **BANE** (from the noun) to poison.

BANEFUL, poisonous, destructive.

BANEFULNESS, poisonousness, destructiveness.

A **BAN'TER**, a jeering, a rallying by way of diversion, &c.

BANS'TICKLE, a small fish, called a stickle back.

To **BAPTIZE** (*baptiser*, *F.* from *Βαπτίζω*, *Gr.*)

Gr.) To christen; to administer the sacrament of baptism.

BAR (*barre*, F.) 1. A piece of wood, iron, or other matter, laid cross a passage to hinder entrance. 2. A bolt; a piece of iron or wood fastened to a door, and entering into the post or wall to hold it. 3. Any obstacle which hinders or obstructs. 4. A rock, or bank of sand, at the entrance of a harbour or river, which ships cannot sail over at low water. 5. Anything used for prevention. 6. The place where causes of law are tried, or where criminals are judged; so called from the *bar* placed to hinder crouds from incommoding the court. 7. An inclosed place in a tavern or coffee-house, where the housekeeper sits and receives reckonings. 8. In Law, a peremptory exception against a demand or plea brought by the defendant in an action, that destroys the action of the plaintiff for ever. It is divided into a *bar* to common intent, and a *bar* special: a *bar* to a common intent, is an ordinary or general *bar*, that disables the declaration or plea of the plaintiff; a *bar* special, is that which is more than ordinary, and falls out in the case in hand, upon special circumstance of the fact. *Cowel*. 9. Any thing by which the compages or structure is held together. 10. Any thing that is laid cross another, as bars in heraldry. 11. A *bar* of gold or silver, is a lump or wedge from the mines, melted down to a sort of mould, and never wrought. 12. *Bars of a horse*. The upper part of the gums between the tusks and the grinders, that bears no teeth, and to which the bit is applied, and by its fruition, the horse governed. 13. *Bars, in musick*, are strokes drawn perpendicularly across the lines of a piece of musick; used to regulate the beating or measure of musical tune.

BAR-SHOT. Two half bullets joined together by an iron bar; used in sea engagements for cutting down the masts and rigging.

To **BAR** (from the *noun*.) 1. To fasten or shut any thing with a bolt, or bar. 2. To hinder; to obstruct. 3. To prevent. 4. To shut out from. 5. To exclude from a claim. 6. To prohibit. 7. To except; to make an exception. 8. In law, to hinder the process of a suit. 9. To *bar* a vein. This is an operation performed upon the veins of the legs of a horse, and other parts, with intent to stop the malignant humours. It is done by opening the skin above it, disengaging it, and tying it both above and below, and striking between two ligatures.

BARBARIAN (*barbarus*, L. It seems to have signified at first only foreign, or a foreigner; but, in time, implied some degree of wildness or cruelty.) 1. A man uncivilized; untaught; a savage. 2. A foreigner. 3. A brutal monster; a man without pity; a term of reproach.

BARBARIAN. Belonging to *Barbarians*; savage.

BARBARICK (*barbaricus*, L.) Foreign far fetched.

BARBARISM (*barbarismus*, L.) 1. A form of speech contrary to the purity and exactness of any language. 2. Ignorance of arts; want of learning. 3. Brutality; savageness of manners; incivility. 4. Cruelty, barbarity; un pitying hardness of heart.

BARBARITY (from *barbarous*.) 1. Savageness; incivility. 2. Cruelty; inhumanity. 3. *Barbarism*; unpurity of speech.

BARBAROUS (*barbare*, F. *Barbare*, Gr.) 1. Stranger to civility; savage; uncivilized. 2. Ignorant; unacquainted with arts. 3. Cruel; inhuman.

BARBAROUSLY (from *barbarous*.) 1. Ignorantly; without knowledge of arts. 2. In a manner contrary to the rules of speech. 3. Cruelly; inhumanly.

BARBAROUSNESS (from *barbarous*.) 1. Incivility of manners. 2. Impurity of language. 3. Cruelty.

BARATTA, a sort of balsam brought from the *West Indies*.

BARALLOT'S, a sect of hereticks at *Bologne* in *Italy*, who had all things in common, even their wives and children.

BARB, a horse of the *Barbary* breed, much esteemed for their swift running, and therefore are much coveted for stallions; they being said to retain their native vigour to the very last. The owners of them in *Barbary* preserve the genealogies of these *Barbs*, as carefully, as we do those of our noble families; they are said also to be able to outrun an ostrich, and some of them are bought at the price of two or three hundred pounds sterling.

BAR'BACAN (*barbacane*, Ital.) a canal or opening left in a wall for water to come in and go out at, when buildings are erected in places liable to be overflowed, or to drain the water off a terrace.

BARBACAN (in *Military Affairs*) an aperture or cleft, made in the walls of a castle or fortress to fire upon the enemy.

BAR'BARY *Falcons*, a kind of hawks commonly taken in *Barbary*, they making their passage through that country; this bird is less than the *Tiercel-gentle*, but very bold; it is plumed with red under the wings, and armed with long talons and stretchers.

BARBE, the armour of the horses of the ancient knights and soldiers, who were accoutered at all points.

BARBS, a sort of armour for horses, which covered the neck, breast and crupper.

BAR'BES (with *busbandmen*) a distemper in black cattle, known by a superfluous piece of flesh on their tongues, which sometimes hinders them from eating their meat.

BARBER *Chirurgeons*. They were incorporated

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between three, in the second party per pale argent & vert, a rose crowned with an imperial crown, the first as the fourth, the second as the third.

BARBICANAGE (*Old Rec.*) money given for the maintenance of a *barbican* or watch tower.

BARDS (among the ancient *Britons* and *Gauls*) a sort of poets who described and sung in a kind of verse, the noble achievements of great commanders and noblemen; they laboured to encourage virtue, and frequently influenced the chiefs on both sides to hearken to a reconciliation, as to the matters in difference, even when the two armies were ready to join battle.

BAROMETER (*Βαρομετρον*, of *βαρος*, and *μετρον*, Gr. measure) an instrument for estimating the weight or pillar of the atmosphere, and the several minute variations of the weight of that pillar; by which variations the various changes of the weather are determined.

The first inventor of it was *Torricelli*, at *Florence*, in 1643. From whence father *Mersenne* brought it into *France* the year following, 1644, and *Monsieur Paschal* tried it in 1646, and gave an account of it in a piece printed in 1647; the uses of this instrument are to discover the

gravitation of the incumbent atmosphere (one of the noblest philosophical discoveries) the chances of the weather, &c.

The mechanism of the *Barometer* is as follows: A glass tube A B, hermetically sealed in A, having its diameter about one tenth of an inch, and its length at least 13 inches, is filled with mercury so justly, as

not to have any air over it, nor any bubbles adhering to the sides of the tube, which is best done by means of a glass funnel, with a capillary tube; the orifice of the tube, filled after this manner, so as to overflow, is closely pressed by the finger, so as to exclude any air betwixt it and the mercury, and thus immersed in a wooden vessel of a convenient diameter, so however as not to touch the bottom at the distance of 28 inches from the surface of the mercury, are fixed two plates CE, and DF, divided into two inches, and these again subdivided into any number of smaller parts. Lastly, the tube is inclosed in a wooden frame, to prevent its being broke, and the bason open, though secured from dust.

Many attempts have been made to render the changes in the *Barometer* more sensible, and so to measure the atmosphere more accurately; which has given rise to a great number of *Barometers* of different structures. Hence comes the *Wheel Barometer*, *Diagonal Barometer*, *Horizontal Barometer*, *Pendant Barometer*, &c.

A *marine BAROMETER*, being only a double *Thermometer* for conveniency at sea. See *Thermometer*.

Observations for the use of the Barometer.

1. The motion of the mercury in the tube does not exceed three inches in its rising and falling.

2. The rising of the mercury generally presages fair weather, and its falling foul; as rain, snow, high winds and storms.

3. The falling of the mercury in very hot weather presages thunder.

4. The rising of the mercury in winter, foreshews frost, and if the mercury falls three or four divisions in frosty weather, a thaw will certainly follow, but if the mercury rises in a continued frost, snow will follow.

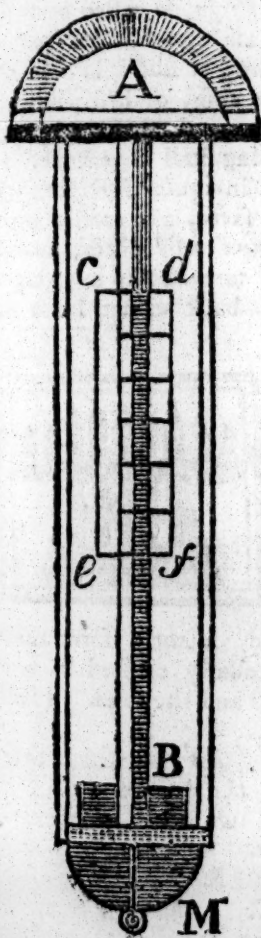
5. If soon after the falling of the mercury foul weather ensues, there will be but little of it; and on the contrary, if the weather proves fair soon after the mercury has risen, the same will happen.

6. If the mercury rise much and high in foul weather, and continues so for two or three days before the foul weather is over, then continued fair weather will ensue.

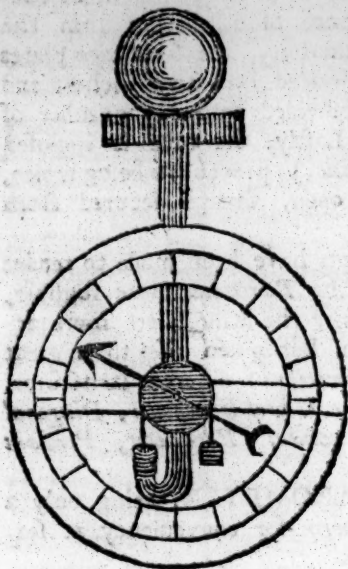
7. If the mercury falls much and low in fair weather, and continues so for two or three days before the rain comes, then you may expect a great deal of wet, and very probably high winds.

8. If the mercury be unsettled in its motion, it denotes uncertain and changeable weather.

9. As to the words that are graved near the divisions of the instrument, tho' for the most part the alterations of the weather will agree with them, yet they are not so strictly to be minded, as in the rising and falling of the mercury according to the foregoing observations.



vations; for if the mercury stands at much rain, and rises up to changeable, it then foreshews fair weather, although not to continue so long as it would have done if the mercury were higher; so places which are more northerly have a greater alteration of the rise or fall of the mercury, than those that are more southerly.



distinguishable as if it were three feet or three yards, or as much more as is desired, the form of it is as here described.

BAR'ON, is a degree of nobility, next but inferior to a viscount, but superior to a gentleman, anciently they were such as had the government of provinces committed to them, and are in probability the same with court barons, and were immediately after the conquest; they, if they would, might come to parliament, and were probably the same with our court *Barons* now, and then sat as Peers in the upper house of parliament, call'd lords; this dignity at the first wholly depended on the king's pleasure; but afterwards they obtained letters patent of the king, to make the title hereditary to their male issue, and were called *Barons*, either by writ or creation.

BARONS by Writ, were call'd also *Barons* by prescription, because they and their ancestors have continued *Barons*, beyond the memory of man, and have their surnames added to the title of lord; but those by their patent are called after the names of their baronies.

BARONS by Tenure, are such as the bishops, who have baronies annexed to their bishopricks, and have the title of lords spiritual, and take their seats in the house of lords.

BAR'ONETS, by K. James I. in the year 1611, were created on condition of defending the province of *Ulster* in Ireland, which was at that time much harassed by the rebels, with the arms of which they were allow'd to charge their coat, and for that purpose they were to maintain 30 soldiers for

Wheel

BAROMETER, is a contrivance for the applying an index to the common *Barometer*, which index shews the variation of the altitude of the mercurial cylinder, which at most does not exceed three inches, which nevertheless may be made as

the space of three years, or pay into the *Exchequer* a sum sufficient to do it, which at eight pence per day, amounts to the sum of 1095 pounds sterling.

This degree of honour is next to a *Baron*, and takes the precedency of all knights, except knights of the garter, and is the lowest degree of honour that is hereditary.

BAR'REL of the ear (with *Anatomists*) a large cavity behind the tympanum of the ear, in depth about three or four lines, covered with a very fine membrane, on which are several veins and arteries.

BARRELS of earth (in an *Army*) a sort of half hogheads filled with earth, which are used as breast-works for covering the soldiery; and also to break the gabions made in the ditch, and also to roll into breaches.

BARREL of a watch. See *Fuzee*.

Thundering BARRELS (with *Gunners*) barrels filled with bombs, granadoes, and other fire-works, to be rolled down a breach.

BARRENNESS (of *unbepend, Sax.*) unfruitfulness, a not bearing.

BAR'REN SIGNS (with *Astrologers*) the signs *Gemini*, *Leo* and *Virgo*, so called because when the question is ask'd, whether such a person shall have children or not? If one of those signs be upon the cusp, or first point of the fifth house, they may take it for granted, that the person enquiring shall have none.

BARRICA'DOES (in *regular Fortification*) are trees cut with six faces, and cross'd with battoons of the length of half pikes, bound with iron at the feet; to be set up in passages or breaches, to keep back either horse or foot.

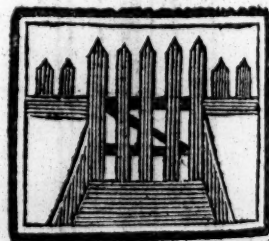
BAR'RIERS (in *Fortification*) are great stakes set up about 10 feet distance one from another, and about 4 or 5 feet high, having transoms or overthwart rafters to stop such as would violently force their way in. These are usually erected in void spaces between a citadel and the town, in half moons and other works.

BAR'RISTERS (of *Bar* at which they plead) are pleaders at the bar of a court of judicature, and are of two sorts, either *outward* or *utter*, or *inner*.

Outward BARRISTER } one who after
Utter BARRISTER } long study of
the law, at least 7 years, is called to publick practice, and admitted to plead, standing without the bar.

Inner BARRISTER, one who being a serjeant at law, or else an attorney of the king or prince, or any of the king's, &c. council, are allow'd out of respect to plead within the bar.

BARYCOI'A (of *Barv*, dully, and *ausat*, Gr.



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Gr. to hear) a dulness, thickness, hardness of hearing.

BARYPHONIA (*βαρυφωνία*, Gr.) a difficulty of speaking.

BASALTES (*βασάλτης*, Gr.) a sort of marble of an iron colour, the hardest black marble.

BASE (with *Gunners*) the smallest piece of ordnance; 4 feet and a half long; the diameter at the bore 1 inch 1 quarter; it weighs 203 pounds, carries a ball 1 inch 1 8th diameter, and 5 or 6 ounces weight.

BASE (in *Architecture*) the foot of a pillar which supports it, or that part which is under the body, and lies upon the *zocle* or pedestal.

BASE distinct (in *Opticks*) is that precise distance from the pole of a convex glass, in which the objects, which are beheld through it, appear distinct, and well defined; and is the same with what is called the *Focus*.

BASE Ring (of a *Cannon*) is the large ring next to and just behind the touch-hole.

BASE Tenure (*Law term*) is holding by villenage or other customary service, in distinction from the higher tenure *in capite*, or by military service.

BASE, a fish, otherwise called a sea-wolf.

BASE (*bas*, F. *basso*, Ital. *baxo*, Span. *bassus*, low Lat. *βάσις*, Gr.) 1. Mean, vile, worthless. 2. Of mean spirit, disingenuous, illiberal, ungenerous, low, without dignity of sentiment. 3. Of low station, of mean account, without dignity of rank, without honour. 4. Base-born, born out of wedlock, and by consequence of no honourable birth. 5. Applied to metals; without value; it is used in this sense of all metal except gold and silver. 6. Applied to sounds; deep, grave. It is more frequently written *bass*, though the comparative *baser* seems to require *base*.

BASE-BORN. Born out of wedlock.

BASE-COURT. Lower-court, not the chief court that leads to the house.

BASE-MINDED. Mean-spirited, worthless.

BASE-VIOL (usually written *bass-viol*) an instrument which is used in concerts for the *base* sound.

BASE (from *bas*, F. *basis*, L.) 1. The bottom of any thing; commonly used for the lower part of a building, or column. 2. The pedestal of a statue. 3. That part of any ornament that hangs down, as housings. 4. The broad part of any body; as the bottom of a cone. 5. Stockings, or perhaps the armour for the legs, from *bas*, F. 6. The place from which racers or tilers run; the bottom of the field. 7. The string that gives a *base* sound. 8. An old rustick play; written by *Skinner*, *bays*.

To **BASE** (*basier*, F.) To embase, to make less valuable by admixture of meaner metals.

BASELY (from *base*.) 1. In a base manner, meanly, dishonourably. 2. In bastardy.

BASENESS (from *base*.) 1. Meanness, vileness, badness. 2. Vileness of metal. 3. Bastardy. 4. Deepness of sound.

BASILICK (*βασιλική*, Gr.) a large hall, having two ranges of pillars, and two illes or wings with galleries over them. These *Basilicks* were at first made for the palaces of princes, and afterwards converted into courts of justice, and at last into churches; whence a *basilick* is generally taken for a magnificent church, as the *basilick* of St. Peter at Rome.

BASILISK (*basilisco*, Ital.) a long piece of ordnance.

BASON (with *Anatomists*) a round cavity in the form of a tunnel, situate betwixt the anterior ventricles of the brain, and ending at the point of the *glandula pituitaria*.

BASSO Relievo (in *Masonry*, *Carving*, *Cast-ing*, &c.) i. e. *Bass* or *low Relief*, or imbossed work, is when only half the bodies or figures are represented, or when the work is low, flat, or but a little raised; as when a medal or coin has its figure or impress low, thin, and hardly distinguishable from the plane; it is said that the relief is low and weak; but when it is much raised, the relief is said to be bold and strong.

BASTARD (in *Law*) one born of a woman unmarried, so that the father is not known by the order of the law.

BASTARDY, an inquiry, examination or trial at law, whether one be a bastard or not.

BASTI'LE (in *Paris* in *France*) the name of a prison.

BASTION (in *Fortification*) a mass of earth, and sometimes faced or lined with stone or brick, and sometimes with sods, which generally advances towards the campaign, the bounding lines of it being two faces, two flanks, and two demi-gorges, Gr.

Hollow BASTION } (*Fortification*) a
Voided BASTION } bastion having only a rampart and a parapet, ranging about its flanks and faces, so that a void space is left towards the center.

BASTON } (in *Architecture*) the
BATTOON } same as *Torus*, a round member encompassing the base of a pillar between the *Plinth* and the *Lift*.

BATAVIANS, *Hollanders* or *Dutch* people, who inhabit the *Low Countries* called the *United Provinces*.

BATCH'ELOR, the original of this word is much controverted by critics; some derive it from *Bacca laurea*, L. i. e. Laurel berry, in allusion to the ancient custom of crowning poets with laurel, *baccis lauri*; others, of *baculus* or *bacillus*, L. a staff, because (they say) a staff was put into the hand of batchelors at their commencement, as a symbol of their authority, of their studies being finished, and of the liberty they were restored to. Hence the title of *Batchelor of Arts*, *Divinity*, *Musick*, &c.

BATCHE-

BATCHELOR } (of *Bas chevalier*, F.)
BACHELOR } this title was anciently given to persons who, ambitious to acquire honour by their valour, were superior in quality to esquires; but not in circumstances to raise a company of *Gens de arms*, and therefore served in the army under the standard of *Bannerets*, being allowed colours of their own, and to lead their vassals.

In the ancient constitutions of the admiralty this title was given to all under the dignity of *Barons*.

BATCHELOR of Arts (in *Oxford*) is one who has taken the first degree in the liberal arts and sciences, in order to which he is required to be a student there 4 years, and in 7 years to be intitled to that of master of arts, and in 14 to be a batchelor of divinity.

BATCHELOR of Arts (at *Cambridge*) this title there requires only 3 years study, and 6 to be master of arts, and 13 for batchelor of divinity.

BATCHELORS (in *Law*) the title requires the person to study 6 years.

BACHELORS (in *War*) are young soldiers, who have signalized themselves in the first campaign, and were presented with the military or gilt spurs.

BATCHELOR, in ancient times, was also a title given to a young cavalier, who had made his first campaign, and received the military girdle.

BATCHELOR (of *baculus*, L. a staff) a title given to young military men, on account that the young cavaliers exercised themselves with staves and bucklers; hence they were called *Bacculares* and *Bacularii*, in the time of king *Richard II.* by *Odorick* and *Walsingham*. Hence

BATCHELORS of arms, was a title anciently given to those who came off victors in their first engagement.

BATHMIS (with *Anatomists*) a bone, the same as *Troclea*; a cavity in the bone of the arm or shoulder on each side one, that receives the process of the undermost and lesser of the two bones of the cubit, when the whole hand is stretched out and bent.

BATON (in *Archit.*) a large ring or moulding in the base of a column, otherwise called the *Tore*.

To **BATTER** (*battre*, to beat, F.) 1. To beat, to beat down; frequently used of walls thrown down by artillery, or of the violence of engines of war. 2. To wear with beating. 3. Applied to persons: to wear out with service.

To **BATTER**. A word used only by workmen. The side of a wall, or any timber, that bulges from its bottom or foundation, is said to *batter*. *Moxon's Mech. Exer.*

BATTERER (from *batter*) he that *batters*.

BATTERY (from *batter*, or *batterie*, F.) 1. The act of *battering*. 2. The instruments

with which a town is *battered*, placed in order for action. 3. The frame or raised work, upon which cannons are mounted.

BATTERY en rouge (*Fortification*) a battery used to dismount the enemy's cannon.

BATTERY (in *Law*) an act that tends to the breach of the peace of the realm, by violently striking or beating a man, who may therefore indict the other person to have the action of trespass, or assault and battery.

BATTERY (in *Law*) is the wrongful beating of a person, upon which the person thus injured may lay an indictment against the offender, or he may have an action of trespass; but if the plaintiff made the first assault, the defendant shall be discharged, and the plaintiff shall be amerced to the king for his false suit.

But all beating is not indictable or actionable, for a person may justify the beating of another for an offence, so as moderately to correct him, as a father his child, a master his servant, a schoolmaster his pupil; so likewise if a person shall attempt to take away my goods, I may lay hands upon him; and if he will not desist, may beat him rather than let him carry them away.

Menacing or threatening begins the breach of the peace, assaulting increases it, and battery accomplishes it.

BATTOL'OGIST (*Βαττολογος*, Gr.) a vain babbler.

To **BAULK** (*Incert. Etym.*) to cross, to disappoint.

BAW'DINESS, lewdness, obscene discourse or action.

BAY of Joists (*Archit.*) the space betwixt two beams,

BAY, a part of a barn at the end where corn, &c. is laid; thus if a barn consist of a floor and two heads where they lay corn, they say a barn of two *Bays*.

BAIZ, a sort of woollen cloth, having a long nap sometimes fuzzed on one side, and sometimes not.

BAYS, the making of *Bays*, *Says*, *Serges*, &c. was brought into *England* by the *Flemings*, who fled hither to avoid the persecution of the duke of *Alva*, about the fifth year of queen *Elizabeth*.

BE, a preposition common to the *Teutonic*, *German* and *Saxon*, &c. dialect; also now to the *English*.

To **BE** (*beon*, *Sax.*) to exist.

BEAM (*beam*, *Sax.*) a ray of light proceeding from the sun or any other luminous body.

BEAN *Caper*, a fruit.

BEAN *Tressil*, an herb.

BEAR (*beapn*, *bejan*, *Sax.*) a wild beast.

To **BEAR**, pret. *I bore*, or *bare*; part. pass. *bore*, or *born*, (*beopnan*, *bejan*, *Sax.* *bairan*, Gothick. It is founded as *bare*, as the *are* in *care* and *dare*.) 1. This is a word

used

used with explained usefulness given; su-rities, too to bear a to bear a fruit, or burden. as a mark of 7. To can-keep from To suppo-To carry To endure To suffer suffer with ble of, to 17. To give birth honour. maintain, thing good be answer be the obj character impel, to to manag to animat painting. when any a price; t bear in ha to deceive by force. maintain, To BE be patient 4. To tak character. point. 7 reciprocal upon or a be situated To bear u 11. To b thing. BEAR BIER upon. BEAR called Ur The Shi den) whe quarter, freight be can carry To BE Pbrase) is windward, and so give To BE tion to let directly be To BE

used with such latitude, that it is not easily explained. But as a matter of curiosity and usefulness, the different significations shall be given; supported by examples from authorities, too long to be here inserted. We say, to *bear* a burden, to *bear* sorrow or reproach, to *bear* a name, to *bear* a grudge, to *bear* fruit, or to *bear* children. 2. To carry as a burden. 3. To convey or carry. 4. To carry as a mark of authority. 5. To carry as a mark of distinction. 6. To carry as in show. 7. To carry as in trust. 8. To support, to keep from falling. 9. To keep afloat. 10. To support with proportionate strength. 11. To carry in the mind, as love, or hate. 12. To endure, as pain, without sinking. 13. To suffer, to undergo. 14. To permit, to suffer without resentment. 15. To be capable of, to admit. 16. To produce, as fruit. 17. To bring forth, as a child. 18. To give birth to. 19. To possess, as power or honour. 20. To gain, to win. 21. To maintain, to keep up. 22. To support any thing good or bad. 23. To exhibit. 24. To be answerable for. 25. To supply. 26. To be the object of. 27. To behave, to act in character. 28. To hold, to restrain. 29. To impel, to urge, to push. 30. To conduct, to manage. 31. To press. 32. To incite, to animate. 33. To *bear* a body; colour in painting. 34. To *bear* a date; the time when any thing was written. 35. To *bear* a price; to have a certain value. 36. To *bear* in hand; to amuse with false pretences, to deceive. 37. To *bear off*; to carry away by force. 38. To *bear out*; to support, to maintain, to defend.

To BEAR. 1. To suffer pain. 2. To be patient. 3. To be fruitful, or prolific. 4. To take effect, to succeed. 5. To act in character. 6. To tend, to be directed to any point. 7. To act as an impellant, or as a reciprocal power; generally with the particles *upon* or *against*. 8. To act upon. 9. To be situated with respect to other places. 10. To *bear up*; to stand firm without falling. 11. To *bear with*; to endure an unpleasant thing.

BEAR ? (*here*, Teut.) a thing made
BIER } use of to carry a dead corpse upon.

BEARS (in *Astronomy*) two constellations called *Ursa major* and *minor*.

The Ship BEARS (spoken as to her burden) when she having to lean or slender a quarter, sinks too deep into the water, her freight being light, and so of consequence can carry but a small burden.

To BEAR under another Ship's Lee (*Sea Phrase*) is when a ship, which was to the windward, comes under another ship's stern, and so gives her wind.

To BEAR up round (*Sea Term*) is a direction to let the ship go between her two sheets, directly before the wind.

To BEAR (spoken of places) to be situate,

as such a cape bears off so and so from such a cape.

BEAR up the Helm, a direction to the steersman to let the ship go more at large before the wind.

BEAR'D ED Creeper, a sort of herb.

BEARD'LESS (*beapoler*, Sax.) having no beard.

BEAR'ING (in *Geography* and *Navigation*) the situation of one place from another; that is, with respect to the degrees of the horizon, which by navigators are divided into 32 equal parts, called points of the compass, therefore when they have found what point of the compass will carry them from one place to another, they call that the bearing of that place with respect to the other.

To BEAT, preter. *beat*, part. pass. *beat* or *beaten* (*battre*, F.) 1. To strike, to knock, to lay blows upon. 2. To punish with stripes or blows. 3. To strike an instrument of music. 4. To break to powder, or communicate by blows. 5. To strike bushes or ground, or make a motion to rouse game. 6. To thresh, to drive the corn out of the husk. 7. To mix things by long and frequent agitation. 8. To batter with engines of war. 9. To dash, as water, or brush, as wind. 10. To tread a path. 11. To make a path, by marking it with tracks. 12. To conquer, to subdue, to vanquish. 13. To harass, to overlabour. 14. To lay or press, as standing corn by hard weather. 15. To depress, to crush by repeated opposition; usually with the particle *down*. 16. To drive by violence. 17. To move with fluttering agitation. 18. To *beat down*; to endeavour by treaty to lessen the price demanded. 19. To *beat down*; to sink or lessen the value. 20. To *beat up*; to attack suddenly, to alarm. 21. To *beat the hoof*; to walk, to go on foot.

To BEAT. 1. To move in a pulsatory way. 2. To dash, as a flood or storm. 3. To knock at a door. 4. To move with frequent repetitions of the same act or stroke. 5. To throb, to be in agitation, as a sore swelling. 6. To fluctuate, to be in agitation. 7. To try different ways, to search. 8. To act upon with violence. 9. To speak frequently, to repeat, to enforce by petition. 10. To *beat up*, as to *beat up* for soldiers.

BEAT, part. pass. (from the verb.)

BEAT (from the verb.) 1. Stroke. 2. Manner of striking. 3. Manner of being struck; as the *beat* of the pulse, or a drum.

BEATEN (from *to beat*.)

BEATER (from *beat*.) 1. An instrument with which any thing is comminuted or mingled. 2. A person much given to blows.

To BECOME pret. *I became*, comp. pret. *I have become* (from *by* and *come*.) 1. To enter into some state or condition, by a change from some other. 2. To *become* of; to be the fate of, to be the end of, to be the final condition of. It is observable, that this word

word is never, or very seldom used but with the interrogative *what*. 3. *Where is he become?* is used for *what is become of him?*

To **BECOME** (from *be* or *by*, and *emmen*, *Sax.* to please.) 1. Applied to persons, to appear in a manner suitable to something. 2. Applied to things, to be suitable to the person, to besit, to be congruous to the appearance, or character, or circumstance, in such a manner as to add grace; to be graceful.

BECOMING (from *become*) that which pleases by an elegant propriety; graceful. It is sometimes used with the particle *of*, but generally without any government of the following words.

BECOMINGLY (from *become*) after a becoming or proper manner.

BECOMINGNESS (from *becoming*) decency, elegant congruity, propriety.

Nor is the majesty of the divine government greater in its extent, than the *becomingness* hereof is in its manner and form.

Grew's Cosmologia Sacra, b. iii. c. i.

To **BEGREASE** (of *be* and *graisse*, *F.*) to dawb or smear with grease.

To **BEGRIME** (of *begrimen*, *Teut.*) to dawb or smear with grime, as the black of a porridge-pot, chimney, &c.

BEHAVIOUR (of *be* and *habban*, *Sax.*) carriage or demeanour, either as to person or manners.

BEHEAD'ING (of *beheadian*, *Sax.*) was first used in *England*, in the year 1072, in the time of *William* the conqueror, *Waltbeof*, earl of *Huntington*, being the first nobleman that was beheaded here.

BEHELD (of *behealdan*, *Sax.*) looked upon, or did behold.

BEHOLD'EN } (of *be* and *healdan*,
BEHOLD'ING } *Sax.* to hold, *q. d.*
holding of another) under an obligation to a person for favours bestowed.

BEHOOF (of *behofan*, *Sax.*) bounden duty, obligation, &c.

BEHOOVABLE (of *behovan*, *Sax.* and *able*) becoming, to be done as a duty; also profitable, useful.

BE'ING (in *Metaphysics*) is distinguished into *Complex* or *Incomplex*, *Rational* or *Real*, *Actual* or *Potential*.

A *positive BEING*, is that which has a real existence in the course of nature.

A *Negative BEING*, destroys this existence, and if it destroys it absolutely, it is a perfect *Negative Being*.

A *Privative BEING*, is that which only prevents its being in a subject, which was capable to receive it.

A *Rational BEING* (in *Metaphysics*) is the mere product of reason, and has no existence, but in the mind in *Idea*; and ceases to be, when it is not thought upon.

A *Real BEING*, (in *Metaphysics*) is a *Being* that is not produced by the strength of

imagination or fancy; but has a real existence in nature before any thought or conception of the mind.

An *Actual BEING* (in *Metaphysics*) is such a *Being* that actually does exist in the order of nature, whether it depends upon any cause in order to produce it, as an *Infant*; or whether it be before all cause, as *God*.

A *Potential BEING* (in *Metaphysics*) is a *Being* that may be produced by the power of some agent.

To **BELA'BOUR** (of *be* and *laborare*, *L.*) to beat or bang soundly.

To **BELAM'** (probably of *lamin*, *Dut.*) to make lame) to beat or bang soundly.

BELANDE } a kind of sea vessel hav-
BELAN'DRE } ing sails and tackle like
a hoy; but broader and flatter, seldom above 24 tun, and are used to carry merchants goods. *F.*

To **BELAY** (of *be* and *lay*) to fasten any running rope so, that when it is haled it cannot run out again.

BELEM'NITES (of *βέλῃς*, *Gr.* a dart) the arrow-head or finger-stone, a kind of stone of a whitish and sometimes a gold colour, so named because of its resemblance to the point of an arrow.

BELI *oculus* (i. e. *Belus's* eye) a kind of precious stone that resembles an eye. *L.*

BEL. See *Baal*.

BELL *flowers* (with *Florists*) a pleasant flower, of which there are several sorts called also blew-bells.

BELL *metal*, a metal made by a mixture of copper and tin for casting bells.

BELL *pear*, a pear called also a ground pear.

BELLI'GERUOS (*belliger*, *L.*) making or waging war.

BELLIE'F (*Beleafa*, *Sax.*) credit.

BEND'ABLE (of *bendan*, *Sax.*) that may be bended.

BENDS (of a *ship*) the outermost timbers of the side, to set the feet on in climbing up, &c.

BEND'WITH, an herb.

BENEFAC'TRESS, a female benefactor.

BENEFAC'TURE (*benefactura*, *L.*) a good deed.

BENEFICENCE (*beneficentia*, *L.*) the doing of good offices, a delight in doing good to others, kindness, liberality.

Simple BENEFICES, are such where the persons are only obliged to read prayers, &c.

Sacerdotal BENEFICES, are such where they are charged with the care of souls, &c.

BENEFICENCE (say the *Moralists*) is the highest and most illustrious strain of humanity, when a man out of a pure inclination, that arises either from a native generosity of soul, or from pity and compassion to person in distress, is at some pains or charge in bestowing freely upon another what may re-
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lieve his necessity or promote his advantage. The virtue that answers to benefice in the giver, is gratitude in the receiver.

BENGAL' (of *Bengala* in the *East-Indies*) a sort of silk, &c.

BENIGN'NESS (*benignitas*, L.) sweetness of disposition, goodness, kindness, courtesy.

BENIGHT'ED of be and nihte, *Sax.*) overtaken by the night or darkness; also darkened, blinded.

BEN'NET, an herb.

BENT (of *benian*, *Sax.*) prone, inclined to be resolved upon; also bowed, crooked.

BENUM'MEDNESS, a being benumbed.

BE'ORN (*beorn*, *Sax.* a prince or other chief man) it is a poetical word, and from it proceeds *Beornred*, chief in counsel, *Beornod*, a princely mind.

BEPIST' (of *be* and *pisset*, *Dan.*) wetted with piss.

BEQUEATH'MENT, a legacy.

BEREA'VEMENT, a deprivation, of being bereaved or deprived of any thing.

BERG } (of *πύργος*, Gr. with the ancient *Phrygians* *πίργς*, according to Mr. *Baxter*) signifies a castle
BURG }
BYRG } of a city, or a mountain fortified with a castle, a city, any place of habitation.

BERE'NICES *hair* (*Astron.*) a constellation called *coma Berenices* in the northern hemisphere, consisting of stars near the lion's tale.

BER'IA } (*Old L. records*) a flat, wide
BERE'A } plain or heath, and from hence several large meadows or open grounds are still called *Berries* or *Beri-fields*. Hence the terminations of many names, as *Thornbery* or *bury*.

BER'LIN, a sort of travelling carriage, chair, chariot, &c. such as are used in *Berlin* in *Prussia*.

BERRY, the same as *Borough*.

BESHRE'W *your heart*, i. e. ill luck attend you.

BESIDES (of *be* and *side*, *Sax.*) over and above, more than.

To **BESMO'AK** (of *be* and *smacian*, *Sax.*) to make smoaky or smoaked.

BESPOKE (of *be* and *specan*, *Sax.*) spoken for; also enchanted.

To **BESPAUL** (of *be* and *spayen*, *Teut.*) to spit about or make filthy by spitting.

To **BESPE'AK** (of *be* and *speacan*, *Sax.*) to speak for something; to give order for it to be made; also to enchant.

To **BESPIT** (of *be* and *spitan*, *Sax.*) to spit upon.

To **BESPO'OT** (of *be* and *spot*, *Teut.* *ignominia*) to cause spots on, &c.

To **BESPUT'TER** (of *be* and *sputare*, L.) to spit or flirt spittle upon.

BEAST'LINESS (*bestialitas*, L.) the copulation of a man or woman with a beast; also beastly quality, filthiness.

BESTIA'RII (among the *Romans*) those men who combated with wild beasts.

These were either captives taken in war, or slaves guilty of crimes; they were exposed unarmed to the fury of ravenous wild beasts, and if they mastered one, another was immediately set upon them; and in the times of persecution, christians were thus worried to death, to make sport for their heathen persecutors.

Sometimes also young men armed, to shew their bravery and dexterity, undertook these encounters, and sometimes with those of their own species, and some again practised this sort of sport for the sake of money.

To **BESTREW'** of *strepeian*, *Sax.*) to strew, to scatter about.

To **BESTRIDE** (of *be* and *stræben*, *Sax.*) to get up astride on a horse, &c.

BETHO'UGHT (of *be* and *þencan*, *Sax.*) did call to mind.

BEVEL *angle*, signifies any angle that is neither 90 nor 45 degrees.

BEVY of *Partridges* (with *Fowlers*) 3 in a flock.

BEVY (in a *Metaphorical sense*) is a knot or company of persons, as a *bevy of gossips*, of *knaves*, &c.

To **BEWIL'DER** (of *be* and *vilþernenne*, *Sax.* a wilderness) to scare, to affright, to put into confusion.

BEY, a governor of a maritime town or country in the *Turkish empire*.

Oriental BEZO'AR, is that which comes from several parts of the *East Indies*.

Occidental BEZOAR, is what is brought from the *West Indies* from *Peru*, and is found in the belly of several animals peculiar to that country.

German BEZOAR, is found in the stomach of some cows, especially in the *Chamois* and *Isard*. Some weigh 18 ounces, but it is not of much esteem in medicine.

BEZOAR'DICK *remedies* (in *Medicine*) cordial medicines or remedies or antidotes against poison or infectious distempers.

BIA'NGULOUS (*biangulus*, L.) having two corners.

BIB (probably of *bibere*, L.) a garment of linnen for the breast of a child.

BIBA'CITY (*bibacitas*, L.) great or hard drinking.

BIBA'CIOUS (*bibax*, L.) much given to drinking.

BIB'BER (*bibron*, F. *bibo*, L.) a toper of liquors.

BIBLE (of *βιβλος*, Gr. i. e. a book) the collection of the books of the *Old and New Testament*, so called by way of eminence.

The first translation of the books of the *Old Testament* was out of the *Hebrew* into the *Greek*, by the 72 interpreters, and thence it is called the *Septuagint*, and from the *Septuagint* it was translated into *Latin*, which is called the *old Latin version*.

The *Latins* have various modern versions ; but two that are antient, as that which is called the *Italick*, and that of *St. Jerome*, which is called the *Vulgar* ; because it was confirmed by the council of *Trent* for vulgar use.

The psalms were translated into *English Saxon* by *Adelm*, bishop of *Sherbourn*, about the year 709, and *Ealfride* or *Ecbert*, bishop of *Lindisfern*, translated several other parts into the same language about the year 730, and *Venerable Bede* translated the whole about the year 735. And about the year 1357, *John Trevisa* published the whole in *English*, at the request of *Thomas Lord Berkely*. *William Tindal* afterwards translated it, in the year 1534, and it was brought to *England* from *Antwerp* in the 21st year of the reign of *Henry VIII.* and then printed, but being excepted against, a revision and alteration was published in 1538, with a preface by archbishop *Cranmer*. In 1549 and in 1551, another translation was reviewed by several bishops, and from them called the bishops bible.

It was again translated in the reign of king *James I.* about the year 1603, the division of the bible into chapters was in the year 1252.

In 1604, at the *Hampton-court* conference, a new translation was resolved upon, which was performed in the year 1607, and is what is now generally used by all parties in *Great Britain*.

BIBLIOTAPHIST (of *bibliotaphus*, L.) of βιβλιοταφῶν, of βιβλῶν, a book, and ταφῆς, a sepulchre, Gr.) an hider or burier of books.

BIBLIOTHE'CA (βιβλιοθήκη, Gr. of βιβλῶν and θήκη, a repository) a place where books are kept, a library, a study ; also the books themselves. L.

BIBLIOTHE'CAL (*bibliothecalis*, L.) of, or belonging to a library.

BIBLIO'THECARY (*bibliothecarius* L.) a library-keeper.

BIB'ULOUS (*bibulus*, L.) given to bibbing or drinking much or often ; sucking up, as a sponge, the sea sand, &c.

To **BICK'ER** (probably of *bicare*, C. Brit.) to tilt, to skirmish ; also to wrangle, to quarrel, &c.

BICORNE, the bone of the tongue called also *hyoides*.

BID, I *bid*, *bad*, *bade* ; I have *bid* or *bidden* (biððan, Sax.) 1. To desire, to ask, to call, to invite. 2. To command, to order, before things or persons. 3. To offer, to propose, as to *bid* a price. 4. To proclaim, to offer, or to make known by some publick voice. 5. To pronounce, to declare. 6. To denounce. 7. To pray.

BIDDEN (from to *bid*.) 1. Invited. 2. Commanded.

BIDDER (from to *bid*.) one who offers

or proposes a price.

BIDDING (from *bid*) command, order. To **BIDE** (from biðan, Sax.) To endure, to suffer.

To **BIDE**. 1. To dwell, to live, to inhabit.

All knees to thee shall bow, of them that *bide* In heaven, or earth, or under earth in hell.

Par. Lost. b. iii.

2. To remain in a place. 3. To continue in a state. It has probably all the significations of the word *abide* ; but it being grown somewhat obsolete, the examples of its various meanings are not easily found.

BIDENTA'LES (among the *Romans*) priests instituted for the performance of certain ceremonies on occasion of a thunder-bolt's falling on any place. They were so called of *Bidental* (i. e. sheep of two years old having teeth on each side) which they offered in sacrifice.

BI'FID (with *Botanists*) a leaf, &c. of a plant, is so called when it is cut or divided into two parts, L.

BI'FEROUS (*biferus*, L.) bearing double ; also bearing fruit twice a year.

BIFIDATED (*bifidatus*, L.) cut or cleft two parts, cloven into two parts.

BIFO'ROUS (*biforis*, L.) that has double doors.

BI'GAMIST (*bigamus*, L.) one that hath two wives or husbands at the same time.

BI'GENOUS (*bigens* and *bigenus*, L.) born of parents of two different nations ; also of parents of different kinds.

BI'GAT, an ancient *Roman* coin stamped with the figure of a chariot drawn by two horses abreast, in value equal to the *Denarius*, or seven pence half-penny *English* money.

BIGARRA'DE, a kind of great orange, F.

To *hold by the BIGHT* (*Sea Phrase*) is to hold by that part of the rope that is coiled or rolled up.

BI'GOT (*bigot*, F. probably of *bey* and *gott*, Germ. or by *God*, Engl.) a person who stiffly adheres to a party or prince.

BIGOT'TED, become a bigot, zealously and obstinately adhering to a party or principle in religion.

BIGOT'TISM, a stiff adherence to a party or opinion, though without or against reason.

BIJU'GOUS (*bijugus*, L.) yoked or coupled together.

BILIN'GUOUS (*bilinguis*, L.) that can speak two languages ; double tongued, deceitful.

BIL'IOUS (*biliosus*, L.) full of bile or choler.

BILL of *Debt* (in *Commerce*) is the same as a bond* or writing obligatory ; only being drawn in *English*, it is called a bill ; but when in *Latin* a bond ; or a bill is a single bond without any condition annexed, whereas a bond

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a bond has a penalty and condition.

BILL of *Review*. See *Review*.

BILL (in *Parliament*) a paper containing propositions offered to the houses to be passed by the king, and then presented to the king to pass into an act or law.

BIL'LETS, little *Islands*.

BIL'LON (in *coinage*) a sort of base metal either of gold or silver, in the mixture of which copper predominates.

BIMA'RIAN (*bimaris*, L.) of or pertaining to two seas.

BIME'DIAL (with *Mathematicians*) if two

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medial lines, as

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BC and CD

commensurable

only in power, containing a rational rectangle, are compounded, the whole line BD shall be irrational, and is called a first bimedial line.

BINARY Arithmetick, an arithmetick, in which, instead of the 10 figures in the common arithmetick, and the progression from 10 to 10, only two figures are used; the two figures are 0 and 1, and the cypher multiplies every thing by 2, as in common arithmetick by 10. Thus 1 is 1, 10. 2, 11. 3, 100. 4, &c.

BINARY Number, one composed of two units.

BINARY Measure (in *Musick*) is a measure wherein you beat equally, or the time of rising is equal to that of falling.

To **BIND**; I *bound*, *bound* or *bounden*, (*binden*, Sax.) 1. To confine with bonds, to enchain: 2. to gird, to enwrap, to involve. 3. to fasten to any thing: 4. to fasten together: 5. to cover a wound with dressings and bandages: 6. to compel, to constrain: 7. to oblige by stipulation or oath: 8. to oblige by duty or law: 9. to oblige by kindness: 10. to confine, to hinder: 11. to hinder the flux of the bowels, to make costive: 12. To restrain: 13. to bind a book, to put it in a cover: 14. to bind to, to oblige to serve some one: 15. to bind to, to contract with any body: 16. to bind over, to oblige to make appearance.

To **BIND**. 1. To contract the parts together, to grow stiff and hard: 2. to make costive: 3. To be obligatory.

BIND; a species of hops.

BINDER; a fillet, a shred cut to bind with.

BINDING (from to *bind*) a bandage.

BINDWEED, an herb.

BINDING (with *Falconers*) is a tiring, or when a hawk seizes.

BINN (*binne*, Sax.) a great chest to put corn, &c. in.

BINO'MIAL Root (in *Mathematicks*) is a Root composed of two parts joined by the sign +: Thus $x+y$ or $a+b$, or $3+4$ is a *Binomial* root, consisting of the sum of two quantities: If it has three parts as $x+y+z$, it is called a *Trinomial*, and any root consisting of more than three parts is called a *Multinomial*.

BINO'MINOUS (*binominis*, L.) that hath two names.

BIPAROUS (*biparus*) that hath brought forth twice.

BIPE'DAL (of *bipedalis*. L.) of two feet long, wide, &c.

BIPEDAL'ITY (*bipedalitas*, L.) the length of two feet.

BIPEDA'NEOUS (*bipedaneus*, L.) two feet thick, deep or hollow within the ground.

BIPET'ALOUS (of *bis* and *πέταλον*, Gr.) consisting of two flower leaves.

BIQUA'DRATE, *i. e.* a double quadrate or square.

BIRD's Eye, *Foot*, *Tongue*, *Nest*, so many different kind of herbs.

The **BIRTH** of a *Mess* (on *Shipboard*) the proper place for a mess to put their chests in.

BIRTH-Wort, an herb.

BIRTH (*Beonne*, Sax.) the descent, extraction or original of a person.

BIRTH (*Sea Term*) is us'd to signify room or convenience for, either for sailing or living; hence the phrase; he has gotten a good birth, which means he has gotten a good place, for either convenience or profit.

BIRTH'RIGHT (of *beonne*, and *riht*, Sax.) the honour or estate belonging to the first-born or prior in birth.

BISCOT'N (*Confect.*) a confection made of fine flower, powder'd sugar, marmalade, the white of eggs, &c.

BISH'OPRICK (of *biscop* and *ric* a kingdom, Sax.) the province or jurisdiction of a bishop.

BISH'OP's Leaves, an herb.

BISHOP's Wort, the plant called also *Catharine's flower*.

BISMUTH, otherwise called tin glass, is a mineral and semi-metal, composed of the first matter of tin; its substance is hard, heavy, sharp, and brittle, of a large grain, polish'd white and shining. It is also called *Marcasite*, on account of its extraordinary whiteness and beauty. It contains an *arsenical* salt that renders it very dangerous to be taken inwardly.

BIS'QUET (probably of *bis*, twice, and *coctus*, baked) a sort of hard baked-bread or cake.

BIS'KET } (with *Confectioners*) a composition of fine flower, eggs, sugar, &c.

To **BISSE'CT**. See *Bisect*.

BV'STER } (with *Painters*, &c.) a colour made of the foot of chimneys boiled, and afterwards diluted in water, to wash their designs.

BI'SUS, or *Panis Bifus* (ancient *Deeds*) a brown loaf, or brown bread.

BISUL'COUS (*bifculus*, L.) cloven-footed, forked.

BIT, a little piece of any thing.

A **BITE** (a *bite*, Sax.) any hurt made by the teeth; also a quantity bitten off at once;

B L

also a cheat, a tricker; also a sharpening trick, &c.

BITT, a piece of silver in *Barbadoes*, current at seven pence half-penny.

BITTINGNESS (of *bizan*, *Sax.*) sharpness of taste, or pungency of words, &c.

BITTER (*biter*, *Sax.*) 1. Having a hot, acrid, biting taste, like wormwood: 2. sharp, cruel, severe: 3. calamitous, miserable: 4. painful, inclement: 5. sharp, reproachful, satirical: 6. mournful, afflicted: 7. in any manner, unpleasing or hurtful.

BITTERLY (from *bitter*) 1. With a bitter taste: 2. in a bitter manner, sorrowfully, calamitously: 3. sharply, severely.

BITTERNESS (from *bitter*) 1. A bitter taste: 2. malice, grudge, hatred, implacability: 3. sharpness, severity of temper: 4. satire, piquancy, keenness of reproach: 5. sorrow, vexation, affliction.

BITUMEN, an inflammable matter, fat and unctious, which *Naturalists* distinguish into three sorts, hard, soft, and liquid or oily; some bitumens are fossils, others are found floating on lakes, and others spring out of the earth like fountains, one kind of it is a sort of slime, clammy like pitch, and smelling something like brimstone. The ancients used it instead of mortar for building, and also instead of oil for lamps.

BIVEN'TER (with *Anatomists*) the sixth muscle of the jaw, and last of those that serve to open it; it is called *Bi-venter* on account of its having as it were two bellies for its two extremities, and a tendon in the middle.

BIX-WORT, an herb.

BLACK (*blac*, *Sax.*), a colour, is somewhat opaque and porous, which imbibing all the light falling on it reflects none, and for that reason exhibits no colour.

BLAGKNESS (*blaenegræ*, *Sax.*) seems to arise from such a peculiar texture and situation of the superficial parts of any black body, that doth, as it were, deaden and absorb the light fallen upon it, and reflects none or very little of it outwards to the eye.

BLACK-BIRD, a bird well known.

BLACK Sulphur (with *Chymists*) † is expressed by this character. o | o

To **BLACKEN** (of *blacian*, *Sax.*) to make or grow black; to scandalize, &c.

BLACK-SMITH (of *blac* and *Smið*, *Sax.*) a worker in iron.

BLADE (*blæð*, *Sax.*) a leaf, with *Botanists*, the first sprout of a plant that comes out of the ground, so long as it is easy to be cropped.

BLADE, a bravo, an hector; also a spruce fellow, a beau.

To **BLADE** it, to go flaunting or vapouring.

BLAIN (*blen*, *Du.* *blezene*, *Sax.*) with *Surgeons*, an angry push, somewhat resembling the small-pox, but redder and much

B L

painfuller, and is one of the symptoms of the plague.

BLAIN (in *Cattle*) a distemper, being a bladder full of wind and water, rising from the root of the tongue, which grows large, and will at last stop the breath of the beast.

BLAMEABLE (from *blame*) culpable, faulty.

Virtue is placed between two extremes, which are on both sides equally *blameable*.

Dryden's Dufresnoy.

BLAMEABLENESS (from *blameable*) fault, the state of being liable to *blame*.

BLAMEABLY (from *blameable*) culpably, in a manner liable to censure.

To **BLAME** (*blamer*, *F.*) 1. To censure, to charge with a fault: it generally implies a slight censure: 2. to *blame* has usually the particle *for* before the fault: 3. sometimes, but rarely, *of*.

BLAME (from the verb.) 1. Fault, imputation of a fault: 2. crime, that which produces or deserves censure: 3. hurt.

BLAMEFULL (from *blame* and *full*) criminal, guilty, meriting *blame*.

BLAMELESS (from *blame*.) 1. Guiltless, innocent, exempt from censure or *blame*: 2. sometimes it is used with *of*.

We will be *blameless* of this thine oath.

Joshua, ii. 17.

BLAMELESSLY (from *blameless*) innocently, without crime.

BLAMELESSNESS (from *blameless*) innocence, exemption from censure.

BLAMER (from *blame*) one that *blames* or finds fault, a censurer.

BLAME-WORTHY (from *blame* and *worthy*) culpable, *blameable*, worthy of *blame* or censure.

A **BLANCH'ER** (*blanchisseur*, *F.*) a whitener.

BLANCH'ING (*blanchement*, *F.*) a whitening.

BLANCH-LION (*i. e.* white lion) the title of one of our pursuivants at arms.

BLAN'DIMENT (*blandimentum*, *L.*) a thing pleasantly done or spoken.

BLANK'NESS, paleness, &c. a being out of countenance or abashed.

BLANK Verses, verses without rhimes.

BLAPSIGONI'A (*βλαψιγονία*, *Gr.*) a disease in bees when they do not breed, or their young ones miscarry.

BLASPHEMATORINESS, blasphemousness.

BLASPHE'MER (*blasphemateur*, *F.* *blasphemator*, *L.*) one who speaks blasphemy.

BLASPHE'MY (*βλασφημία*, *Gr.*) an uttering of reproachful words, tending to the dishonour of God, &c. vile, base language.

BLASPHE'MOUSNESS (*blaspheme*, *F.* *blasphemia*, *L.* *βλασφημία*, *Gr.*) blasphemy.

BLASTED (of *blazt*, *Sax.*) withered with the winds; marr'd, spoiled, destroyed.

BLASTED

B L

BLASTED Corn, corn that is poor and thin in the ear, having but little in it.

BLE (in Botany) the inward bark of a tree, F.

To **BLEACH** (probably of *bletsen*, Teut. *blechen*, Dut. or *æblecen*, Sax.) to whiten, to dry in the sun.

BLEAKNESS, coldness of the wind.

BLEAR-eyed, having the external covering of the eyes red and turned outwards.

BLEATING (of *blæzan*, Sax.) the crying of sheep.

BLEEDING (of *blezan*, Sax.) sending or letting out of blood.

BLEPHAROXISTUM (of *βλέφαρον*, and *ξύον*, to scrape off, Gr.) an instrument for pulling hairs out of the eye-lid.

BLESSEDNESS (of *blet-zian*, Sax.) felicity, beatitude.

BLINDFOLD (of *blind* and *fealdan*, Sax.) having the eyes covered.

BLIND Nettle, and herb.

BLINDNESS (*blindnesse*, Sax.) want of sight, a privation of the sensation of sight, arising from a total deprivation of the organs of it, or an involuntary obstruction of their functions.

BLISSFULNESS (of *blisse* and *full*, Sax.) happiness.

To **BLISSOM**, to leap as a ram does upon a ewe.

To **BLISTER** (*bluyfter*, Dutch) to raise blisters.

BLITES, a kind of beet, an herb that has scarce any taste or scent.

BLITHNESS } (of *bliðenesse*,

BLITHSOMNESS } Sax.) a being very pleasant or merry.

BLITHLY (of *be* and *lif*, Sax. *life*) briskly, readily, fast, apace.

BLOACH, a pustule, wheal or small swelling.

BLOCK, a piece of marble as it comes out of the quarry.

BLOCK (with *Falconers*) the perch whereon the hawk is kept.

BLOCK Lands, a piece of land anciently, that which is now called freehold land.

Double BLOCKS (in a *Ship*) are such as are used when much strength is required, because they will purchase with more ease than single blocks, tho' much slower.

BLOCK and BLOCK (*Sea Term*) a phrase used when two blocks meet, in haling any tackle or hallyard, having such blocks belonging to them.

FISH-BLOCK (in a *Ship*) is a block hung in a knot at the end of a davit; the use of it is to hale up the flocks of the anchor to a ship's bow.

SNATCH-BLOCK (in a *Ship*) is a large block with a shiver in it, and a notch cut through one of its cheeks, for the more ready receiving in of any rope. It is used for the fall of the winding tackle.

B L

To **BLOCKADE** (*Military Term*) to stop or shut up all the avenues and passages, and hinder all intelligence being sent into or out of town or fort; so that it may receive no relief.

BLOCKHEAD (of *block*, Teut. and *heafod*, Sax. the head) a stupid, ignorant, fellow, &c.

BLOCKISH (of *block*, Teut.) ignorant stupid.

BLOCKISHNESS, stupidity, &c.

BLOOD (*bloð*, Sax. and *Dan.*) a warm red liquor or humour, circulating by means of arteries and veins through every part of the body; by microscopes the blood appears to consist of little red globules swimming in an aqueous liquor, supposed to be the *cruur* and *serum*.

BLOODLESS (*bloðles*, Sax.) having no blood.

BLOODINESS (of *bloðignesne*, Sax.) a being bloody in body; also bloody-mindedness.

BLOOD-shed, the spilling of blood, murder, slaughter.

BLOOD-spotten, a distemper of the eyes, when the blood vessels are very much extended, so as to make the eyes appear red.

BLOOMING } (of *blom* of *bloet*-
BLOOMY } *mian*, Sax.) blossoming or in blossom.

BLOSSOMLESS, without blossoms.

BLUE Mantle, the title of one of our purfevants at arms.

Turnsole BLUE, a blue used by painters, by boiling a quarter of a pound of turnsole in a pint and half of water.

BLU'ING of Metals (with *Gilders*) is the heating any metal till it has assumed a blue colour.

To **BLUNDER** (*blunderen*, Dutch.) 1. To mistake grossly, to err very widely, to mistake stupidly: it is a word implying contempt: 2. to flounder, to stumble.

To **BLUNDER**; to mix foolishly or blindly.

BLUNDER (from the verb) a gross or shameful mistake.

BLUNDERER (from *blunder*) a man apt to commit blunders, a blockhead.

BLUNT, having a dull edge or point.

A **BLUNT Fellow**, one who is sincere and plain in his discourse, not using fawning or complaisance, but freely reproving persons for their follies or vices.

BLUNTISH, something blunt, not very sharp.

To **BLUR**, to blot or stain paper with ink, also to make a house sound with a trumpet.

To **BLURT out**, to speak rashly and inconsiderately.

BLUSH, a redness in the face, proceeding from modesty.

BLUSHING, a *phenomenon* in the animal economy excited from a sense of shame, &c.

BOARISH-

BOARISHNESS (of *baire* and *merre*, *Sax.*) swinish disposition.

To **BOAST** (*bōst*, *Welch.*) 1. Brag, to display one's own worth, or actions, in great words, to talk ostentatiously; with *of*: 2. sometimes it is used with *in*: 3. to exalt one's self.

To **BOAST**; to brag of, to display with ostentatious language: 2. to magnify, to exalt.

BOAST (from the verb.) 1. A cause of *boasting*, an occasion of pride, the thing boasted: 2. an expression of ostentation, a proud speech.

BOASTER (from *boast*) a bragger, a man that vaunts any thing ostentatiously.

BOASTFUL (from *boast* and *full*) ostentatious, inclined to brag.

BOASTINGLY (from *boasting*) ostentatiously.

BOAT (*baz*, *Sax.*) 1. A vessel to pass the water in. It is distinguished from other vessels by being smaller and uncovered, and commonly moved by rowing: 2. a ship of small size, as a *passage-boat*, *packet-boat*, &c.

BOCARDO (with *Logicians*) the fifth mode of the third figure. In a syllogism in *Bocardo*, the first proposition is particular and negative, the second universal, and the middle term the subject of the two propositions, as

1. *Some animal is not man.*
2. *Every animal is endued with sensation.*
3. *Therefore there is something endued with sensation besides man.*

BODY (*bodige*, *Sax.* as defined by *Naturalists*) a solid, extended, palpable substance, composed of *matter*, *form*, and *privation*, according to the *Peripateticks*.

2. Of an assemblage of hooked heavy atoms, according to the *Corpuscularians* and *Epicureans*; of a certain quantity of extension according to *Des Cartes*; of a system or association of solid maffy, hard, impenetrable, moveable particles ranged or disposed in this or that manner according to *Sir Isaac Newton*; whence result bodies of this or that form, distinguished by this or that name; others define body to be that which has extension, resistance, and is capable of motion.

BODY, with regard to animals, is us'd in opposition to the soul, *viz.* for that part composed of bones, muscles, canals, juices, nerves, &c. in which sense body makes the subject of anatomy.

Regular BODY (in *Geometry*) one which has all the angles and sides; as also all the planes which compose the surface, alike and equal; of which there are no more than five kinds, the *dodecaedron* consisting of 12 pentagons, the *hexaedron*, *icosaedron* of 20, *octaedron* of 8 pentagons, and *tetraedron* of 4 angles and the cube of 6 squares. These are called *Platonick* bodies.

BOG; some derive it of *baagen*, *Dut.* to

bend, because it gives way when it is trod upon, or *quagg*, *Eng.* or rather *xpap*, *Sax.* and *quac*, tender, and soft, *Baxter*) a marsh-ground full of water and mud.

BOGGLE-BOE, a bugbear to fright children.

BOICININ'GA, an animal (in *America*) call'd the rattle-snake, whose bite is deadly, except a speedy remedy be applied.

BOILING (in *Physicks*) the agitation of a fluid body, rising from fire being applied to it.

BOISTEROUSNESS, tempestuousness, unruliness.

BOLD (*bald*, *Sax.*) 1. Daring, brave, stout, courageous, magnanimous, fearless, intrepid: 2. executed with spirit, and without mean caution: 3. confident, not scrupulous, not timorous: 4. impudent, rude: 5. licentious, such as shew great liberty of fiction: 6. standing out to the view, striking to the eye: 7. open, smooth, even, level: a sailor's term: 8. to make *bold*; to take freedoms: a phrase not grammatical, though common. *To be bold* is better, as *I was bold to speak*.

Some men have the fortune to be esteemed wits, only for *making bold* to scoff at these things, which the greatest part of mankind reverence. *Tillotson*.

To **BOLDEN** (from *bold*) to make *bold*, to give courage.

BOLDFACE (from *bold* and *face*) impudence, sauciness: a term of reproach and reprehension.

BOLDFACED (from *bold* and *face*) impudent.

BOLDLY (from *bold*.) 1. In a bold manner, with courage, with spirit: 2. it may perhaps be sometimes used in a bad sense, for impudently.

BOLDNESS (from *bold*.) 1. Courage, bravery, intrepidity, spirit, fortitude, magnanimity, daringness: 2. exemption from caution, and scrupulous nicety: 3. freedom, liberty: 4. confident trust in God: 5. assurance, freedom from fear: 6. impudence.

To **BOLT** *into company*, is to come suddenly, unexpectedly or rudely into it.

BOLTER, a cant name for one who conceals himself in his own house or some privileged place, and dares only peep and not go out from his retreat.

BOLT-HEAD (with *Chymists*) a long strait-necked glass vessel for distillations, which being fitted to the nose of an alembick, or still, is called a *receiver*; and when the neck of one is well joined to the neck of another it is called a double vessel.

Fender BOLTS } (in a *ship*) are a sort of bolts made with long and thick heads, and struck into the uttermost wales or bends of the ship, to save the sides of her from hurts, gallings and bruises.

Set BOLTS (in a *ship*) are a sort of bolts used for

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Ring
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for forcing the planks and other works, and to bring them close together.

Ring BOLTS (in a *ship*) are bolts made use of for bringing of the planks and those parts, to which the breeches and tackle of the ordnance are fastened.

Transum BOLTS (with *Gunners*) are bolts which go betwixt the cheeks of a gun-carriage to strengthen the *transums*.

Prise BOLTS (with *Gunners*) large knobs of iron on the cheek of a carriage, which prevent the handspike from sliding, when it is poising up the breech of a piece.

Traverse BOLTS (with *Gunners*) two short bolts, put one into each end of an *English* mortar carriage, which serves to traverse the mortar.

Bracket BOLTS (with *Gunners*) bolts which go thro' the cheeks of a mortar, and by the help of the coins keep it fixed to the elevation given her.

Rag BOLTS (in a *ship*) are such as have jags or barbs on each side to keep them from flying out of the hole in which they are.

Clench BOLTS (in a *ship*) bolts that are clenched with a riveting hammer, at the end where they come through.

Drive BOLTS (in a *ship*) are long pieces of iron, which are used to drive out other bolts, tree nails or the like.

Forelock BOLTS (in a *ship*) are those which have a forelock of iron at the end driven in to keep it from starting back.

BOLT'ING (in *Gray's Inn*) a kind of exercise or arguing cases among the students.

BO'LUS (with *Physicians*) a medicine prepared of a consistence somewhat thicker than honey; being a quantity that can be taken on the point of a knife at one mouthful.

BOLUS Armoniacus, i. e. *Bole armoniack*, a sort of crumbling earth or stone found in *Armenia*, used by *Physicians* and *Painters*.



BOMBS (*Gunnery*) large shells of cast iron, having large vents to receive the fuses, these fuses **B** are made of wood, and drove full of a composition made of meal powder, sulphur and saltpetre. After

the bomb has been filled with this powder, the fuses is driven into the vent within an inch of the head, and pitched over to preserve it; they uncase the fusee when they put the bomb into the mortar and salt it with meal powder, which having taken fire by the flash of the powder in the chamber of the mortar, burns all the time the bomb is in the air, and the

composition in the fusee being spent, it fires the powder in the bomb with a great force, blowing up whatever is about it, and the great height it goes in the air, and the force with which it falls, makes it go deep into the earth.

BOND (*bon*, *Sax.* *bound*.) It is written indifferently, in many of its senses, *bond* or *band*; 1. Cords, or chains, with which any one is bound: 2. ligament that holds any thing together: 3. union, connection: 4. chains, imprisonment, captivity: 5. cement of union, cause of union, link of connexion: 6. a writing of obligation to pay a sum, or perform a contract: 7. obligation, law by which any man is obliged.

BOND (from *bind*, perhaps from *bound*, from *gebonden*, *Sax.*) capture, in a servile state.

BONDAGE (from *bond*) captivity, imprisonment, state of restraint.

BOND SOCOME (*Common Law*) a custom of the tenants being bound to grind their corn at the lord's mill.

BOND (in *Carpentry*) a term used, as *make good bond*, signifies fasten two or more pieces together, either with tenanting, or mortising, or dove-tailing.

BOND (with *Anatomists*) a part of the body, white, hard and brittle, undistendably and void of sensation; supporting and shaping the whole body, covered with a membrane called *Periosteum*, which is extremely sensible; bones are generally hollow and contain an oily substance called *marrow*: the texture of bones consist in thin *Lamina* or plates, lying over one another, and they of fibres, running lengthways, some to the extremities; but others not so far, none of them terminating in a direct end; but are continued transversely and somewhat arched, the fibres of one side meeting with those of the other; so that they are continuations of one another in a sort of long ellipses, not of equal lengths; but some longer, others shorter.

BONE'LESS (of *banleas*, *Sax.*) without bones.

BON'ITY (*bonitas*, *L.*) goodness.

The ship has her Course and BONNET abroad (*Sea phrase*) is as much as to say, she has the bonnet added to her course, which before she had not.

BON'NINESS (of *bonus*, *L.*) spruceness, cleverness.

BO'NYNESS, a being bony or full of bones.

BOOK'ISHNESS (of *boc* and *ish*, an adjective. termin. and *neffe*, *Sax.*) disposition to read books much.

BOOM'ING (*Sea term*) used of a ship when she makes all the sail she can, and is then said to come booming.

BOOR'ISHNESS, clownishness.

BOOTS, the plant Marigold.

BOOTES (*βούς*, an ox, and *ἀδένω*, to drive, i. e.

i. e. the ox-driver) the name of a northern constellation, containing 34 stars, called also *Arctophylax*; and in *English King Charles's Wain*.

BOOTY (*butin*, F. or of *beute*, Teut. or of *bute*, Du.) prey, spoil, pillage, prize.

To play **BOOTY**, to prevaricate, to play a losing game, to draw in others to play.

BORAX (*borax*, low Lat.) an artificial salt, prepared from sal armoniac, nitre, calcined tartar, sea salt, and alum, dissolved in wine. It is principally used to solder metals, and sometimes an uterine ingredient in medicine. *Quincy*.

BORN, the participle passive of *bear*.

Clodius may be bold and insolent, *born* away by his passion. *Swift*.

To be **BORN** (derived from the word to *bear*, in the sense of *bringing forth*; as my mother *bore* me twenty years ago; or I was *born* twenty years ago. 1. To come into life. Nor nature's law with fruitless sorrow mourn,

But die, O mortal man! for thou wast *born*.

Prior.

2. It is usually spoken with regard to circumstances; as he was *born* a prince, he was *born* to empire, he was *born* for greatness, that is, formed at the birth.

Yet man is *born* unto trouble, as the sparks fly upwards. *Job*. v. 7.

A friend loveth at all times, and a brother is *born* for adversity. *Prov*. xvii. 17.

BOROUGH (*bophoe*, Sax.) 1. It signified anciently a surety, or a man bound for others. As the old laws use it, it is not a *borough* town, that is, a franchised town, but a main pledge of an hundred free persons, therefore called a free *borough*, or *francplegium*. 2. A town with a corporation.

BOROUGH *English*, is a customary descent of lands or tenements, whereby, in all places where this custom holds, lands and tenements descend to the youngest son; or, if the owner have no issue, to the youngest brother. *Corvel*.

BOSCAGE (*boscage*, F.) wood, or woodlands; representation of woods.

BOSKY (*bosque*, F.) woody.

BOSON (corrupted from *boatswain*.)

BOSS (*bosse*, F.) 1. A stud, an ornament raised above the rest of the work, a shining prominence: 2. the part rising in the midst of any thing: 3. a thick body of any kind.

BOSVEL, a species of *crowfoot*.

BOTANICAL } (from *βότανη*, Gr. an

BOTANICK } herb) relating to herbs, skilled in herbs.

BOTANIST (from *botany*) one skilled in plants, one who studies the various species of plants.

BOTANOLOGY (*βότανολογία*, Gr.) a discourse upon plants,

BOTANY (from *βότανη*, Gr. an herb)

the science of plants, that part of natural history which relates to vegetables.

BRAIN (*brægen*, Sax. *breyne*, Dutch.)

1. That collection of vessels and organs in the head, from which sense and motion arise: 2. that part in which the understanding is placed; therefore taken for the understanding: 3. sometimes the affections.

To **BRAIN** (from the noun) to dash out the brains, to kill by beating out the brains.

BRAINISH (from *brain*) hot-headed, furious; as *cerebrosus* in Latin.

BRAINLESS (from *brain*) silly, thoughtless, witless.

BRAINPAN (from *brain* and *pan*) the skull containing the brains.

BRAINSICK (from *brain* and *sick*) diseased in the understanding, addle-headed, giddy, thoughtless.

BRAINSICKLY (from *brainsick*) weakly, headily.

BRAINSICKNESS (from *brainsick*) indiscretion, giddiness.

BOTANO SOPHISTS (of *βότανος*, an herb, and *σοφιστής*, a sophister, Gr.) a botanist or one skilled in herbs.

BO'THRION (*βοθρίον*, of *βοθρος*, a ditch, Gr.) a kind of hollow, narrow and hard ulcer in the *tunica cornea*; also the socket of the teeth.

To **BOTTOM** off (a *Drinking* term) to drink the last draught of a pot of drink, or the last glass of a bottle of wine.

BOTTOM'LESS (of *bozan*, and *leap*, Sax.) having no bottom.

BOTTOMRY (so called from the bottom of the *Ship*) is a sort of usury that is founded upon the safe return of a ship, from the voyage to the place where her cargo is consigned: as follows, the master, purser, mate or other person takes up a certain sum of money at 20, 30, 40, or more *per Cent*. to be paid at the safe return of the ship, but if the ship be taken by enemies, or pirates, or founders at sea, the lender loses his money.

BOVIL'LON (with *Farriers*) is a lump of flesh or excrescence growing either upon or just by the frush, which makes the frush shoot out like a pump, which is called the flesh blowing upon the frush, and makes a horse halt, F.

BOULDER *Walls* (*Architect*.) certain walls built of round flints or pebbles, laid on a strong mortar; used where the sea has a beach cast up, &c.

BOWLE'TE (with *Horsemen*) a term used of a horse, when the fetlock or pastern joint bends forward, and out of its natural situation, F.

BOULT'NE (with *Architects*) a convex moulding, whose convexity is but a 14th of the circle, and is placed next below the plinth in the *Tuscan* and *Dorick* capital.

A **BOUNCE**,

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BOX (box-wood

A BOUNCE, a sudden noise, as of gunpowder, &c. also a boast.

To BOUNCE, to brag, to vapour or speak boastfully; also to make a crack with a very loud noise, as gunpowder.

BOUND'EN (of *bond*, Sax.) pertaining to obligation, &c.

BOUND'LESNESS (of *bondleap*, Sax.) having no bounds or limits.

BOUN'TEOUSNESS (of *bonté*, F. of *bonitas*, L.) a giving plentifully.

BOUN'TIFULNESS, fulness of bounty, liberality.

To BOUR'GEON (*bourgeonner*, F.) to bud, to shoot, to put forth buds.

BOUT (of *beizen*, Sax. to beat) stroke, blow, attempt, trial.

BOUT (with *Horsemen*) a term used of a horse, when he is over-done, and quite spent with fatigue.

BOW (*boğa* of *byzan*, Sax. to bend) an instrument for shooting arrows.

BOW (with *Mathematicians*) an instrument formerly used in navigation to take the height of the sun.

BOW (with *Shipwrights*) a beam of wood or brass, with three long screws that direct a lath of wood or steel to any part, commonly used to make draughts of ships, &c.

A bold **BOW** (of a *Ship*) is a broad bow.

BOW Pieces (in a *Ship*) are the pieces of ordnance at her bow.

BOW Anchors } anchors that are carried
BOWERS } in the ship's bower.

To BOW'EL (of *beyeau*, F. or *botulus*, L.) a pudding) to take out the bowels.

BOWER (of *bun* of *bune*, Sax. a parlour) an arbour made or covered with greens interwoven.

To BOWL (*jouer à la boule*, F.) to play with bowls in a bowling-green, &c.

A **BOWL** (*bolle*, Sax. *boule*, F.) a vessel or cup of wood, metal or earthen ware to drink out of.

Check the BOW-LINE } (*Sea Terms*)
Ease the BOW-LINE } which im-

Run up the BOW-LINE } port, let it be more slack.

To BOWLT a *Coney* (*Hunting term*, of *bouter*, F.) to start or put up a coney.

BOW'SING upon the tack (with *Sailors*) signifies haling upon the tack.



BOW'YERS, this company was incorporated anno 1622; but had been a fraternity long before; and the company doubtless more eminent when the long bow was more in use, before the invention of gunpowder. Their arms are *argent* upon a chevron between three floats, as many mullets.

BOX (*box-tree*, Sax.) the box-tree, or box-wood,

BOX (in *Traffick*) certain different quantities and weights of certain commodities.

BOX and needle (with *Mathematicians*) a small compass applied to a theodolite or other such instrument used in surveying, &c. to find out how any place is situated, by the point of a needle, touched with a loadstone's pointing towards the *North*.

BOY (prob. of *παῖς*, Gr. but *Minsevus* derives it of *bube*, Teut.) a male child, a lad.

BOY'ISHNESS, the acting like a boy.

BRAB'BLER (of *brabbelen*, Du.) a wrangler, a brawler.

BRA'BANT, so called of *Brabo*, a noble *Roman*, and relation to *Julius Cæsar*, who attended him in his *Gallick* expedition. A dutchy.

BRACE (a *Hunting term*) a couple or pair, as of bucks, dogs, foxes, hares, &c.

BRACE (at *Milan*) a measure equal to 1 3d ells *English*.

BRACE (at *Venice*) a measure equal to 2, 96 ells *English*.

To BRACE the yard (*Sea phrase*) is to bring the yard to either side.

BRACHELE'TS (*Old Records*) hounds or beagles of the smaller and lower kind.

BRACHIO'LUM (with *Mathematicians*) a member of an instrument used upon astrolabes, &c. and usually made of brass, with several joints, that the end or point may be set to any degree of the astrolabe, sometimes called a *creeping Index*.

BRACH'MANS } so called of *Brachman*
BRA'MENS } or *Bramba*, the pre-

BRAM'INS } scribe of their rights or laws) priests or learned men in *East-India*, anciently a sort of philosophers, which from their going naked were called *gymnosophists*, and were to the *Indians*, as the *Chaldees* to the *Affyrians*, and the *Magi* to the *Persians*, and the *Druids* to the ancient *Britons* and *Gauls*.

BRACK'ISHNESS (of *brack*, Dut. salt) saltishness.

BRADS, a sort of slender nails without heads.

BRAIN (*metaphorically*) is used for wit and judgment.

BRAIN'LESS (of *breyne*, Dut. *bræden*, Sax. the brain) witless.

BRAIN-SICK, crazy-headed; also fickle, unconstant.

BRA'ISES (in *Cookery*) meat dressed *à la braize*, is either meat broiled upon the coals, or else baked in a campaign oven between two fires, one above, and the other below.

BRAN (of *born*, Sax. a river) at the beginning or end of the names of places, denotes it to be a place at or near a river, as *Branford*.

BRANCH (by *Botanists*) is defined to be the division of a stalk of a plant; in trees it is called a *bough*.

A *fruit* **BRANCH** (with *Gardeners*) that which shoots out of the cut of the preceding year, and is naturally of a considerable thickness.

A **BRANCH** *half wood* (with *Gardeners*) is one that is too gross for a fruit branch, and too slender for a wood branch.

Spurious wood **BRANCHES** (with *Gardeners*) are such as come otherwise than from the cuts of the preceding year; because branches should never come, but from those of the last cut.

BRANCHES (with *Architects*) the arches of *Gothick* vaults, which arches transverfing from one angle to another, diagonal-wise form a cross between the two arches which make the sides of the square, of which the arches are diagonals.

BRANCHINESS, the fulness or spreading of branches.

BRASMA'TIAS, a kind of earthquake, when the earth moves directly upwards.

BRASS (*bræs*, *Sax.*) a compound or fictitious metal, made by mixing melted copper with *Lapis calaminaris*.

BRASSICOURT ? (with *Horsemen*) an **BRACH'ICOURT** } horse whose fore legs are bended naturally.

BRASSINESS (of *bræsinerre*, *Sax.*) a being brassy.

BRAVE (*brave*, *F.*) 1. Courageous, daring, bold, generous, high-spirited.

From armed foes to bring a royal prize,

Shows your *brave* heart victorious as your eyes. *Walter.*

2. Gallant, having a noble mein, lofty, graceful: 3. magnificent, grand.

But whosoe'er it was, nature design'd

First a *brave* place, and then as *brave* a mind. *Denham.*

4. Excellent, noble: it is an indeterminate word, used to express the superabundance of any valuable quality in men or things.

BRAVE (*brave*, *F.*) 1. A hector, a man daring beyond decency or discretion: 2. a boast, a challenge, a defiance.

To **BRAVE** (from the noun.) 1. To defy, to challenge, to set at defiance: 2. to carry a boasting appearance of.

BRAVELY (from *brave*) in a brave manner, courageously, gallantly, splendidly.

BRAVERY (from *brave*.) 1. Courage, magnanimity, generosity, gallantry. Certainly it denotes no great *bravery* of mind; to do that out of a desire of fame, which we could not be prompted to by a generous passion for the glory of him that made us. *Spectator* No. 255.

2. Splendour, magnificence: 3. show, ostentation.

Let princes choose ministers more sensible of duty than of rising, and such as love business rather upon conscience than upon *bravery*. *Bacon's Essays*, No. 37.

4. Bravado, boast.

There are those that make it a point of

bravery) to bid defiance to the oracles of divine revelation. *L'Esfrage.*

BRAVO (*bravo*, *Ital.*) a man who murders 'or hire.

BRAWN'INESS (of *brawn*, of bar, and *Bun*, *Sax.*) finewiness, hardness and strongness.

BRA'ZENNESS (of *brass*) appearing like brass; also impudence.

To *clear a* **BREACH**, is to remove the rubbish out of it.

BREADTH (*brædnytte*, *Sax.*) broadness, wideness.

A **BREAK**, a turning bankrupt, a being or pretending to be insolvent.

To **BREAK a horse in trotting** (with *Horsemen*) is to make him tight upon the hand by trotting, in order to make him fit for a gallop.

To **BREAM a ship**. See to broom.

BREAST (*bræost*, *Sax.*) a prominent fleshy part on the outside of the *Thorax* of a human body, whose use in women is to separate the milk; and it is also one of the three venters or hollow spaces in an animal body which contains the heart and lungs.

To **BREATH** (prob. of *bræðian*, *Sax.*) to receive and discharge the air as above.

BREATHABLE of *bræðian*, *Sax.*) that may be breathed or drawn into the lungs by breathing, as a *breathable air*.

BREATH'LESS, void of breath, dead.

BRED'WITE (*bræd-wize*, *Sax.*) an imposition of amerciaments or fines for defaults in the assize of bread.

To **BREECH**, to whip.

BREED (with *Horsemen*) a place where mares for breed and stallions are kept, in order to raise a stud.

BREEDING (*brædan*, *Sax.*) producing, nourishing; also education.

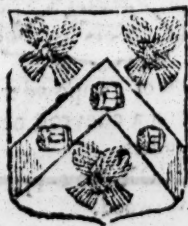
BREEZ. (*brezza*, *Ital.* *brise*, *F.*) a fresh gale of wind, blowing from the sea or land alternately, for some certain hours of the day or night, only sensible near the coast.

BREG'MA (*βρέγμα*, of *βρέχω*, to water, because those parts are generally observed to be moist) the forepart of the head; or, as some say, the forehead bone, or the side and shelving bone of the *Cranium*, on each side of the *Sagittal Suture*.

BREPHOTRO'PHY (*brephotrophia*, *L.* of *βρεφολογία*, of *βρεφός*, a babe, and *τροφία*, *Gr.* nourishment) an hospital for orphans.

BREVIE'R, a small sort of printing letter, the same as this book.

BREWERS were incorporated anno 1424. The VIth year of *Henry VI.* And confirmed the second of queen *Elizabeth*; their arms are gules, on a chevron argent between three saltires of garbs, or as many *uns* *sable*.



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Their hall is situate on the north side of *Addle-street*.

BRI'BERY (in *Law*) is when any man belonging to a court of justice, or great officer, takes any fee, gift or reward for doing his office, of any person except the king only.

BRICK'BAT (prob. of *bricke*, Du. or *bryc*, Sax. and *batu*, F. beaten or broken off) a broken brick.

BRICK KILN (of *bricke*, Du. and *cylin*, Sax.) a place for burning bricks.



BRICKLAY'ERS were incorporated anno 1586. Their armorial ensigns are *Azure*, a chevron, *Or*, between a *Flower de Lys*, *Argent*, enters two brick-axes in chief, and a bundle of lathes in base or crest and armed, holding a brick-ax, *Or*. Their motto, *In God is all our trust*.

To **BRICOLE** (*bricoler*, Fr) to give a bricole, to pass a ball, to toss it sideways.

Flying BRIDGES (in an *Army*) are boats with planks and necessaries for joining and making a bridge in a very short time, being two small bridges laid over one another, in such manner, that the uppermost stretches or runs out by certain cords running thro' pulleys placed along the sides of the under bridge, which push it forwards, till the end of it reach to the place it is designed to be fixed in. It is also made of large boats with planks laid over them, and other necessaries.

BRIDGE of Communication (in *Fortification*) is a bridge made over a river, by means of which, two armies or two forts, that are separated by the river, have a free communication one with the other.

BRIDGE (with Gunners) the two pieces of timber which go between the two transoms of a gun-carriage, on which the bed rests.

Floating BRIDGE (*Military Art*) a bridge made in form of a work, in fortification called a redoubt, consisting of two boats covered with planks, which are solidly framed, so as to bear either horse or cannon.

BRIEF, letters patent, or licence to any sufferer by fire, &c. for collecting the charitable benevolence of the people for any private or publick loss.

Apostolical BRIEF, a letter which the pope sends to princes and other magistrates concerning any publick affairs. They are so called because very short, written without any preface or preamble, by which they are distinguished from *Bulls*, which are large and always written on parchment, whereas *briefs* are written on paper, and sealed with red wax, the seal of the fisherman or St. Peter in a boat.

BRIEFNESS (of *brief* or *brevité*, F. *brevis* or *brevitas*, L.) brevity.

BRIE'ZE (*brise*, F. *brezza*, Ital.) a chilly or cool wind.

BRIGHT (*becpaz*, Sax.) 1. Shining, glittering, full of light.

Through a cloud,
Drawn round about thee, like a radiant shrine,
Dark, with excessive *bright*, thy skirts appear.

Par. L. b. iii.

2. Clear, evident: 3. illustrious, as a *bright* reign, a *bright* action: 4. witty, acute, subtle, as, a *bright* genius.

To **BRIGHTEN** (from *bright*.) 1. To make bright, to make to shine.

The purple morning rising with the year,
Salutes the spring, as her celestial eyes;
Adorn the world, and *brighten* all the skies.

Dryden.

2. To make luminous by light from without.
An ecstacy that mothers only feel,
Plays round my heart, and *brightens* up my sorrow,

Like gleans of sunshine in a lowering sky.

Philips's D. Moth.

3. To make gay, or alert: 4. to make illustrious: 5. to make acute, or witty.

To **BRIGHTEN**, to grow bright, to clear up; as, *the sky brightens*.

BRIGHTLY (from *bright*) splendidly, with lustre.

Safely I slept, till *brightly* dawning shone,
The morn conspicuous on her golden throne.

Pope.

BRIGHTNESS (from *bright*.) 1. Lustre, splendour, glitter.

Vex'd with the present moments heavy gloom,

Why seek we *brightness* from the years to come.

Prior.

2. Acuteness.

The *brightness* of his parts, the solidity of his judgment, and the candour and generosity of his temper, distinguished him in an age of great politeness. Prior.

BRILLANT, glittering, sparkling, bright, shining, Fr

BRILLANT (with *Horsemen*) a brisk, high mettled, stately horse, that has a rais'd neck, a high motion, excellent haunches, upon which he rises though never so little put on.

BRIM'STONE *Flour*, a plant.

BRIM'STONY, dawb'd with, or of the nature of brimstone.

BRIN'DED } variegated, or being of
BRIN'DLED } divers colours.

BRING UP (with *Bricklayers*) to raise or build, as *bring up* the wall.

To **BRING in a horse** (with *Horsemen*) is to keep down the nose of a horse that bores, and tosses his nose up to the wind.

BRININESS (of *brynenesse*, Sax.) saltiness like the sea.

BRIONY. See *Bryony*.

BRISK'NESS (prob. of *Frifich*, Teut.) liveliness, sprightliness.

BRIST'LY (of *brizl*, Sax.) having or full of bristles.

To **BRIST'LE** (*brizelian*, Sax.) to erect the hairs on the back like an enraged boar.

BRITTLENESS (of *brizenb*, Sax.) aptness to break.

BROKET's Sister, a hind of the third year.

BROCOLI, an Italian plant of the collyflower kind.

BRO'IDERER (*un brodeur*, F.) an embroiderer.

BROKEN (of *bracan*, Sax. to break) parted by breaking.

Pawn BROKERS, are such as lend money to necessitous people upon pawns; also such as buy and sell old household goods are called brokers.

Stock BROKERS, are such as buy and sell shares of joint stocks of a company or corporation for other persons, as the *Bank*, *South-Sea*, *East-India* company, &c.

BRONT'IAS (of *βρονή*, Gr.) a sort of precious stone, supposed to fall by thunder.

BRONTOL'OGY (*βροντολογία*, of *βρονή*, and *λογος*, discourse, Gr.) a treatise or discourse of thunder.

BROOK-LIME (of *brook-lim*, Sax.) an herb.

BROW Post (with *Carpenters*) an overthwart or cross beam.

BROWN'NESS (of *brun*, Sax.) the being of a brown colour.

A **BRUISE** (of *bryre*, Sax.) a contusion.

BRUISE WORT, an herb.

BRUM'AL (*brumalis*, L.) pertaining to winter.

BRUSHWOOD, small wood, or small sticks for fuel.

BRUTAL (*brutal*, F. from *brute*.) 1. That which belongs to a brute, that which we have in common with brutes: 2. savage, cruel, inhuman.

BRUTALITY (*brutalite*, F.) savageness, churlishness, inhumanity.

Courage, in an ill-bred man, has the air, And escapes not the opinion of *brutality*.

Locke.

To **BRUTALIZE** (*brutalifer*, F.) to grow brutal or savage.

To **BRUTALIZE**, to make brutal or savage.

BRUTALLY (from *brutal*) churlishly, inhumanly, cruelly.

BRUTE (*brutus*, L.) 1. Senseless, unconscious.

Nor yet are we so low and base as their atheism would depress us; not walking statues of clay, nor the sons of *brute* earth, whose final inheritance is death and corruption.

Benil.

2. Savage, irrational, ferine: 3. bestial, in

common with beasts: 4. rough, ferocious, uncivilized.

The *brute* philosopher, who ne'er has prov'd, The joy of loving or of being lov'd. Pope.

BRUTE (from the adjective) a brute creature, a creature without reason, a savage.

To those three present impulses, of sense, memory, and instinct, most, if not all, the sagacities of *brutes* may be reduced.

Hale's Orig. Mankind.

Heav'n from all creatures hides the book of fate,

All but the page prescribed, this present state;

From *brutes* what men, from men what spirits know;

Or who could suffer being here below.

Pope's Ess. on Man.

To **BRUTIFY** (from *brute*) to make a man a brute.

O thou salacious woman! am I then *brutified*? ay, feel it here; I sprout, I bud, I blossom, I am ripe horn mad.

Congreve's Old Batch.

BRUTISH (from *brute*.) 1. Bestial, resembling a beast: 2. having the qualities of a brute, rough, savage, ferocious: 3. gross, carnal: 4. ignorant, untaught, uncivilized.

BRUTISMLY (from *brutish*) in the manner of a brute, of a savage and unnatural man.

BRUTISHNESS (from *brutish*) brutality, savageness, insensibility.

BRUTISHNESS (*brutalitas*, L.) bestiality, inhumanity, savageness.

BUB'BLING, a rising or swelling up in bubbles; also a chowling or cheating.

BU'BBLER (in *Commerce*) a name given to certain projects in the year 1720, of raising money on imaginary funds.

BUBBLES (in *Physicks*) little round drops or vesicles of any fluid, filled with air, and formed on its surface upon the addition of more of the fluid, as in raining, or in its substance upon a vigorous intestine commotion of its parts.

BUCKANNE'ER. See *Bucanniers*.

BUCKLER *Tbern*, an herb.

BUCK'SOM (of *bucca* Sax.) a male deer, on account of their lust in rutting time; propense or forward to amour, amorous, wanton, &c.

BUCK'SOMNESS, propensity to amour, &c.

To **BUG'GER** (*bougeronner*, F.) to copulate with a beast: also with a man or woman after an unnatural manner.

BUG'GERER (*bougre* F.) one who copulates bestially.

BU'GLE (of *bucula*, L. an heifer) a kind of wild ox.

BU'GLES, a sort of glass beads.

Regular BUILDING, is one whose plan is square, its opposite sides are equal, and its parts disposed by symmetry.

Irregular

Irregular BUILDING, that which is not contained within equal and parallel lines, and whose parts have not a just relation one to the other in the elevation.

Insulated BUILDING, one which is not attached, or contiguous to any other, or is encompassed with a square, as the *Monument, St. Paul's, &c.*

Engaged BUILDING, one compassed and has no front towards any street, or publick place, or communication but by a narrow passage.

Interred BUILDINGS } such, the area
Sunk BUILDINGS } of which is below the level or surface of the place on which it stands, and of which the lowest courses of stone are hidden.

BULBA'CEOUS (*bulbaceus*, L.) full of little round heads in the root.

BULBS (with *Florists*) the round spired beards of flowers.

BUL'GED (spoken of a *ship*) when she has struck off some of her timber upon a rock or anchor, and springs a leak.

To **break BULK** (*Sea term*) is to take out part of the ship's cargo or lading out of the hold.

BULK head afore (in a *ship*) a partition between the fore-castle and grating in the ship's head.

BULK'INESS (of *buce*, Sax.) bigness.

BUL'LATED (*bullatus* L.) garnished with studs.

BULL-FINCH, a bird.

BULL Weed, an herb.

BUL'LARY, a salt house, salt pit, or other place where salt is boiled.

BUL'LEN, stalks of hemp piled.

Red hot BUL'LETS (in the *Art of War*) bullets heated red hot in a forge, and then put into a piece of ordnance, that has had a good stopple or turf first rammed down it, to be discharged into a besieged town to fire the houses, &c.

BUL'RUSH (*bull-rusc*, Sac.) a plant.

BULLY, a vapouring, hectoring fellow, who pretends to be a champion and ready to fight any one and upon any little occasion; also one who attends strumpets and night-walkers, pretending to be the husband of any of them, and threatening, in order to extort money from them, any person, that shall happen to be caught in their snares.

To **BUMBAS'TE** (of *bum* and *baste*, i. e. to beat) to beat or bang.

BUMBAST' words or *style*, a high flown unintelligible way of expression; *jargon*.

BUMP, a rising or swelling, a stand out of a thing beyond the level surface.

To **BUNG**, to stop with a bung.

BUNG-LINGNESS, the awkwardness of doing a thing, &c.

The **BUNT** holds much leeward wind (*Sea term*) i. e. the middle of the sail hangs too much to leeward.

BUOY'ANT (of *boye*, F.) buoying or bearing up.

BURDEN (of a *ship*) so many ton weight as she will stow or carry, in quantity, of goods.

BURDENSOMNESS (*burdensomnerre*, Sax.) heaviness, or troublesomeness to bear.

BUREAU' } (*bureau*, F.) a cabinet chest

BURO'E } of drawers or scrutores for depositing papers of accounts, also a bouffet for setting plate, *China-ware*, &c.

BUR'GERSHIP } (*burh-ricpe*, Sax.)

BUR'GESSHIP } the dignity or privilege of a burger.

BURGH (*burg*, Sax.) a borough, a large village, a commonalty; anciently a town, having a wall or some enclosure about it.

BU'RIAL (of *byrigian*, Sax.) a funeral solemnity or interment.

BU'RYABLE (probably of *bypignerre*, Sax.) that may be fit to be buried.

BU'RIN, a graver or engraving tool.

To **BURL**, to dress cloths, as fullers do.

BURLE'SK } (*of burlesco*, Ital.) a

BURLESQUE } kind of poetry, merely

jocular, and bordering on ridicule, is a sort of verse proper for lampoon; but it is a manner of versifying harder to be acquired than that which is most harmonious and beautiful. The more the feet hobble in most places, the more perfect is the measure; as for harmony, that is little minded in burlesque.

BURLESK'ED, turned into burlesque.

BUR'LINESS (*q. boor*, likeness) bigness, largeness of body, &c.

BURN (in a *Medicinal Sense*) a solution of the continuity of a body, made by the impression of fire; also a mark remaining upon the thing burnt.

A **BURN** (*Surgery*) an impression of fire made upon a part, in which there remains much heat with blisters, and sometimes an eschar, according as the fire has more or less effect.

BURN (*burna*, Sax. a river or fountain) at the beginning or end of a word, signifies the place from a river or fountain, as *Burn-bam*.

Thorny BUR'NET, a kind of shrub.

To **BURNISH** (*burnir*, F.) to polish, to give a gloss to.

The barge the sartin, like a *burnish'd* throne, burnt on the water.

Shakesp. Ant. and Cleopatre.

To **BURNISH**, to grow bright or glossy.

I've seen a snake in human form,

All stain'd with infamy and vice,

Leap from the dunghill in a trice,

Burnish, and make a gaudy show,

Become a gen'ral, peer, and beau. *Swift.*

BUR'EL Fly, an insect.

BURREL Shot (with *Gunners*) small bullets, nails, stones, pieces of old iron, &c. put into cases, to be discharged out of the ordnance or murdering pieces; case shot.

To

To BURST; I burst, I have burst, or bursten, (burstzen, Sax.) 1. To break, or fly open: 2. to fly asunder: 3. to break away, to spring: 4. to come suddenly: 5. to come by violence: 6. to begin an action violently.

To BURST; to break suddenly, to make a quick and violent disruption.

BURST (from the verb) a sudden disruption, a sudden and violent action of any kind.

Imprison'd fire, in the close dungeon pent,
Roar to get loose, and struggle for a vent,
Casting their way, and undermining all,
Till with a mighty burst whole mountains fall.

Addison

BURT-WORT, an herb.

BURST'NESS, a being broken asunder.

BUSH'INESS (buisson, F. a bush) the being bushy.

BUSINESS (from busy.) 1. Employment, multiplicity of affairs: 2. an affair. In this sense it has the plural: 3. The subject of business, the affair or object that engages the care: 4. serious engagement, in-opposition to trivial transactions.

When diversion is made the business and study of life, though the actions chosen be in themselves innocent, the excess will render them criminal. Rogers.

5. Right of actions: 6. a point, a matter of question, something to be examined or considered: 7. something to be transacted: 8. something required to be done: 9. to do one's business: to kill, destroy, or ruin him.

BUSY (byrgian, Sax.) 1. Employed with earnestness: 2. bustling, active, meddling.

Religious motives and instincts are so busy in the heart of every reasonable creature, that no man would hope to govern a society, without regard to those principles. Addison's Freeholder.

To BUSY (from the noun) to employ, to engage, to make or keep busy.

BUSY-BODY (from busy and body) a vain, meddling, fantastical person.

BUTCH'ERS, this company was not incorporated till the 3d of king James I. then they were made a corporation by the name of master, wardens, and commonalty of the art and mystery of Butchers; yet the fraternity is ancient; their arms azure, two axes

saltirewise argent between three bulls heads cowped, attired or, a boar's head gules, betwixt two garbes vert.

BUTCHER-ROW (boucherie, F.) a row of butchers-shops, shambles.

BUTCH'ERLINESS, butcherly nature or action.

BUTLERSHIP (of bouteillier, F.) the office of a butler.

BUTSE/CARL } (butsercapl, Sax.) a

BUTESCARL } boatswain or mariner.

To BUTT (buttore, Ital. botten, Du. bouter, F.) to push at or against with the horn, as bulls, goats, &c.

A BUTT (Sea word) the end of any plank which joins to another on the outside of the ship under water.

Broad BUTTOCK (of a ship) one built broad at the transoms.

Narrow BUTTOCK (of a ship) one built narrow at the transoms.

To BUT'TON (boutonner, F.) to fasten with buttons.

BUXEOUS (buxeus, L.) of or like box.

A BUZZING (bourdonnement, F.) a humming noise like that of bees.

BY (bi, Sax.) with; as by which also whilst, as by day.

BY the BY, privately.

BY-BLOW, a merry-begotten child, a bastard.

BY-ENDS, selfish ends or designs.

BY ZAN'TINE (of Byzantium, i. e. Constantinople) belonging to Constantinople.

C

C c, Roman, C, c, Italic, C, c, English, are the third letters; and K, k, Greek, the tenth; and J, Hebrew, the eleventh of their respective alphabets.

C (in English) before the vowels, a, o, and u, is generally produced, or long, as cap, corpse, cup, &c.

C (in English) before e, i, ee, ie and y, is sounded like s; as cellar, city, exceeding, cieling, Cyprus.

C (in English) generally goes before k, when a vowel precedes, and there is no consonant before k; as back, beck, thick, lock, muck; but if a vowel follows k, the c, is not set before it; as cake, peke, strike, stroke, duke.

C in the titles of books, inscriptions on tombs, under statues, &c.) is an abbreviation of centum, Latin, 100, and is repeated for each hundred, as CCCC, 400.

When c stands before the vowels, a, o, u, it sounds like k, but before e and i like s; the old grammarians were inclined to throw away q, and to use c and u instead of it, and the French substitute qu instead of c, as in Politique, &c.

CABAL (cabale, Fr. in Hebrew, tradition.)

1. The secret science of the Hebrew Rabbins: 2. a body of men united in some close design. A cabal differs from a party, as few from many: 3. intrigue



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To **CABAL** (*cabaler*, F.) to form close intrigues; to intrigue, to unite in small parties.

CABALIST (from *cabal*) one skilled in the traditions of the *Hebrews*.

CABALLISTICAL } (from *cabal*) some
CABALLISTICK } thing that has an occult meaning.

CABALLER (from *cabal*) he that engages in close designs; an intriguer.

Pay more **CABLE** (with *Sailors*) is to let it more out from the ship, that the boat that carries the anchor may the more easily dropt it into the sea.

The **CABLE** is well laid (*Sea-Term*) signifies it is well wrought or made.

Veer more **CABLE** (with *Mariners*) signifies to put more out.

Shot of a **CABLE** (with *Sailors*) is two cable spliced or fastened together.

Sheets Anchor **CABLE** (of a *Ship*) is the largest cable that belongs to it.

CABLE'E (in *Heraldry*) as a *Cross Cable*, is a cross made of two ends of a ship's cable.

CABLE's length (with *Sailors*) is 120 fathom.

CABLE Flutes (with *Architects*) flutes that are filled up with pieces resembling cables.

CACA'O, a nut about the size of a common almond, produc'd by a tree in the *West-Indies*, the fruit is inclosed in a pod in the size and figure of a cucumber, containing from 10 to 30 or 40 seeds of a violet colour and and dry like acorns, each covered with a rind, which being taken off, it divides into five or six parts; in the middle of which is a kernel with a tender bud, of which, with the addition of a wholesome drug called *Vanilla*, is made the cake by us called chocolate.

These trees growing in a very hot soil, and being tender, are planted under the shade of others which are called their mothers.

CACHECTICAL } (from *cachexy*) hav-
CACHECTICK } ing an ill habit of body; shewing an ill habit.

CACHEXY (*καχεξία*, Gr.) a general word to express a great variety of symptoms; most commonly it denotes such a distemperature of the humours, as hinders nutrition, and weakens the vital and animal functions, proceeding from weakness of the fibres, and an abuse of the non-naturals, and often from severe acute distempers. *Arbuth. on Diet.*

CACHINATION, a great and unmeasurable laughter, L.

CACHOU, an aromattick drugg, reckon'd among perfumes, called also *Terra Japonica*.

To **CAACK** (*cacare*, L.) to ease the body by going to stool.

CAACK'LER, a prater, a tell-tale, a noisy person; also a humorous word for a capon or fowl.

CACOCHEMICAL } (from *cacothymy*)
CACOCHEMICK } having the hu-
mours corrupted.

CACOCHEMY (*κακόχυμία*, Gr.) a depravation of the humours from a sound state, to what the physicians call by a general name of a *cacothymy*. Spots, and discolourations of the skin, are signs of weak fibres; for the lateral vessels, which lie out of the road of circulation, let gross humours pass, which could not, if the vessels had their due degree of stricture. *Arbuth. on Aliments.*

Strong-beer, a liquor that attributes the better half of its ill qualities to the hops, consisting of an acrimonious fiery nature, sets the blood, upon the least *cacothymy*, into an orgasmus, by an ill ferment.

Harvey, on Consumptions.

CACOPHONY (*κακοφωνία*, Gr.) a bad sound of words.

CACOL'OGY (of *κακός* and *λόγος*, a word) an evil speaking.

CACOPH'AGY (*κακοφαγία*, Gr.) a devouring.

CACOPHY'XY (*cacophyxia*, L. of *κακός* and *φύξις*, the pulse, Gr.) a bad pulse.

CACOPHRA'GY (with *Physicians*) an indisposition of body, particularly in those parts that conveys the nourishment.

CACORHYTH'MUS (of *κακός* bad, *ρυθμός*, the pulse, Gr.) an unequal pulse.

CACOSIS'TATA (with *Logicians*) arguments proposed between two persons, that will serve as well for the one as other; as, *you ought to forgive him because he is a child* — *No, for that reason I will beat him, that he may be better hereafter.*

CACOTECH'NY (*cacotechnia*, L. of *κακός* and *τεχνη*, Gr. art) a hurtful art or invention.

CACOZE'LUM (a term used by *Rhetoricians*) when a speech is faulty by impropriety of words, want of coherence, redundancy, obscurity, &c.

CADAVEROUS (*cadaver*, L.) having the appearance of a dead carcass; having the qualities of a dead carcass.

The urine long detained in the bladder, as well as glass, will grow red, fetid, *cadaverous*, and alkaline. The case is the same with the stagnant waters of hydropical persons. *Arbuth. on Aliments.*

CADENCE (with *Orators*) when the sounds end agreeably to the ear.

CADENCE, in verse and prose, is formed by the difference of time in pronouncing; this is more distinguishable in the *Greek* and *Latin* tongues, than in the living languages; but there can be no verse where cadence does not shine, if there be any poetry without it.

CADENCE (with *Poets*) a certain measure of verse, varying as the verse varies.

CAD'ENT *cadens*, L.) falling down.

CAD'MIA (*καδμία*, Gr.) a mineral, whereof there are two sorts, *natural* and *artificial*.

Natural

Natural CADMIA, is either that which contain metallick parts, and is called *Cobalt*, or that which contains none, called *Lapis Calaminaris*.

Artificial CADMIA, is prepared from copper in furnaces.

CAIS'SON a covered waggon or carriage for provisions and ammunition for an army.



CAIS'SON (*Gunnery*) a wooden chest, containing 4 or 6 combs; or filled only with powder which the besieged bury

under ground, in order to blow up a work that the besiegers are like to be masters of. Thus after the bonnet has been blown up by the mine, they lodge a *Caïsson* under the ruins of it, and when the enemy has made a lodgment there, they fire the *Caïsson* by the help of a saucife, and blow up that post a second time,

CALAME'LANOUS, sweet mercury.

CAL'AMINE, the same as *Lapis Calaminaris*.

CALAM'ITOUSNESS, fulness of calamity.

To CALCINE (*calciner*; Fr. *calx*, L.)

1. To burn in the fire to a calx, or friable substance.

The solids seem to be earth, bound together with some oil; for if a bone be *calcined* so as the least force will crumble it, being immersed in oil, it will grow firm again. *Arbut.* on *Aliments*.

2. To burn up.

To CALCINE. To become a calx by heat.

CALCINA'TION (of *Flints*, &c.) is performed by heating them red hot, and then casting them whilst so into cold water or vinegar; which being done four or five times, they will be very friable and easily powdered.

CALCINATION (of *Lead*) is performed by melting the *lead* in an earthen pan unglazed, keeping it stirring over the fire with a spatula, till it is reduced into a powder,

CALCINATION (of *Tin*) is performed by putting the metal into a large earthen pan unglazed in a great fire, stirring it from time to time for 36 hours, then taking it off, and letting it cool.

CALCINA'TORY, a vessel to calcine metals in.

CALCO'GRAPHIST (of *καλχόγραφοι*, of *καλχ*, brass, and *γράφω*, to engrave, Gr.) an engraver in brass.

To CALCULATE (*calculus*, F. from *calculus*, L. a little stone or bead, used in operations of numbers.) 1. To compute, to reckon: 2. to compute the situation of the planets, at any certain time: 3. to adjust,

to project for any certain end.

The reasonableness of religion clearly appears, as it tends so directly to the happiness of men, and is, upon all accounts, *calculated* for our benefit.

CALCULATION (from *calculate*.) 1. A practice, or manner of reckoning, the art of numbering: 2. a reckoning, the result of arithmetical operation.

CALCULATOR (from *calculate*) a computer, a reckoner.

CALCULATORY (from *calculate*) belonging to calculation.

CALCULE (*calculus*, L.) reckoning, compute.

CAL'CULI (*Anatomy*) little stones in the bladder and kidneys. L.

CALCULO'SE (*calculosus*, L.) full of stones or gravel.

CALCULA'TORY, pertaining to calculation.

CALEFACTORY (of *calefactus*, L.) warming, heating.

CALEFACT'ORINESS (of *calefactio*, L.) warmth, a being made hot.

CAL'ENDER (is derived of *Calendæ*, L. i. e. the first days of every month) it is an annual book commonly called an *Almanack*, wherein the days of the month, the festivals, the sign the sun is in, the sun's rising and setting, the changing of the moon, &c. are exhibited.

To CAL'ENDER (*calendrier*, F.) to press, smooth, and set a gloss upon linnen, &c. also the engine itself.

CAL'BRED (with *Gunners*) measured with calibre compasses.

CAL'DUCTS (*caliductus*, L.) pipes or canals to convey heat, disposed along the walls of houses and rooms, to convey heat to several remote parts of the house from one common furnace.

CAL'IGINOUSNESS, darkness, fulness of obscurity.

CALLICRE'AS } *καλλυχρέας*, } Gr.
CALLICRE'ON } *καλλυχρίων*, }

(with *Anatom.*) a glandulous substance in the mesentery, lying near the bottom of the stomach: in a hog it is called the sweetbread, in beasts the burr, L. See *Pancreas*.

CAL'LIDNESS (*calliditas*, L.) craftiness, cunningness.

CALLIL'OGY (*callilogia*, L. of *καλλιλογία*, Gr.) an elegance of diction.

CALVINISM, the doctrine or principles of *John Calvin* and his adherents, who hold that *Predestination* and reprobation were prior or before the prescience or foreknowledge of good or evil works, and that they do depend merely upon the will of God, without any regard to the merits of mankind.

They likewise maintain that God gives to those whom he has predestinated a faith which they cannot lose, a necessitating grace, which takes away the freedom of will, and that he imputes

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Imputes no sin to those that are thus predestinated or elected.

Also that the righteous cannot do any good work, by reason of original sin, with which they are contaminated, and that men are justified by faith.

CALLOSITY (*callosità*, F.) a kind of swelling without pain, like that of the skin, by hard labour; and therefore, when wounds, or the edges of ulcers, grow so, they are said to be *callous*. *Quincy*.

CALLOUS (*callus*, L.) 1. Indurated, hardened, having the pores shut up: 2. hardened, insensible.

Licentiousness has so long passed for sharpness of wit, and greatness of mind, that the conscience is grown *callous*. *L'Estrange*.

CALLOUSNESS (from *callous*.) 1. Hardness, induration of the fibres, 2. insensibility.

CALLOUS, unfledged, naked, without feathers.

CALUS (*Latin*.) 1. An induration of the fibres: 2. the hard substance by which broken bones are united.

CALM (*calme*, F. *kalm*, Dut.) 1. Quiet, serene, not stormy, not tempestuous; applied to the elements: 2. undisturbed, unruffled, applied to the passions.

It is no ways congruous; that God should be frightening men into truth, who were made to be wrought upon by *calm* evidence, methods of persuasion. *Atterbury*.

CALM. 1. Serenity, stillness, freedom from violent motion.

Nor God alone in the still *calm* we find,
He mounts the storm, and walks upon
the wind. *Pope*.

2. Freedom from disturbance, quiet, repose, applied to the passions.

To **CALM** (from the noun.) 1. To still, to quiet: 2. to pacify, to appease.

CALMER (from *calm*) the person or thing that has the power of giving quite.

CALMLY (from *calm*.) 1. Without storms, or violence, serenely: 2. without passions, quietly.

CALMNESS (from *calm*.) 1. Tranquillity, serenity: 2. mildness, freedom from passion.

CALMY (from *calm*) calm, peaceful:

It was a still

And *calmy* bay, on th' one side sheltered,
With the broad shadow of a hoary hill.

Fairy Queen, b. ii.

CALOT'TE, a cap or coif of hair.

CALOT'TE (with *Architects*) a round cavity or depression in form of a cap, lathed and plastered, to lessen the rising of a moderate chapel, &c. which else would be too high for other pieces of the apartment.

CALX, chalk, burnt lime, mortar.

CALX (in *Chymical Writers*) is expressed by this character, C.

CALX (in *Chymistry*) a kind of ashes, or

fine friable powder, which remains of metals, minerals, &c. after they have undergone the violence of the fire for a long time, and have lost all their humid parts.

CAM'ARADE } (of *camera*, L. a chamber-
COM'RADE } ber) a chamber-fellow,

a fellow-soldier, an intimate companion, F.
CAM'EL (*camelus*, L. of *κάμηλος*, Gr.) a strong beast fit only for bearing burthens, which they are said to be able to carry (some of them) 7 or 8 hundred weight, or half a tun; some of them have 2 bunches on their backs like a faddle, and are fit both for being ridden by men or carrying burthens; there are also a third sort of these, which are both lesser and leaner than these, called *Dromedaries*, used by the great men of the *Arabians*, &c. as horses to ride on, and it is reported that they can travel 10 or 12 days without food.

CAME'LEON (of *χαμαιλέον*, or *χαμαι* on the ground, and *λέων*, a lion, Gr.) a little creature resembling a lizard; but that the head of it is bigger or broader; it is a quadrupede, having on each foot three toes, and a long tail, by which it will fasten itself upon trees, as well as by its feet. It frequents the rocks, lives upon flies, gnats, &c. and lays eggs, the common colour of it is a whitish grey, but if it be exposed to the sun, or set upon other colours, some parts of the skin change their colour after a pleasant manner.

CAM'ERATED (*cameratus*, L.) vaulted, cieled, arched.

CAM'ERA OBSCURA (in *Opticks*) a room darkened every where, but only at one little hole, in which a glass is fixed to convey the rays of objects to a frame of paper or white cloth behind it.

CAMPECHIO Wood; a sort of wood so called from *Campeachy* in *America*, the place of its growth; commonly called log-wood; used by dyers; the heart of the tree is that only which is used; it is at first of a red colour, but afterwards turns black, and if steeped in water gives it so strong a tincture of that colour, that it may serve instead of ink; it is very weighty, burns freely, and produces a clear lasting flame.

CAMPESTR'IAN (*campestris*, L.) belonging to a plain field or champion country.

CAM'PHOR } (*camphora*, L.) the gum
CAM'PHIRE } or rosin of a tree called *Capur*, much like a walnut-tree, that grows on some mountains near the sea in the *East-Indies*, and also in the island *Borneo*: and to such a degree of largeness, that an hundred men may stand under the shade of it. This gum after tempests and earthquakes flows in great abundance.

CAM'PHORA'TED (*camphoratus*, L.) mixed with camphire.

CAMPUS Martii } (in ancient customs)
CAMPUS Maii } an anniversary assembly of our ancestors on *May* day, where they confederated together to defend the king-

dom against foreigners and all enemies.

CANALICULATED (*canaliculatus*, L.) channelled, made like a pipe or gutter.

CANARIES, so called of *canes* dogs, because many dogs were found in it when first discovered. Islands in the *Atlantick* sea, anciently call'd the *Fortunate Islands*, from whence comes the *Canary* wines.

CANARY Bird, an excellent singing bird of a green colour, formerly bred in the *Canaries* and no where else.

CANARY Grass, an herb.

To **CANCEL** (*canceller*, F. from *cancellis notare*, L. to mark with cross lines.) 1. To cross a writing: 2. to efface, to obliterate in general.

Now welcome night, thou night so long expected,

That long days labour doth at last defray,
And all my cares which cruel love collected,
Has summon'd in one, and cancelled for age.

Spenser.

Thou whom avenging pow'rs obey,
Cancel my debt, too great to pay,
Before the sad accounting day.

Roscommon.

CANCELLED, cross-barred, marked with lines crossing each other.

CANCELLATION, according to *Bartolus*, is an expunging or wiping out of the contents of an instrument, by two lines drawn in the manner of a cross.

Ayliffe's Parergon.

CAN'CELLING (some derive it from *καταλίζω*, Gr. to encompass or pale a thing round) in the *Civil Law*, is an act whereby a person consents that some former act be rendred null and void.

CAN'CEER, a crab fish.

CANCER (with *Astronom.*) one of the twelve signs of the zodiac, which the sun enters in the month of *June*; the characteristic of it with *Astrologers*, &c. is this ☊, and is represented on the celestial globe by the figure of a crab-fish.

Tropick of CANCER (with *Astronomers*) an imaginary line in the heavens, parallel to the equinoctial, thro' the beginning of which line the sun passes in *June*, and makes our longest day; it is called the northern tropick.

Ulcerated CANCER (with *Surgeons*) is a cancer when it has grown larger than a primitive one, and has been opened.

Blind CANCER } (with *Surgeons*) is a
Latent CANCER } primitive cancer,
Occult CANCER } before it is grown

large and opened, which is one that comes of itself, and appears at first about the bigness of a pea, causing an internal, continual and pricking pain.

To **CAN'CEERATE** (*canceratum*, L.) to spread abroad cancerously, L.

CANCERATION (a spreading abroad cancerously, L.)

CAN'CEROUSNESS (of cancer, L.) the being cancerated.

CANDID (*candidus*, L.) 19 White, this sense is very rare.

The box receives all black; but pour'd from thence,

The stones came *candid* forth, the hue of innocence. *Dryden.*

2. Without malice, without deceit, fair, open, ingenious.

The import of the discourse will, for the most part, if there be no designed fallacy, sufficiently lead *candid* and intelligent readers into the true meaning of it. *Locke.*

A *candid* judge will read each piece of wit, With the same spirit that its author writ.

Pope.

CANDIDATE (*candidatus*, L.) a competitor, one that solicits, or proposes himself for something of advancement.

So many candidates there stand for wit,
A place at court is scarce so hard to get.

Anonymoust.

2. It has generally for before the thing sought. What could thus high, thy rash ambition raise? Art thou, fond youth, a candidate for praise?

Pope.

3. Sometimes of.

Thy first fruits of poesy were giv'n,
To make thyself a welcome inmate there,
While yet a young probationer,

And candidate of heav'n.

Dryden.

CANDIDLY, fairly, without trick, without malice, ingenuously.

CANDIDNESS, ingenuity, openness of temper, purity of mind.

It presently sees the guilt of a sinful action; and, on the other side, observes the candidness of a man's very principles, and the sincerity of his intentions. *South.*

To **CANDIFY** (*candifico*, L.) to make white, to whiten.

CANDOR (*candor*, L.) sweetness of temper, purity of mind, openness, ingenuity, kindness.

He should have so much of a natural candour and sweetness, mixed with all the improvement of learning, as might convey knowledge with a sort of gentle insinuation. *Watts.*

To **CANDY** (probably from *candare*, a word used in later times, for to whiten.) 1. To conserve with sugar, in such a manner, as that the sugar lies in flakes, or breaks into tangles: 2. to form into congelations: 3. to incrust with congelations.

To **CANDY**, to grow congealed.

CAN'ICULARES DIES (with *Astron.*) the dog-days, commonly called *Dies caniculares*, L. are days wherein the dog-star rises and sets with the sun: during which time the weather is sultry and hot: these *Dog-days* begin about the 30th of *July*, and end about the 6th of *September*.

CAN'IFORM (*caniformis*, L.) shaped like a dog.

CAN'NON (*canon*, F.) a piece of ordnance, or great gun. The first that was used was on the

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the coast of *Denmark*, in the year 1304, and afterwards became common in the wars between the *Genoese* and the *Venetians*, in the year 1380; and in 1386 were used in *England*, the first being discharged at the siege of *Barwick*.

CAN'ON (*canonicus*, L. *canoniste*, F.) a professor or doctor of the canon law.

CAN'ONNESS (with the *Romanists*) a maid who enjoys a prebend, affected by the foundation for maids, without being obliged to renounce the world, or make any vows.

CANONS Regular, are canons who still live in community, and who, to the practice of their rules, have added the profession of vows.

CANONS Secular, are lay-canons, such among the laity as out of honour and respect have been admitted into some chapters of canons.

CAN'ONRY, the benefice fill'd or supply'd by a canon.

To **CAP** (*Sea Term*) used of a ship, in the trials of the running or setting of currents.

CAP'ABLENESS (*capacitas*, L.) ability, sufficiency, skill, reach of wit.

CAP'ACIOUSNESS (of *capacitas*, L.) largeness, ability to receive.

CAP'ACITY (in a *Logical Sense*) an aptitude, faculty or disposition to retain or hold any thing.

CAP'PE (*i. e.* take) a judicial writ relating to plea of lands or tenements, and is of two sorts, *viz.* *Grand-cape* and *Petit-cape*, both which take hold of things immovable, and differ chiefly in this, that *Grand-cape* lies before appearance, and *Petit-cape* after it.

A CAP'ER (probably of *caper*, L. a goat, a mischievous creature, or of *capio*, L. to take) a privateer or pirate ship.

A CAPER (of *caper*, L. a goat, a frisky creature) an agile or brisk and high leap in dancing.

To **CAP'ER** (of *caprissare*, L.) to cut a caper, to leap briskly, high and wantonly.

CAP'ERATED (*caperatus*, L.) wrinkled like a goat's horn.

CAPIL'LAMENTS of the *Nerves*, are the fine filaments or fibres, whereof the nerves are composed.

CAPIL'LARINESS (of *capillaris*, L. *capillaire*, F.) hairiness, likeness to hairs.

CAPIL'LARY (*capillaris*, L.) pertaining to, or like hair.

CAPILLARY Tubes (in *Physicks*) are little pipes, whose canals are the narrowest that possibly can be, or such whose diameter does not exceed that of a common hair.

CAP'ISTRATED (*capistratus*, L.) muzzled, bridled.

CAP'ITAL Line (in *Fortification*) is a right line drawn from the angle of the polygon to the point of the bastion, or from the point of the bastion to the middle of the gorge.

CAPITAL Letters (with *Printers*) are the

initial letters, wherewith titles, &c. are composed, and all periods, verses, &c. commence; all proper names of persons, places, terms of arts, sciences and dignities begin.

CAPITAL (in *Architecture*) is a principal and essential part of an order of columns or pilasters; and is different in different orders, and is that which chiefly distinguishes and characterises the orders.

The *Corinthian CAPITAL*, is much the richest, it has no *Ovolo*, and its *abacus* is very different from those of the *Dorick*, *Ionick* and *Tuscan*. It has its faces circular, hollowed inwards, having a rose in the middle of each sweep. It has only a brim, and a vase instead of an *ovolo* and annulets; the neck being much lengthened and enriched with a double row of eight leaves in each, bending their heads downwards, small stalks arising between, from whence the volutes spring; but they resemble not those of the *Ionick* capital, which are 16 in this, instead of 4 in the *Ionick*, on each side 4 under the 4 horns of the *abacus*, where the 4 volutes meet in a small leaf, which turns backwards towards the corner of the *abacus*. These leaves are divided, each making three ranges of lesser leaves, whereof they are composed; again each lesser leaf is sometimes parted into three, called laurel leaves, but generally into 5 called olive leaves. The middle leaf, which bends down, is parted into eleven. In the middle, over the leaves, is a flower, shooting out between the stems and volutes like the rose in the *abacus*. The height of this capital is two 2-3ds modules, and its projecture one 2-8ths.

The *Tuscan CAPITAL*, is the most simple and unadorned. Its members or parts are no more than three; an *abacus*, and under this an *ovolo* or quarter-round, and under that a neck or *collarine*.

Composite CAPITAL, takes its name from its being composed of members borrowed from the capitals of other columns.

From the *Dorick*, it takes a quarter-round or *ovolo*; from the *Ionick*, an *astragal* under this, together with volutes or scrolls; from the *Corinthian*, a double row of leaves, and in most other things resembles the *Corinthian*, generally consisting of the same members and the same proportion.

There is a flower in the middle of the *abacus*, and leaves which run upwards under the horns, as in the *Corinthian*. It has flowers instead of stalks in the *Corinthian*, lying close to the vase or bell, which twist themselves round towards the middle of the face of the capital, is two modules 1-3d, and its projecture one module 2-3ds, as in the *Corinthian*.

The *Dorick CAPITAL*, besides an *abacus* and an *ovolo*, and a neck in common with the *Tuscan*, has 3 annulets, or little square members underneath the *ovolo*, instead of the

astragal in the *Tuscan*, and over the *abacus*, a talon, cima or ogee with a fillet. The height of this capital is one module, and its projecture 37 minutes and an half.

The *Ionick CAPITAL*, is composed of three parts, an *abacus*, which consists of an ogee and a fillet; and under this a rind which produces the volutes or scrolls, which is the most essential part of this capital. The astragal, which is under that *ovolo*, belongs to the shaft, and the middle part is called a rind or bark, because of its bearing some resemblance to the bark of a tree laid on a vase, the brim of which is represented by the *ovolo*, and seems to have been shrunk up in drying, and to have twisted into the volutes; the *ovolo* is adorn'd with eggs, so called from their oval form. The height of this capital some reckon 18 minutes, its projecture one module 7 10ths.

Angular CAPITAL (in *Architecture*) is that which bears the return of the entablature at the corner of a projecture of a frontispiece.

CAPITAL of a Balluster (in *Architecture*) that part that crowns the balluster, something resembling the *Ionick* capitals.

CAPITAL of a Triglyph (*Architecture*) a platband over the triglyph.

CAPITAL of a Niche (*Architecture*) a sort of small canopy over a shallow niche covering a statue.

CAPITAL Stock (in *trade*, &c.) is the stock or fund of a trading company, or the sum of money they jointly contribute to be employed in trade.

CAPITAL City, the principal city of a kingdom.

CAPITALNESS (of *capitalis*, *L.* *capital*, *F.*) the being great, chief.

CAPITATED PLANTS (with *Botanists*) are such plants whose flowers are composed of many edged and hollow little flowers, and Mr. Ray calls them by this name, because their scaly calix most commonly swells out into a large and round belly, containing within it the pappous seed, as *Carduus*, *Centaury*, &c.

CAP'ITE (in *Law*) a tenure by which a person held of the king immediately, as of his crown, either by knight's service or socage; and not of any honour, castle or manour belonging to it. But by a statute 12 *Charles II.* all such tenures are abolished.

CAPITOL, the *Capitol* at *Rome* was consecrated to *Jupiter Imperator*, was built upon the *Tarpeian* mountain; was a very famous structure, the richest and most noted in all *Italy*.

CAP'ON (in a *Figurative* sense) an effeminate fellow, so called by way of derision.

CAPON'S Tail, an herb.

CAP'RAE SALTANTES (with *Meteorologists*) a fiery metaphor or exhalation, which sometimes appears in the atmosphere, and is not fired in a straight line, but with windings

and inflections in and out, *L.*

CA'PRICE } pieces of poetry, painting
CAPRIC'CHIO } and musick, where the
force of imagination goes beyond the rules
of art.

CAPRICE } (*caprice*, *F.* *capriccio*,
CAPRIC'CHIO } *Span.*) freak, fancy,
whim, sudden change of humour.
Heaven's great view is one, and that the
whole;

That counterworks each folly and *caprice*,
That disappoints the effect of every vice.

Pope.

Their passions move in lower spheres,
Where'er *caprice* or folly steers.

Swift.

CAPRICIOUS (*capricieux*, *F.*) whimsical,
fanciful, humourfome.

CAPRICIOUSLY whimsically, in a manner depending wholly upon fancy.

CAPRICIOUSNESS. The quality of being led by *caprice*; humour, whimsicalness.

A subject ought to suppose, that there are reasons, although he be not apprised of them; otherwise he must tax his prince of *capriciousness*, inconstancy, or ill design.

Swift.

CAPRICORN (with *Astronomers*) one of the signs of the zodiack, represented on globes in the form of a horned goat; the sun enters this sign in the midst of winter, about the 11th of *December*.

CAPRI'GENOUS (*caprigenus*, *L.*) born of a goat, or goat kind.

CAPRIO'LE, a caper or leap in dancing, a goat leap, *F.*

CAP'RIPEDE (*capripes*, *L.*) having feet like a goat.

CAPRI'ZANT Pulse (*pulsus caprizans*, *L.*) an uneven or leaping pulse.

CAPSTAN (*cabestan*, *F.*) A cylinder, with levers to wind up any great weight; particularly to raise the anchors of a ship.

No more behold thee turn my watch's key,
As seamen at a *capstan* anchors weigh.

Swift.

Main CAP'STAN, is the machine or *capstan* placed behind the main-mast.

Jeer CAPSTAN is the machine placed between the main-mast and the foremast; it is made use of to heave upon the jeer-rope, or upon the *Viol*, and to hold off by, when the anchor is weighing.

Come out CAPSTAN } (*Sea term*) is
Launch the CAPSTAN } used when the
mariners would have the cable that they
heave by slack'd.

Paul the CAPSTAN (*Sea term*) signifies to stop it with the pawl, to keep it from recoiling or turning backwards.

Man the CAPSTAN (*Sea term*) is to place so many men at it, as can stand to heave and turn it about.

Spindle of a CAPSTAN, is the main body of it.

Whelps of a CAPSTAN, are short pieces of

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of wood made fast to it, to hinder the cable from coming too nigh in turning it about.

CAP'SULACORDIS (with *Anatomists*) the skin that encompasses the heart, the same as *Pericardium*, *L.*

CAPSULA (with *Chymists*) an earthen vessel in form of a pan, wherein things, which are to undergo a violent operation by fire are put.

CAP'SULAR (*capsularis*, *L.*) pertaining to a coffer, chest or casket.

Lieutenant CAPTAIN, the captain's second, or the officer who commands the company under the captain and in his absence.

CAPTAIN (of a *merchant-ship*) the master of it, who has the command or direction of the ship, crew, lading, &c.

CAPTAINSHIP, the dignity or office of a captain.

CAPTATION, a catching at, ambition; as *Captation of popular favour*, *L.*

CAPTION (from *capiō*, *L.* to take.) The act of taking any person by a judicial process.

CAPTIOUS (*captivus*, *F.* *captiosus*, *L.*) 1. Given to cavils; eager to object; 2. Invidious; ensnaring.

CATIOUSLY. In a captious manner; with an inclination to object.

Use your words as *captiously* as you can, in your arguing on one side, and apply distinctions on the other. *Locke.*

CAPTIOUSNESS, inclination to find fault; inclination to object; peevishness.

CAPTIOUSNESS is a fault opposite to civility, it often produces misbecoming and provoking expressions and carriage. *Locke.*

To CAPTIVATE (*captivus*, *F.* *captivo*, *L.*) 1. To take prisoner; to bring into bondage.

He deserves to be a slave that is content to have the rational sovereignty of his soul, and the liberty of his will, so *captivated*.

2. To charm; to overpower with excellence, to subdue. *king Charles.*

Wisdom enters the last, and so *captivates* him with her appearance, that he gives himself up to her. *Addison, Guardian's.*

3. To enslave; with *to*.

They lay a trap for themselves, and *captivate* their understandings to mistake, falsehood, and error. *Locke.*

CAPTIVATION, the act of taking one captive.

CAPTIVE (*captif*, *F.* *captivus*, *L.*) 1. One taken in war; a prisoner to any enemy: 2. one charmed, or ensnared with beauty or excellence.

My woman's heart

Grossly grew *captive* to his honey words. *Shak. Rich. III.*

CAPTIVE, made prisoner in war; kept in bondage or confinement.

To CAPTIVE, to take prisoner; to bring into a condition of servitude.

CAPTIVITY, bondage, slavery, servitude. When love's well timed, 'tis not a fault to love,

The strong, the brave, the virtuous and the wife

Sink in the soft *cativity* together.

Addis. Cato.

CAPTOR (*capiō*, *L.* to take) he that takes a prisoner, or a prize.

CAPTURE (*capturē*, *F.* *captura*, *L.*) the act or practice of taking of any thing: 2. the thing taken; a prize.

CAPUT mortuum (in *Chymical Writers*) is expressed by this character. (')

CAR, a kind of rolling throne, used in triumphs, and the splendid entry of princes.

CAR, is a contraction of *Kaër*, *Brit.* and signifies a city, as *Carlisle*, *Carleön*.

CAR, signifies a low, watery place, where elders grow; or a pool; as *Cardeu*.

CAR'AT of Gold, is properly the weight of 24 grains; or one scruple 24 carats make one ounce. If the gold be so fine that in purifying it, it loses nothing or but very little, it is said to be gold of 24 carats; if it loses one carat, it is said to be gold of 23 carats, &c.

CARAVAN'SERASKIER, the director, steward, or intendant of a caravensera.

CAR'AWAYS, a plant.

CAR'BUNCLE (with *Surgeons*) a fiery botch or plague-fore, with a black crust or scab, which falling off leaves a deep and dangerous ulcer, called also *Antbrax*.

CARBUNCULOSE (*carbunculosus*, *L.*) full of sores.

CAR'CANET (of *carcan*, *F.*) a chain for the neck.

CAR'CASE } (*carcasse*, *F.* *q. d. caro casta*
CAR'CASS } *vita*, i. e. flesh without life) a dead body.

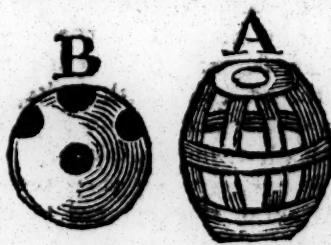
CAR'CASES, a sort of oval form, made with ribs of iron, and afterwards fill'd with a composition of metal powder, salt-petre, broken glass, shavings of horn, pitch,

turpentine, linseed oil, and afterwards coated over with a pitch cloath, and being primed with meal powder and quick match, is fired out of a mortar, in order to set houses on fire: there is also another sort for sea service, which is the same as the bomb, only that it hath five holes in it, all primed with powder and quick match, and being discharged out of the mortar, burns violently out of the holes. See *Bomb*.

CARCELLAGE (of *carcer*, *L.* a prison) the fees that prisoners pay before they can be discharged.

CARD (*charta*, *L.*) a sea chart.

CARDINAL Virtues (with *Moralists*) are prudence,



prudence, temperance, justice and fortitude; so called by *Etibick* writers from *cardo*, *L.* a hinge, because they consider them as hinges, upon which all other virtues turn.

CARDINALSHIP (*cardinalas*, *F.*) the dignity of a cardinal.

CARDINAL WINDS, the *East, West, North* and *South*.

CARDO (with *Anatomists*) the second vertebra of the neck, so termed, because the head turns upon it.

CARE (*cape*, *Sax.*) 1. Solitude, anxiety, perturbation of mind, concern.

Or, if I would take *care*, that *care* should be
For wit that scorned the world, and liv'd
like me. *Dryden*.

2. Caution: 3. regard, charge, heed in order to protection and preservation.

If we believe that there is a God, that takes *care* of us, and we be careful to please him, this cannot be but a mighty comfort to us. *Tillotson*.

4. It is a loose and vague word, implying attention or inclination, in any degree more or less.

We take *care* to flatter ourselves with imaginary scenes and prospects of future happiness. *Atterbury*.

5. The object of *care*, of caution or of love. Your safety, more than mine, was then my *care*,

Left of the guide bereft, the rudder lost,
your ship should run against the rocky coast. *Dryden*.

To **CARE**, to be anxious or solicitous; to be in concern about any thing.

To **CAREEN** a Ship (of *carina*, *L.* a keel, *cariner*, *F.*) is to fit or trim the sides or bottom, to caulk her seams, or to mend any fault she has under water; a ship is said to be brought to a careen, when the greatest part of her lading being taken out, she is made so light, that by means of another lower vessel laid near her, she may be brought down to one side, to the 3d, 4th or 5th strake, as low as occasion requires, and there kept by ballast to be caulked, trimmed, &c.

A half CAREEN, is when they cannot come at the bottom of the ship, and so can only careen half of it, *F.*

CAREENAGE, a careening place; also the pay for careening, *F.*

CAREFUL, 1. Anxious, solicitous, full of concern.

Welcome, thou pleasing slumber;
A while embrace me in thy leaden arms,
And charm my careful thoughts. *Denham's Sophy*.

2. Provident, diligent, cautious: 3. watchful: 4. subject to perturbations, exposed to troubles, full of anxiety, full of solicitude. By him that rais'd me to this careful height,
From that contented hap which I enjoy'd.

Shakspeare, Rich. III.
CAREFULLY, heedfully, watchfully, vi-

gilantly, attentively.

CAREFULNESS, vigilance, heedfulness, caution.

CARELESSLY, negligently, unattentively, without care, heedlessly.

CARELESSNESS, heedlessness, inattention, negligence, absence of care.

I who at sometimes spend, as others spare,
Divided between carelessness and care. *Pope*.

CARELESS. 1. Without care, without solitude, unconcerned, negligent, inattentive, heedless, regardless, thoughtless, neglectful, unheeding, unthinking, unmindful, with of or about.

Nor lose the good advantage of his grace,
By seeming cold, or careless of his will.

Shakspeare, Henry IV.

2. Cheerful, undisturbed.

Thus wisely careless, innocently gay,
Cheerful he play'd. *Pope*.

3. Unheeded, thoughtless, unconsidered.

The freedom of saying as many careless things as other people, without being so severely remarked upon. *Pope*.

4. Unmoved by, unconcerned at. Careless of thunder from the clouds that break,
My only omens from your looks I take. *Granville*.

To **CARESS** (*careffer*, *F.* from *carus*, *L.*) To endear, to fondle, to treat with kindness.

If I can feast, and please, and carress my mind with the pleasures of worthy speculations, or virtuous practices, let greatness and malice vex and abridge me if they can. *South*.

CARESS, an act of endearment, an expression of tenderness.

He, she knew, would intermix,
Grateful digressions, and solve high dispute,
With conjugal carresses. *Par. Lost. b. viii. l. 54.*

CARINATED (with *Botanists*) bending or crooked, like the keel of a ship, *carina*, *L.* so the leaves of the *Asphodelus* are said to be.

CARK'INGNESS, anxiousness, carefulness.

An old CARLE (either of *cerl*, *C. Brit.* or *ceorl*; *Sax.* a churl) an old doating, covetous hunk, a surly niggard.

CAR'MINE, a red colour, very vivid, made of the cochineal mastic.

CARMINANT (with *Physicians*) carminative medicines, *i. e.* such as are efficacious in dispersing and driving out wind, *L.*

CARNALNESS (*carnalitas*, *L.*) fleshliness, a being given to fleshly lusts.

CAR'NEOL, a sort of precious stone; also a kind of herb.

To **CARNIFICATE** (*carnificatum*, *L.*) to quarter, to cut in pieces as a hangman.

C'ARNOUSNESS, fleshiness, fulness of flesh.

CARO (with *Anatomists*) the flesh of animals, which they define to be a similar, fibrous, bloody, soft and thick part, which together

together with the body.

CAROS sleep, in which pulled, pin any sign of per is without a lethargy,

CAR'OT being red h

CAR'ROT teries of the

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together with the bones, is the main prop of the body.

CAR'OS (καρὸς, Gr.) a lethargy or deep sleep, in which the person affected, being pulled, pinched, or called, scarce discovers any sign of feeling or hearing; this distemper is without a fever, in degree greater than a lethargy, but less than an apoplexy.

CAR'OTINESS (of *carot*, a red root) being red haired.

CAR'OTIDES (καρῶτιδες, Gr.) two arteries of the neck, one on each side, serving to convey the blood from the *Aorta* to the brain; so called, because when they are stoppt, they presently incline the person to sleep.

CARP Stone, a stone of a triangular form, found in the palate of a carp.



CARPENTERS

were incorporated anno 1476. Their arms are *argent*, a chevron *ingrayl'd* between 3 pair of compasses pointing towards the base, and a little extended. Their

hall is situated on the north side of *London-wall*, over against *Bethlehem*.

CARPOBAL'SAMUM (καρποβάλσαμον, Gr.) the fruit of the *Balm* or *Balsam* tree, very much like that of the turpentine, in shape, size and colour.

CAR'PUS (with *Anatomists*) the wrist consisting of eight bones, with which the cubit or elbow is joined to the hand, *L.*

CAR'RIER (*carriere*, F.) one who conducts or drives waggons from country to town, &c.

CARRIE'RING (of *carriere*, F.) a running or passing full speed. *Milton*.

CARROU'SEL, a magnificent festival, made upon occasion of some publick rejoicing, consisting of a cavalcade or solemn riding on horse-back of great personages, richly array'd, courses of chariots and horses, publick shews, games, &c. *L.*

To **CAR'RY** a bone (*Sea* term) is said of a ship, when she makes the water foam before her.

CAR'TE BLANCHE, a blank paper, seldom used but in this phrase, to send one a *carte blanche*, signed to fill up with what conditions he pleases.

CAR'TILAGE, (by *Anat.*) is defined to be a similar, white part of an animal body, which is harder and drier than a ligament, but softer than a bone, the use of it is to render the articulation or jointing of the bones more easy, and defends several parts from outward injuries.

CAR'TON } (in *Painting*) a design
CARTOON } made on strong paper, to be afterwards calked through; and transferred on the fresh plaister of a wall to be painted in *fresco*; a pattern for working in

tapestry, *Mosaick*, &c. the *Cartoons* of *Raphael Urban* at *Hampton-Court*, are said to be for tapestry, design'd for patterns.

CARTOU'SE } (*cartoccio*, Ital.) an
CARTOU'CH } ornament in *Architecture*, *Sculpture*, &c. representing a scroll of paper; it is most commonly a flat member with wavings, on which is some inscription or device, cypher, ornament of armory, &c.

CAR'TULAIRES, papers wherein the contracts, sales, exchanges, privileges, immunities, exemptions and other acts that belong to the churches and monasteries are collected and preserved.

CARYOCAS'TINUM (with *Apothecaries*) an electuary so denominated from its ingredients, *viz.* *Cloves* and *Coffos*, which is chiefly used for the gout and pains in the limbs.

CARYOPHYL'LEOUS, of or like a gilly-flower.

CASE-HA'RDENED, obdurate, hardened in impiety.

CASE-HA'RDENING, a method of making the outside of iron hard by a particular method of putting it into a case of loam, mixt with dried hoofs, salt, vinegar, &c. and heating it red hot in the forge, and afterwards quenching it in water.

CASE-HA'RDENEDNESS, obduracy, impudence, &c.

CASE of conscience, a question or scruple about some matter or religion, which the person that is dissatisfied, is desirous to have resolved.

BREAST CAS'KETS (in a *Ship*) the longest of the caskets, in the middle of the yard just between the ties.

CASS-WEED (with *Botanists*) a kind of herb.

CASSONA'DE } cask sugar, sugar put
CASTONA'DE } up into casks or chests, after the first purification.

CAST of the Country (with *Miners*) the colour of the earth.

To **CAST** a hawk to the perch (*Falc.*) to put her upon it.

CAS'TER (of *castrum* a camp, or *castellum*, *L.* a camp or castle) set at the end of a name of a place, intimates there had in that place been a camp, castle, &c. of the *Romans*.

To **CAS'TIGATE** (*castigatum*, *L.*) to chastise.

CASTING (in *Foundry*) is the running of melted metal into a mould prepared for that purpose.

CASTING (with *Joiners*) wood is said to cast or warp, when it shoots or shrinks by moisture, air, sun, &c.

To **CASTLE**, a term used at chess-play.

Prow CASTLE (in a *Ship*) is the rise or elevation of the prow over the uppermost deck towards the mizzen.

Stern CASTLE (in a *Ship*) the whole elevation that runs on the stern over the last deck,

deck, where the officers cabins and places of assembly are.

CASTLES (in *Heraldry*) are emblems of grandeur and magnificence; they also denote sanctuary and safety; they are given for arms to such as have reduced them by main force, or have been the first that mounted their walls, either by open assault or by escalade; also to one that has defeated some enemy or taken some prisoner of note, who bore them in his banner or shield.

CASTOR, an amphibious animal, called also a *Beaver*, living both on land and in the water. It is of a white or ash colour, has very sharp teeth, the fore-feet resemble those of a dog, and the hindmost those of a goose, having on each five toes. The *Americans* eat the flesh of these animals for food, and make use of their skins for clothes; and we their furr for making hats; what some have reported, that when this creature is pursued he bites off his testicles, is said by others to be a mistake, and that what is sold by the apothecaries is only some glands found near his flank and share.

CASTOR and Pollux (in *meteorology*) a fiery meteor, which, at sea, appears sometimes sticking to a part of the ship, in form of one, two, or even three or four balls. When one is seen alone, it is more properly called *Helen*, which portends the severest part of the storm to be yet behind; two are denominated *Castor and Pollux*, and sometimes *Tyndarides*, which portend a cessation of the storm.

Chambers.

CASUAL (*casuel*, F. from *casus*, L.) accidental, arising from chance, depending upon chance, not certain.

That which seemeth most *casual*, and subject to fortune, is yet disposed by the ordinance of God. *Raleigh's History.*

Whether found, where *casual* fire
Had wasted woods, on mountain, or in vale,

Down to the veins of earth.

Par. Lost, b. xi. l. 566.

CASUALLY, accidentally, without design or set purpose.

Go, bid my woman
Search for a jewel, that too *casually*
Hath left my arm. *Shakesp. Cymbelini.*

CASUALNESS, accidentalness.

CASUALTY. 1. Accident, a thing happening by chance, not design.

With more patience men endure the losses that befall them by mere *casualty*, than the damages which they sustain by injustice.

Raleigh's Essay.

2. Chance that produces unnatural death.

Builds in the weather on the outward wall,
Even in the force and road of *casualty*.

Shakesp. Mech. Venice.

CASUIST (*casuiste*, F. from *casus*, L.) one that studies and settles cases of conscience. The judgment of any *casuist*, or learned

divine, concerning the state of a man's soul, is not sufficient to give him confidence. *South.*

Who shall decide, when doctors disagree;
And soundest *casuists* doubt like you and me.

Pope.

CASUISTICAL, relating to cases of conscience, containing the doctrine relating to cases.

What arguments they have to beguile poor simple, unstable souls with, I know not; but surely the practical, *casuistical*, that is, the principal, vital part of their religion, favours very little of spirituality. *South.*

CASUISTRY, the science of *casuists*, the doctrine of cases of conscience.

Morality, by her false guardians drawn,
Chicane in furs, and *casuistry* in lawn.

Pope's Dunciad.

CATALEP'SIS (*καταληψις*, Gr.) comprehension.

CATALEPSIS (with *Physicians*) a disease very much like an apoplexy, by means of which all the animal functions are abolished; but yet so, that the faculty of breathing remains, and the patient returns to the same habit of body that he had before he was seized with the distemper, Gr.

CATAPEL'TA (among the *Ancients*) an instrument of punishment. It consisted in a kind of press composed of planks, between which the criminal was crush'd.

CATARACT (*καταράξις*, Gr.) a fall of water, a cascade.

What if all

Het stores are open'd, and this firmament
Of hell should spout her *cataracts* of fire?
Impendent horrors!

Milt. Par. Lost. b. ii. l. 170.

Torrents and loud impetuous *cataracts*,
Through roads abrupt, and rude unfashion'd
tracts;

Run down the lofty mountain's channel'd
fides,

And to the vale convey their foaming tides.

Blackmore.

CATASAR'CA (*κατασάρκα*, Gr.) a kind of dropsy, the same as *Anasarca*.

CATASCHAS'MOS (of *κατά* and *σχάζω*, Gr. to scarify) a scarification.

CATATA'SIS (*Anatomy*) an extension or stretching out of an animal body towards the lower parts.

CATEGORICAL Syllogism (with *Logicians*) is a syllogism wherein both propositions are categorical or positive; as for example.

Every vice is odious.

Drunkenness is a vice;

Therefore drunkenness is odious.

CATEGORY (*κατηγορία* of *καταγορεύω*, Gr. to accuse) an accusation; a term in *Logic* for order or rank, predicament.

CATEGORIES (of *κατηγορήματα*, Gr.) are reckon'd by *Logicians* 10, substance, quantity, quality, relation, acting, suffering, where, when, situation, having.

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CATENA'TION, chaining. *L.*

CATERPIL'LER (in a *Figurative* sense) an envious person that does mischief without provocation.

CATHAR'TICALNESS (of *catbarticus*, *L.* of καθαρισμός, *Gr.* to purge) purging quality.

CATHOL'ICALNESS (of *catbolicus*, *L.* *catbolicus*, *F.* of καθολικός, *Gr.*) being of a catholick spirit, universallness.

CATHY'PNIA (of καθύπνιω, *Gr.* to sleep sound) a deep or profound sleep, such as persons are in by taking opiates, or in a lethargy.

CATOP'SIS (κατόψις, *Gr.*) the science of reflex vision; the part of the science of *Opticks*, which shews after what manner objects may be seen by reflection; and explains the reason of it.

CATO'PTRICAL *Dial*, one which exhibits objects by reflecting rays.

CATOPT'ICAL *Telescope*, a telescope that exhibits objects by reflection.

CATOTHE'RICA (in *Physick*) medicines which purge the reins and liver from vicious juices by urine.

CATT HOOK (in a *Ship*) a hook to raise or hoise up the anchor from the top of the fore-castle.

CATULOT'ICA (of κατὰ λῶν, *Gr.* to skin over) medicines which cicatrize wounds.

CAVA VENA (in *Anatomy*) *i. e.* the hollow vein, the largest vein in the body, descending from the heart. It is so named from its large cavity, and into it, as into a common channel, all the lesser veins, except the *Pulmonaris*, empty themselves.

To CAVALCA'DE, to skirmish as they march, and firing at one another by way of diversion.

CAVILLA'TION (with *School-men*) a sophistical and false argument; a particular manner of disputing, grounded on nothing but quirks and contentious niceties.

Greater CA'VITIES of the *Body* (with *Anat.*) the head for the brain, the chest for the lungs, &c. the lower belly for the liver, spleen and other bowels.

Lesser CA'VITIES of the *Body* (with *Anat.*) the ventricles of the heart and brain; also the hollow parts of bones.

CAUSABLE (from *causa*, *L.*) that which may be caused, or effected by a cause.

That may be miraculously affected in one, Which is naturally causable in another.

Brown's Vulg. Err. b. iii. c. 21.

CAUSAL, relating to causes, implying or containing causes.

CAUSALITY, the agency of a cause, the quality of causing.

CAUSALLY, according to the order or series of causes.

CAUSATION, the act, or power of causing.

CAUSATIVE, that expresses a cause, or reason.

CAUSATOR, a causer, an author of any effect.

CAUSE (*causa*, *L.*) that which produces or effects any thing.

The wise and learned amongst the very heathens themselves, have all acknowledged some first Cause, whereupon originally the being of all things dependeth. *Hooker.* b. i. §. 2.

Cause is a substance exerting its power into act, to make one thing begin to be. *Locke.*

2. The Reason, motive to any thing: 3. cause of debate, subject of litigation: 4. side, party, ground or principle of action, or opposition. Ere to thy cause, on thee my heart inclin'd, Or love to party had seduc'd my mind.

Tickell.

To CAUSE, to effect as an agent, to produce.

She weeping ask'd, in these her blooming years,

What unforeseen misfortune caused her care
To loath her life, and languish in despair.

Dryden's Fables.

CAUSELESSLY, without cause, without reason.

CAUSELESS. 1. Without cause, original to itself.

Reach the Almighty's sacred throne
And make his causeless pow'r, the cause of all things known. *Blackmore's Creation.*

2. Without just ground, or motive.

As women yet who apprehend,
Some sudden cause of causeless fear,
Altho' that seeming cause take end,
A shaking thro' their limbs they find.

Waller.

CAUSE being that which produces an effect, or that by which a thing is; causes are divided into four kinds.

Efficient CAUSE, is that which produces another cause; also an external cause from which any thing derives its being or essence by a real action. There are several of these species.

A *distant* CAUSE, so is a grandfather in respect to his grandson.

An *equivocal* CAUSE, is that which is of a different kind and denomination from its effect; as God, with respect to his creatures.

An *instrumental* CAUSE, the instrument with which a piece of work is done.

An *intellectual* CAUSE, a man with respect to what he does with judgment.

A *free* CAUSE, such is a man who walks.

A *natural* CAUSE, the sun.

A *necessary* CAUSE, the fire that burns wood.

A *proper* CAUSE, as the sun of light; so also the sun giving light to a chamber, the window is but the conditional cause, without which the effect would not have been; *conditio sine qua non.*

The *Physical* CAUSE, is that which produces a sensible corporeal effect; as the sun is the cause of heat; also a fire which burns a house.

The moral CAUSE, the man who sets it on fire; also that which produces a real effect, but in things immaterial, as repentance is the cause of forgiveness.

A total CAUSE, is that which produces the whole effect, as God in creating Adam, because nothing concurred with him in it.

Partial CAUSE, is that which concurs with some other in producing the effect, as the father and mother of a child, because both the one and the other were necessarily concerned in the generation of it.

Accidental CAUSE, as the sun that kills a man by its heat, because he was ill disposed before.

Productive CAUSE, is the mother of her child.

A preserving CAUSE, as the nurse of her child.

An universal CAUSE, is that which by the extent of its power may produce all effects, as a father in respect to his children, because they are like him in nature.

Universal CAUSE, the air that enters an organ, is so of the harmony of that organ.

A particular CAUSE, is that which can only produce a single effect; or a certain kind of effects.

The particular CAUSE of the harmony of an organ, is the disposition of each pipe, and he who plays.

These are all distinctions that some Logicians make of the efficient cause.

The final CAUSE (among Logicians) is the end for which a thing is, or the motive which induced a man to act. This again is distinguished into principal ends and accessory ends, which are considered only as over and above.

CAUSE (in Metaphysics) is an active principle, influencing the thing caused.

Internal CAUSE, is that which partakes of the essence of the thing caused, viz. Matter and Form.

External CAUSE, is that which has an outward influence, viz. Efficient and Final.

The material CAUSE (among Logicians) is that out of which things are formed; as silver is the matter of a silver cup.

The formal CAUSE (with Logicians) is that which makes a thing what it is, and distinguishes it from others; as a stool, a table, &c.

First CAUSE, that which acts by itself, and from its own proper force and virtue; as God is the first cause.

Second CAUSES, are such as derive the power or faculty of acting from a first cause.

CAUSO'DES (καυσός, Gr.) a continual burning fever.

CAUS'TICK Stone (with Surgeons) a composition of several ingredients, for burning or eating holes in the part to which it is applied.

CAUTION (caution, F. cautio, L.) 1. Prudence, as it respects danger, foresight, provident care, wariness: 2. security for.

He that objects any crime, ought to give caution by the means of sureties, that he will persevere in the prosecution of such crimes. *Ayliffe's Parergon.*

3. Provision, or security against, direction.

In spite of all the rules and cautions of government, the most dangerous and mortal of vices will come off. *L'Esfrange.*

4. Warning.

CAUTIONARY, given as a pledge, or in security.

CAUTIOUS (cautus, L.) wary, watchful.

CAUTIOUSLY, in an attentive wary manner.

CAUTIOUSNESS, watchfulness, vigilance, circumspection, provident care, prudence with respect to danger.

We should always act with great cautiousness and circumspection, in points where it is not impossible that we may be deceived. *Addison's Spectator*, No. cx.

To CEASE (cessare, F. cessare, L.) 1. To leave off, to stop, to give over, to desist: 2. to fail, to be extinct.

The soul being removed, the faculties and operations of life, sense and intellection, cease from that moles corporea, and are no longer in it. *Hale's Origin of Mankind.*

3. To be at an end: 4. to rest.

To CEASE, to put a stop to, to put an end to.

The discord is complete, nor can they cease, The dire debate, nor yet command the peace. *Dryden.*

CEASE, extinction, failure.

The cease of majesty Dies not alone, but, like a gulph, withdraws What's near it, with it.

Shakespear's Hamlet.

CEASELESS, incessant, perpetual, continual, without cause, without stop, without end.

All these with ceaseless praise his works behold, Both day and night. *Par. Lost*, b. iv. l. 679.

Like an oak

That stands secure, tho' all the winds employ Their ceaseless roar, and only shed its leaves. Or mast, which the revolving spring restores. *Philips.*

CELEBRATEDNESS } (celebritas, L.)
CELEBRATENESS } celebrité, F.)
CELE'BRIOUSNESS } famousness, renownedness.

CELER'IMI descensus linea (with Mathematicians) is the curve of the swiftest descent of any natural body; or that curved or crooked line, in which an heavy body, descending by its own gravity or weight, would move from one given point to another, in the shortest space of time.

CELES'TIALNESS (of caelestis, L.) heavenly.

CE'LIAC Passion (of κοιλία Gr. the belly) a kind of flux of the belly, wherein the food does

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CEL'IBATENESS } (of *celibatus* L.
CEL'IBATESHIP } *celibat*, F.) bachelorship.

CEL'LULÆ *adiposæ* (*Anatomy*) the *loculi* or little cells wherein the fat of bodies that are in good habit is contained, L.

CELOTOMIA (of *κλάω* a rupture, and *τομή*, Gr. a cutting) the operation of the *Hernia*.

CEN'SORS (in antient *Rome*) magistrates whose office was to reform manners, and to value estates and tax them accordingly; to inspect the management of private families in relation to education and expences; they were two in number chosen both at the same time, one of a noble or patrician family, and the other of a common or plebeian family; and continued in their office five years.

This office became in time to be in so great reputation, that none were chosen into it, till they had gone through the most considerable in the republick.

The state of *Venice* has a like officer at this day; censors is also a title given to those persons appointed by the state to license books.

CENSO'RIOUSNESS (of *cenforius*, L.) aptness to censure.

CEN'SURABLENESS, liableness to be censured.

CEN'SURAL *Book*, a register of taxations.

CEN'TAURS (with *Astron.*) a southern constellation represented on a globe in that form, and consisting of 40 stars.

CENTRE (*centrum*, L.) the middle, that which is equally distant from all extremities. The heav'ns themselves, the planets and this centre,

Observe degree, priority, and place.

Shakesp. Troilus and Cressida.

To CENTRE, to place on a centre, to fix as on a centre.

One foot he centred, and the other turn'd Round thro' the vast profundity obscure.

Milt. Par. Lost, b. vii. l. 228.

O impudent, regardful of thy own, Whole thoughts are centred on thyself alone? *Dryden.*

To CENTRE. 1. To rest on, to repose on, as bodies when they gain an equilibrium, to meet in a point, as lines in a centre.

Where there is no visible truth wherein to centre, error is as wide as men's fancies, and may wander to eternity. *Decay of Piety.*

2. To be placed in the midst or centre.

As God in heaven

Is centre, yet extends to all, so thou, Centring, receiv'st from all those orbs.

Par. Lost, b. ix.

CENTRICK, placed in the centre.

CENTRE of *Attraction* (in the *New Astronomy*) that point to which the revolving planet or comet is attracted or impelled by the force or impetus of gravity.

CENTRE of *Percussion* (with *Philosophers*) is that point of a body in motion wherein all the forces of that body are considered as united in one.

CENTRE of a curve of the highest kind, is the point where two diameters concur.

CENTRE-FISH, a kind of sea-fish.

CENTRIFU'GAL Force (with *Mathematicians*) is the endeavour of any thing to fly off from the center in a tangent. For all moving bodies endeavour after a rectilinear motion, because that is the easiest, shortest, and most simple. And if ever they move in any curve, there must be something that draws them from their rectilinear motion, and detains them in the orbit, whenever the centripetal force ceases, the moving body would strait go off in a tangent to the curve in that very point, and so would get still farther from the center or focus of the motion.

CENTRIPETAL Force (with *Philosophers*) is that force by which any body moving round another, is drawn down or tends towards the center of its orbit; and is much the same with gravity.

CENTROBAR'IC Method (in *Mechanicks*) a certain method of determining the quantity of a surface or solid by means of the center of gravity of it.

CENT'RUM *Phonicum* (in *Acousticks*) is the place where the speaker stands in polysyllabical echoes.

CENT'RUM *Phonicampticum*, is the place or object that returns the voice in an echo.

CENTUMGEM'INOUS (*centumgeminus*, L.) an hundred-fold.

CENTUM'VIRAL, of or pertaining to the centumvirate.

To CENTUPLICATE (*centuplicatum*, of *centum* and *plico*, L. to fold) to fold or double an hundred-fold.

CENTU'RIÆ (among the *Roman* people) certain parties consisting each of 100 men. Thus divided by *Servius Tullius*, the sixth king of *Rome*, who divided the people into six classes. The first class had 30 centuries, and they were the richest of all; the second, third and fourth consisted each of 20 centuries, and the sixth class was counted but one century, and comprehended all the meaner sort of people.

CENTURY (*centuria*, L.) 1. A hundred, usually employed to specify time, as, the second century.

The nature of eternity is such, that, though our joys, after some centuries of years, may seem to have grown older, by having been enjoyed so many ages, yet will they really continue new. *Boyle.*

2. It is sometimes used simply for a hundred. When

With wild wood leaves and weeds I have shrewed his grave,

And on it said a century of prayers.

Such as I can, twice o'er, I'll weep and sigh.

Shakesp. Cymb.

CEPHA-

CEPHALAL'GICS (κεφαλαλγία, Gr.) medicines good for the head-ach.

CEPHALAL'GY (*cephalalgia*, L. of κεφαλαλγία, of κεφαλή, the head, and ἄλγος, pain, Gr.) any pain in the head; but some appropriate it chiefly to a fresh head-ach; one that proceeds from intemperance, or an ill disposition of the parts

CEPHAL'ICA (with *Anatomists*) the cephalick vein, is the outermost vein that creeps along the arm, between the skin and muscles; it is called the *Cephalick Vein* from κεφαλή, Gr. a head; because the antients used to open it rather than any other for diseases in the head; but since the discovery of the circulation of the blood, it is accounted equal, whether the blood be taken from the *Cephalica*, *Medianā* or *Basilica*, L.

CEPHAL'ICKS, medicines good for distempers in the head.

CERA'TED (*ceratus*, L.) covered with wax.

CERATOIDES tunica (with *Anatomists*) the horny coat of the eye.

CERTAIN (*certus*, L.) 1. Sure; indubitable; unquestionable; undoubted; that which cannot be questioned, or denied.

Those things are *certain* among men, which cannot be denied; without obstinacy and folly. *Tillotson.*

2. Resolved; determined,

However I with thee have fix'd my lot,
Certain to undergo like doom of death,
Consort with thee.

Milt. Par. Lost. b. 9. l. 953.

3. In an indefinite sense, some; as a *certain* man told me this.

I got them in my country's service, when
Some *certain* of your brethren roared, and ran.
From noise of our own drums,

Shakesp. Coriol.

4. Undoubting; put past doubt.

CERTAINLY, indubitably, without question, without doubt: 2. without fail.

CERTAINNESS 1. Exemption from **CERTAINTY** 2. doubt.

Certainty, is the perception of the agreement or disagreement of our ideas.

Locke.

2. That which is real and fixed.

For *certainities*,

Or are past remedies, or timely knowing,
The remedy then born. *Shakesp. Cymbeline.*

CERTITUDE (*certitudo*, L.) is properly a quality of the judgment or the mind, importing an adhesion of the mind to the proposition we affirm; or the strength wherewith we adhere to it.

CERTITUDE Metaphysical, is that which arises from a metaphysical evidence; such a one as a geometrician has of the truth of this proposition, that the three angles of a triangle are equal to two right ones.

CERTITUDE Moral, is such a certitude

as is founded on moral evidence, such as that a criminal has, who hears his sentence read.

CERTITUDE Physical, is that which arises from physical evidence, such as a person that has fire in his hand, when he feels it burn, or sees it blaze,

CER'VICAL, belonging to the neck.

ER'VIX (*Anatomy*) the hinder part of the neck.

CESSA'TION (of *Arms*) is when a governor of a place besieged, finding himself reduced to the last extremity, so that he must either surrender, or himself, garrison, and inhabitants would be sacrificed, or at least lie at the mercy of the enemy, erects a white flag on the breach, or beats a *Chamade* for a capitulation, at which both parties cease firing, and all other acts of hostility cease, till the proposals made are heard, and either agreed to or rejected.

CES'SION (in the *Civil Law*) a voluntary and legal surrender of effects to creditors, to avoid an imprisonment.

CES'SMENT, an assessment, a tax.

CES'TUS (κέστρον, Gr.) a marriage-girdle, that of old times the bride used to wear, and the bridegroom unloosed on the wedding-night; also a leathern gauntlet garnished with lead, used by combatans, or in the exercises of the *Athletæ*;

CH have a particular sound in *English* word, as *arch*, *march*, *rich*, *roach*, *tench*, *perch*, *ditch*, *Dutch*, *change*, *charge*, &c.

CH, in some words of a *Greek* derivation, is sounded as before, as *archbishop*, *architecture*, &c. In some others it is sounded like *K*, as *Archangel*, &c.

CH, in words of a *Hebrew* derivation, is most commonly sounded as *K*, *Cham*, *Rachab*, *Michael*, *Nebucadnezzar*; but in some it is sounded as in *English*, as *Chittim*, *Rachel*, &c.

CHACE, the gutter of a cross-bow.

A good **CHACE** (*Sea term*) a ship is said to have a good *chace*, when she is built so forward on or a stern; as to carry many guns, to shoot right forward or backward.

Foot in CHACE (*Sea term*) to lie with a ship's forefoot in the *chace*, is to sail the nearest course to meet her, and to cross her in her way.

CHAGRIN (*chagrine*, F.) ill humour, vexation; fretfulness; peevishness. It is pronounced *shagreen*.

Hear me and touch *Belinda* with *chagrin*;
That single act gives half the world the spleen.

Pope.

I grieve with the old, for so many additional inconveniences and *chagrins*, more than their small remain of life seemed destined to undergo.

Pope's Letters.

To **CHAGRIN** (*chagriner*, F.) to vex, to put out of temper, to tease, to make uneasy.

CHAIN (*chaine*, F.) 1. A series of links fastened one within another: 2. a bond, a manacle;

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manacle, a fetter, something with which prisoners are bound.
Still in constraint your suffering sex remains,
Or bound informal, or in real chains.

Pope.

3. A link of links, with which land is measured.

A surveyor may as soon with his chain measure out infinite space, as a philosopher, by the quickest flight of mind, reach it, or by thinking, comprehend it.

Locke.

4. A series link'd together.

Those so mistake the christian religion, as to think it is only a chain of fatal decrees, to deny all liberty of man's choice toward good or evil.

Hammond.

As there is pleasure in the right exercise of any faculty, so especially in that of right reasoning; which is still the greater; by how much the consequences are more clear, and the chains of them more long.

Burnet's Theory of the Earth.

To CHAIN. 1. To fasten or link with a chain: 2. to bring into slavery.

This world, 'tis true,
Was made for Cæsar, but for Titus too;
And which more blest? who chained his country, say,
Or he, whose virtues signed to lose a day?

Pope.

3. To put on a chain: 4. to unite.

CHALCIDICK } (of χαλκός, brass, and
CHALCIDICUS } δικη, justice) a magnificent hall belonging to a tribunal or court of justice.

CHALCITIS (χαλκίτις, Gr.) brass, or the stone out of which brass is tried; also red vitriol.

CHALCOSMARAG'DUS (χαλκοσμάραγδος, Gr.) the bastard emerald.

CHA'DRON. See Chaldron.

Principle CHALLENGE } is what is
Peremptory CHALLENGE } allowed by law, without cause alledged or further examination, and the prisoner may except against 21, and in cases of high treason 35.

CHALLENGE upon reason, is when the prisoner does alledge some reason for his exception, and such as is sufficient, if it be true.

CHALCEDONIUS (with Jewellers) a defect in some precious stone, when they find white spots or stains in them, like those of the Chalcedony.

CHALYBEATE (of chalybs, L. steel) of or pertaining to steel, or that is of the temper or quality of steel.

CHAMÆ/LEON (χαμαιλέον, of χαμαι, the ground, and λέων, Gr. a lion) a little beast like a lizard, which for the most part lives on the air or flies, &c. See Chameleon.

Bottled CHAM/BER, (of a Mortar piece) that part where the powder lies, being globical, with a neck for its communication with the cylinder.

CHAM/BER (of a Mine) the place where the powder is confined, and is generally of a

cubical form.

Powder CHAMBER (on a Battery) a place sunk into the ground, for holding the powder or bombs, &c. where they may be out of danger, and preserved from rain.

CHANCE, hazard or fortune; a term we apply to events, to denote that they happen without any necessary cause. F.

CHANCE (Metaphysicks) many things happen by chance in the world, with regard to second causes; but nothing at all happens by chance in respect to the first cause (God) who disposes and pre-ordains all things from all eternity. For chance and fortune are only to be said properly, in respect to him that is ignorant of the intention of the director. And inasmuch as the divine intention is hid from man till the thing is done; therefore the same with respect to man, is said to happen by chance; but not in respect to the first cause.

CHANCE, is also used for the manner of deciding things, the conduct or direction, whereof is left at large, and not reducible to any determinate rules or measures, or where there is no ground or pretence, as at cards, dice, &c.

CHANCELLOR (cancellarius, L. canceller, F.) is the chief judge in causes of property; for he hath the power to moderate and temper the written law, and subjecteth himself only to the law of nature and conscience.

Cowel.

Aristides was a person of the strictest justice, and best acquainted with the laws, as well as forms of their government; so that he was in a manner Chancellor of Athens.

Swift.

To CHANGE (changer, F. cambio, L.)

1. To put one thing in the place of another:
2. to resign any thing for the sake of another, with for before the thing taken or received. Persons grown up in the belief of any religion, cannot change that for another, without applying their understanding duly to consider and compare both. South.

The French and we still change, but there's the curse,

They change for better, and we change for worse.

Dryden's Span. Friar, Prologue.

3. To discount a large piece of money into several smaller.

4. To give and take reciprocally.

To secure thy content look upon those thousands, with whom thou wouldst not, for any interest, change thy fortune and condition.

Taylor's Rule of living holy.

5. To alter: 6. to mend the disposition or mind.

To CHANGE. To undergo change; to suffer alteration; as, his fortune may soon change, though he is now so secure.

CHANGE, an alteration of the state of any thing.

CHANGEABLENESS, inconstancy, fickleness.

CHAN-

CHANCELLORS, there are also a chancellor of the order of the *Garter*, a chancellor of an university, a chancellor of the first fruits of a diocese, &c.

A **CHANCELLOR** (of an *University*) seals the diploma's or letters of decrees, provision, &c. given in the university.

CHANCELLOR (of *Oxford*) is their magistrate, whom the students themselves elect, his office is to govern the university *durante vita*, to preserve and defend the rights and privileges of it, to call together assemblies, and to do justice among the members under his jurisdiction.

Vice **CHANCELLOR** (of *Oxford*) is nominated annually by the chancellor, and elected by the university in convocation, to supply the absence of the chancellor.

Pro-Vice-**CHANCELLORS**, four persons chosen out of the heads of colleges, by the vice-chancellor, to one of which he deposes his power in his absence.

CHANCELLOR (of *Cambridge*) much the same with the chancellor of *Oxford*, saving that he does not hold his office *durante vita*, but may be elected every three years.

Vice **CHANCELLOR** (of *Cambridge*) is annually chosen by the senate out of two persons nominated by the heads of colleges and halls.

CHANCELLOR (of the order of the *Garter*) an officer who seals the commissions of the chapter and assembly of the knights, keeps the register, and delivers the acts under the seal of the order.

CHANCELLORSHIP (of *cancellarius*, *L.* *cancellier*, *F.*) the office or dignity of a chancellor.

CHANCERY-Court, was first ordained by *William the Conqueror*, who also appointed or instituted the courts of justice, which always removed with his court.

CHAP'TER, a community of clergymen or ecclesiasticks, who serve a cathedral or collegiate church.

CHAPTER (in *Military Affairs*) an assembly or meeting of officers for the regulation of their affairs.

CHAR (in the *British* tongue) is used for *Caer*, which signifies a city, and being adjoined to the names of places, signifies the city of that place.

To **CHAR**, to make charcoal of wood of oak, alder, lime-tree, &c. by cutting it into convenient lengths, and piling it up in the form of a pyramid in a deep pit, made in the ground for that purpose, having a little hole to put in the fire.

CHAR'ACTER (of *χαρακτήρ*, *Gr.*) a certain manner of air or assemblage of qualities, which result from several particular marks, which distinguish a thing from any other, so as it may be thereby known; as we say the character of *Alexander*, *Cicero*, &c.

CHARACTER (with *Poets*) is the result of the manners, or that which is proper to each person, by which he is singular in his manners, and distinguishable from others.

CHARACTER, is also used for certain visible qualities which claim reverence or respect from those that are vested with them; as the character of a bishop, an ambassador, &c.

Nominal **CHARACTERS**; are those properly called letters, which serve to express the names of things.

Real **CHARACTERS**, as such as express things and ideas instead of names.

Emblematical **CHARACTERS**, are such as not only express the things themselves; but in some measure personate them and exhibit their form; such as the *Egyptian* hieroglyphicks.

CHARACTERIS'TICK triangle of a curve (in the higher *Geometry*) is a rectilinear right angled triangle, whose hypotenuse is a part of the curve, not sensibly different from a light line.

CHARACTERIS'TICALNESS (of *characteristicus*, *L.* *characteristique*, *F.* of *χαρακτηριστικός*, *Gr.*) having characteristicks, or being characteristical.

CHARGE (*charge*, *F.*) a burden or load; also management or care; also office, employ or trust; also an accusation, impeachment; also an engagement, fight or onset.

CHARGE (with *Painters*) an exaggerated representation of a person in which the likeness is preserved, but at the same time ridiculed, called also over-charge.

CHARGE'ABLENESS (of *caritas*, or *cher*, dear, or *charger*, *F.*) costliness, dearness.

CHAR'GED (*Heraldry*) signifies the figures represented on an escutcheon, by which the bearers are distinguished one from another. Too many charges in an escutcheon are not accounted so honourable as fewer.

CHAR'INESS (of *cher*, *F.* *carus*, *L.*) choiceness, sparingness, tenderness.

CHAR'IOCK, a kind of herb.

CHARITABLE (*charitable*, *F.* from *charite*.) 1. Kind in giving alms, liberal to the poor.

He that hinders a charitable person from giving alms to a poor man, is tied to restitution, if he hindered him by fraud or violence. *Taylor's Holy Living.*

How shall we then wish, that it might be allowed us to live over our lives again, in order to fill every minute of them with charitable offices. *Atterbury.*

Health to himself, and to his infants bread, The lab'rer bears: what his hard heart denies, His charitable vanity supplies. *Pope.*

2. Kind in judging of others, disposed to tenderness, benevolent.

CHARITABLY. 1. Kindly, liberally, with inclination to help the poor: 2. benevolently, without malignity.

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Nothing will more enable us to bear our
cross patiently, injuries *charitably*, and the
labour of religion comfortably.

Taylor's Guide to Devotion.

'Tis best sometimes your censure to restrain,
And *charitably* let the dull be vain.

Pope's Essay on Criticism.

CHARITY (*charite*, *F.* *charitas*, *L.*) 1.
Tenderness, kindness, love.

By thee,

Founded in reason, loyal, just and pure,
Relations dear, and all the *charities*
Of father, son, and brother, first were known.

Milt. Par. Lost, b. iv. l. 756.

2. Goodwill, benevolence, disposition to think
well of others.

My errors, I hope, are only those of *cha-*
*rit*y to mankind, and such as my own *charity*
has caused me to commit, that of others may
more easily excuse. *Dryd. Rel. Laici, Pref.*

3. The theological virtue of universal love.

Concerning *charity*, the final object where-
of is that incomprehensible beauty which
shineth in the face of Christ, the Son of the
living God. *Hooker*, b. i. p. 38.

Only add,

Deeds to thy knowledge answerable; add
faith;

Add virtue, patience, temperance, add love,
By name to come, call'd *charity*, the soul
Of all the rest.

Milt. Par. Lost, b. xii. l. 584.

Faith believes the revelations of God;
hope expects his promises; *charity* loves his
excellencies and mercies. *Taylor*.

Charity, or a love of God, which works
by a love of our neighbour, is greater than
faith or hope. *Atterbury*.

4. Liberality to the poor: 5. alms, relief
given to the poor.

CHARITY, is the love of our brethren,
or a kind of brotherly affection one towards
another. The rule and standard that this
habit is to be examined and regulated by a-
mong Christians, is the love we bare to our-
selves, or that Christ bore to us; that is, it
must be unfeigned, constant, and out of no
other design but their happiness.

CHAR'LOCK, a kind of herb.

CHARMS (*charm*, *F.*) certain verses or
expressions, which by some are supposed to
have a bewitching power; also certain parti-
cular graces in writing, as the charms of *Elo-*
quence, of *Poetry*, &c.

CHARMING (of *charm*, *F.*) engaging,
alluring, delighting.

CHARMINGNESS, charming, delight-
ing quality.

CHARTS *Hydrographick* } are sheets of
CHARTS *Marine* } large paper,
Sea CHARTS } on which se-
veral parts of the land and sea are described,
with their respective coasts, harbours, sounds,
flats, shelves, sands, rocks, &c. together with
the longitude and latitude of each place, and

the points of the compass.

CHARTS, are maps of some part or parts
of the sea and the coasts belonging thereto,
in which are set down islands, shoals, moun-
tains, rocks, quick-sands, &c. of these there
are several sorts, as besides *Mercator's* charts;

There are the *Globular Charts*, wherein
the meridians incline and the parallels are
both equidistant and curvilinear, and the rumb
spirals.

The *Plain Chart*, is one wherein the me-
ridians and parallels are represented by right
lines, parallel and perpendicular to each o-
ther.

The *Reduced Chart*, in which the meridians
are represented by right lines converging to-
wards the poles, and the parallels by right
lines parallel to one another, but at unequal
distances; this last comes nearer the truth
than the plain *Chart*. See *Mercator's*
Chart.

CHAR'TEL (*cartel*, *F.*) a letter of de-
fiance or challenge to a duel, used in ancient
times, when combats were allowed for the de-
termination of difficult controversies in law.

CHARTERS, were first confirmed by the
broad seal in the time of king *Edward* the
confessor, who was the first king of *England*
that made use of that large and stately im-
pression.

CHARY'BDIS, a rock in the straits of
Sicily.

To CHASE (*chasser*, *F.*) 1. To hunt:
2. to pursue as an enemy: 3. to follow as a
thing desirable: 4. to drive.

When the following morn had chas'd away
The flying stars, and light restor'd the day.

Dryden.

CHASE. 1. Hunting, pursuit of any thing
as game.

There is no *chase* more pleasant, methinks,
than to drive a thought, by good conduct,
from one end of the world to another, and
never to lose sight of it till it fall into eter-
nity. *Burnet's Theory of the Earth*.

2. Fitness to be hunted, appropriation to *chase*
or sport: 3. pursuit of an enemy, or of some-
thing noxious.

They seek that joy, which used to glow,

Expanded on the hero's face;

When the thick squadrons preft the foe,

And *William* led the glorious *chase*.

Prior.

4. Pursuit of something as desirable.

Yet this mad *chase* of fame, by few pursu'd,
Has drawn destruction on the multitude.

Dryden's Juvenal.

5. Hunting match: 6. the game hunted.

Honour's the noblest *chase*, pursue that game,
And recompense the loss of love with fame.

Granville.

7. Open ground, stored with such beasts as
are hunted.

CHASER, hunter, purser, driver.

Stretch'd

Stretch'd on the lawn, his second hope survey,
At once tho' *chaser*, and at once the prey,
Lo *Rufus* tugging at the deadly dart,
Bleeds in the forest like a wounded hart.

Pope.

CHASTE (*chaste*, F. *castus*, L.) 1. Pure from all commerce of sexes, as a *chaste* virgin: 2. with respect to language, pure, incorrupt, not mixed with barbarous phrases: 3. without obscenity.

Among words that signify the same principal ideas, some are clean and decent, others unclean, some *chaste*, others obscene. *Watts's Logic*.

4. True to the marriage-bed.

Love your children, be discreet, *chaste*, keepers at home. *Titus*, ii. 5.

To **CHASTEN** (*chastier*, F. *castigo*, L.) to correct, to punish, to mortify.

I follow thee, safe guide! the path
Thou lead'st me; and to the hand of heav'n
submit,

However chast'ning.

Milt. Par. Lost, b. xi. l. 373.

Some feel the rod,

And own, like us, the father's *chast'ning* hand.

Row's Royal Convert.

From our lost pursuit she wills to hide

Her close decrees, and *chasten* human pride.

Prior.

To **CHASTISE** (*castigo*, L.) 1. To punish, to correct by punishment, to afflict for faults.

Like you, commission'd to *chasten* and bless,
He must avenge the world, and give it peace.

Prior.

2. To reduce to order, or obedience.

The gay social sense

By decency *chastis'd*.

Thomson.

CHASTISEMENT (*chastisement*, F.) correction, punishment. These words are all commonly, though not always, used of domestick or parental punishment.

He receives a fit of sickness as the kind *chastisement* and discipline of his heavenly father, to wean his affections from the world.

Bentley.

CHASTISER, the person that chastises, a punisher, a corrector.

CHASTITY (*castitas*, L.) 1. Purity of the body.

Chastity is either abstinence or continence; abstinence is that of virgins or widows, continence of married persons; chaste marriages are honourable and pleasing to God.

Taylor's Rule of living holy.

2. Freedom from obscenity: 3. freedom from bad mixture of any kind.

CHASTLY, without incontinence, purely, without contamination.

CHASTNESS, chastity, purity.

CHASE (*Sea term*) the ship chased.

To **CHASE** (with *Goldsmiths*, &c.) is to work plate after a particular manner, called *chased-work*.

CHA'SER (*Sea term*) the ship in pursuit of the *chase*.

Stern CHASE (*Sea term*) is when the *chased* is right a head with the *chaser*.

To lie with the ship's fore foot in the **CHASE** (*Sea term*) is to sail the nearest way to meet her, and so to cross her in her way.

A ship of a good forward **CHASE** (*Sea term*) a ship that is built forward on a stern, that she may carry many guns, to shoot right forwards or backwards; called also a ship of a good stern *chase*.

CHASE Guns (of a ship) are such whose ports are either in the head (and then they are used in chasing of others) or in the stern, and are used only when they are *chased* or pursued by others.

CHASE'ABLE, that may be chased or hunted.

CHAUS'SE TRAPS (in *Mil. Affairs*) machines of iron, having four points of about three or four inches long, so made that which ever way they fall, there is still a point up, and they are to be thrown upon breaches, or in passes where the horse are to march, to annoy them by running into their feet and clammimg them.

CHEAP (of ceapan, *Sax.* to buy or sell) denotes the place's name, to which it is added, to be or have been a market town or place, as *Cheapside*, *Eastcheap*, *Westcheap*, &c.

CHEAP (of ceapan, *Sax.*) sold for a small price.

CHEARFULNESS } of *chere*, F. of
CHEAR'INESS } *χαῖρην*, Gr.) light-heartedness.

CHECK'Y (in *Heraldry*) is one of the most noble and most ancient figures that are used in armory; and a certain author says, ought to be given to none but valiant warriors, in token of their nobility. For the chess-board represents a field of battle, and the pawns and men on both sides represent the soldiers of two armies, which move, attack, advance or retire, according to the two gamesters that are their generals. See the figure annexed. This figure is always composed of metal and colour, and some authors would have it reckoned among the several sorts of furs.



CHEAT'INGNESS (of *cezza*, *Sax.*) defraud or defrauding quality.

CHECK (*ecbeu*, F.) loss, fatal blow, misfortune.

CHELONITES (of *χελιδαν*, Gr. a swallow) a stone found in the bellies of young swallows, good against the falling sickness.

CHE'MIA (*ἀπό τῆς χύμας*, Gr.) the same as *Chymia*.

CHE MICE, the art of casting figures in metals.

CHEMIN,

CHEM
way of the
part and the
go about.
CHE'M
casing with
CHEMI
wall from
row, F.
CHE'M
of the eye,
the black of
inflammation
being turned
CHE'R
cherishes.
CHERS
insula, a tra
the sea.
CHE'RV
To **CHE**
CHESS,
pieces of w
squares, wh
possibly requ
no place; an
own fault.
pawns, whic
cording to cer
CHEVA
CHEVA
pikes being
feet long, an
faces and bor
with a short
about an inc
inches distan
points out eve
small overtur
breaches, also



CHEMIN, *des rondes* (in *Fortificat.*) the way of the rounds, a space between the rampart and the lower parapet, for the rounds to go about. See *Falſe bray*.

CHEMISE a ſhirt or ſhift, a lining or caſing with ſtone, *F.*

CHEMISE (with *Mafons*) the ſolidity of a wall from the *Telus* or ſlope, to the ſtonerow, *F.*

CHEMOSIS, a ſwelling of the white coat of the eye, called *albuginea tunica*, that makes the black of it appear hollow, and is a violent inflammation with extreme pain, the eye-lids being turned inſide out.

CHERISHER (of *cherir*, *F.*) one who cheriſhes.

CHERSONE'Œ (in *Geography*) a peninſula, a tract of land almoſt encompassed with the ſea.

CHE'RVIL, an herb.

To **CHER'WIT**, to cry like a partridge.

CHESS, a game performed with little round pieces of wood, on a board divided into 64 ſquares, where art and ſagacity are ſo indiſpenſibly requiſite, that chance ſeems to have no place; and a perſon never loſes but by his own fault. Each ſide has 8 men and as many pawns, which are to be moved and ſhifted according to certain laws and rules of that game.

CHEVAL } (*Mil. Aff.*) a

CHEVAUX DE FRIZE } ſort of turn-pikes being ſpurs of wood, about 10 or 12 feet long, and a foot diameter, cut into 6 faces and bored through; each hole is armed with a ſhort pike, ſhod with iron at each end, about an inch diameter, 6 feet long and 6 inches diſtant one from another; ſo that it points out every way, and uſed in ſtopping ſmall overtures or open places, or placed in breaches, alſo a defence againſt horſe.



CHEVRETTE

(in *Mil. Aff.*) an engine for raiſing guns or mortars into their carriages; it is made of 2 pieces of wood about 4 feet long, ſtanding upright upon a third which is ſquare; they are about a foot aſunder and parallel, being pierced with holes exactly oppoſite to one another, with a bolt of iron being put thro' theſe holes,



higher or lower at pleaſure, which ſerves, with a hand-ſpike, which takes its poiſe over this bolt, to raiſe the gun or mortar.

CHICA'NE } (of *cicum*, the ſkin of a

CHICA'NERY } pomegranate, according to *Menage*; whence the *Spaniards* derive their *chico*, little, ſlender, *chicane*; being converſant about trifling things) in *Law* it is an abuſe of judiciary proceedings, either with deſign to delay the cauſe, or to impoſe on the judge or the contrary party, a wrangling, crafty manner of pleading a cauſe with tricks, quirks and fetches, the perplexing or ſplitting a cauſe, pettifogging.

CHICA'NE } (in the *Schools*) is uſed

CHICA'NARY } to import vain ſophiſms, ſubtleties and diſtinctions, with deſign to obſcure truth and protract diſputes.

CHIEF (*chef*, *F.*) firſt, principal, ſovereign,

CHIEF (in *Mil. Affairs*) a commander in chief, a general.

CHIEF (of *ciſan*, *Sax.*) rebuke, &c.

CHIEFLY (of *chef*, *F.*) principally.

CHILD'INGNESS (*cild*, *Sax.* a child) the frequent bearing children.

CHILD'ISHNESS (*cildigneſ*, *Sax.*) ſimplicity; unexperiencedneſs.

CHILIASTS (of *χίλιας*, *Gr.* a thouſand) a ſect of Chriſtians, called alſo *Millenaries*, ſuppoſed to have taken their riſe in the ſecond century, being introduc'd by *Papias*, biſhop of *Hieropolis*, diſciple to *St. John the Evangelist*, which opinion ſeems to have proceeded from his making uſe of ſome paſſages of the *Revelations*.

The ancient adherents are charged with believing that the ſaints ſhall live 1000 years upon earth after the general or laſt judgment, and enjoy all manner of innocent ſatisfaction.

The modern *Millenaries* refine upon their predeceſſors, and ſay, that the ſatisfaction they ſhall enjoy in that ſtate, ſhall be rational and angelical; not tainted with any *Epicurean* ſenſuality.

As to the time of this thouſand years reign, tho' the notion ſeems to be favoured by ſeveral texts of ſcripture, yet the abettors of it diſagree. *Dr. Burnet* is of opinion, that the world ſhall be firſt deſtroyed, and that a new paradisaical earth ſhall be formed out of the aſhes of the old one, where the ſaints ſhall converſe together for 1000 years, and then be tranſlated to a higher ſtation. On the contrary, others ſuppoſe that it will both begin and end before the general conflagration.

CHIMÆ'RA (*χίμαιρα*, *Gr.*) a monſter feigned to have the head of a lion, the belly of a goat, and the tail of a ſerpent; alſo a mere whimſy, a caſtle in the air, an idle fancy.

CHIMER'ICALNESS (of *chimerique*, *F.* of *chimera*, *L.* *χίμαιρα*, *Gr.*) imaginariſneſs, whimſicalneſs.

CHIME (prob. of *gamme*, *F.*) a tune ſet upon bells, or in a clock; a kind of periodical muſick,

musick, produced at certain seasons of the day, by a particular *apparatus* added to a clock.

CHIME. 1. The consonant or harmonick sound of many correspondent instruments.

The sound
Of instruments, that made melodious *chime*,
Was heard, of harp and organ.

Milt. Par. Lost. b. xi.

Love virtue, she alone is free ;
She can teach you how to climb
Higher than the spherie *chime*.

Milton.

2. The correspondence of sound.

Love first invented verse, and formed the
rhime,

The motion measured, harmonized the *chime*.

Dryden's Fab.

4. The correspondence of proportion, or relation.

To **CHIME.** 1. To found in harmony or consonance: 2. to agree; to fall in with: 3. to suit with.

A CHIP, a bit chipt off from wood.

CHIP (from cyppan, *Sax.* to buy and sell) shews that the place, to which it is added, either is or was a market town, as *Chipnam*, *Chippenham*, &c.

CHIP'PING (of cyppan or ceapan, *Sax.* to buy or sell) signifies the place, to the name of which it is added, to be or have been a market-town or place, as *Chippin Norton*, *Chipping-Wicomb*, &c.

CHIROGRAPH (*χειρόγραφον*, of *χείρ*, a hand, and *γράφω*, to write, *Gr.*) a hand-writing, a bond or bill of one's own hand.

CHIRON'OMY (*chironomia*, *L.* of *χειρονόμος*, of *χείρ*, the hand, and *νόμος*, law, *Gr.*) a gesture with the hand, either in orators, or dancers, &c.

CHIROTONI'A (*χειροτομία*, *Gr.*) the imposition of hands in conferring any priestly orders.

CHIRRICHO'TE, a word used by the *Spaniards* in derision of the *French*, who pronounce *chirri* for *kyry*.

CHIRUR'GERY (*χειρουργία*, of *χείρ*, a hand, and *ἔργον*, work, *Gr.*) is the third branch of the curative part of medicine, and teaches how sundry diseases of the body of man may be cured by manual operation. It is by some divided into 5 parts: 1. *Synthesis*, a setting together of things that are separated: 2. *Diæresis*, a separating of things that were continued before: 3. *Diorthosis*, a correcting of things squeezed together: 4. *Exæresis*, a taking away of what is superfluous: 5. *Anaplerosis*, a filling up that which was deficient; it is vulgarly pronounced and written *Surgery*.

CHLEUAS/MUS (of *χλευάζω*, *Gr.* to jeer) a laughing to scorn, a mocking, a jeering or scoffing, a rhetorical figure used to that purpose.

To **CHOCK** } to give a person a light

To **CHUCK** } touch with the fingers;
under the chin, as a token of kindness: also

to play at pitching money, &c. into a hole.

CHOICE (*choix*, *F.*) 1. The act of choosing, determination between different things proposed, election.

If you oblige me suddenly to chuse,

The *choice* is made, for I must both refuse.

Dryd. Ind. Emp.

2. The power of choosing; election.

To talk of compelling a man to be good, is a contradiction; for where there is force, there can be no *choice*; whereas all moral goodness consisteth in the elective act of the understanding will.

Grew's Cosmol. b. 3. c. 2. §. 23.

3. Care in choosing; curiosity of distinction.

4. The thing chosen; the thing taken or approved, in preference to others.

Take to thee, from among the *Cherubim*,

The *choice* of flaming warriors.

Milt. Par. Lost. b. xi.

5. To make *choice* of: 6. to choose, to take from several things proposed.

Wisdom, of what herself approves, makes
choice,

Nor is led captive by the common voice.

Denham.

CHOICE (*choisi*, *F.*) 1. Select; of extraordinary value.

Thus in a sea of folly to's'd,

My *choicest* hours of life are lost.

Swift.

2. Chary, frugal, careful; used of persons.

CHOICELESS. Without the power of choosing; without right of *choice*; not free.

CHOICELY. Curiously, with exact *choice*, valuably, excellently.

CHOICENESS. Nicety; particular value.

To **CHOK** (*aceocan*, *Sax.* from *ceoca*, the cheek or mouth.) 1. To suffocate; to kill by stopping the passage of respiration: to stop up; to obstruct; to block up a passage. While prayers and tears his destin'd progress stay,

And crowds of mourners *choke* their sov'reign's way.

Tickell.

3. To hinder by obstruction: 4. to suppress,

5. to overpower.

A CHOKER: one that *chokes* or suffocates another: 2. one that puts another to silence:

3. any thing that cannot be answered.

CHOKY. That which has the power of suffocation.

CHOLER (*cholera*, *L.*) 1. The bile: 2. the humour, which, by its superabundance, is supposed to produce irascibility: 3 anger, rage.

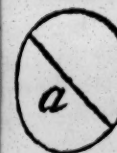
CHOLERICK (*cholericus*, *L.*) 1. Abounding with *choler*: 2. angry, irascible; of persons: 3. angry, offensive, of words or actions.

CHOLERICKNESS: anger, irascibility, peevishness.

CHON'DROS (with *Anatomists*) a cartilage or gristle, the most earthy and solid part of the body, next to a bone.

CHONDROSYN'DESMOS (*χονδροσύνδεσμος*, *Gr.*) a cartilaginous ligament, or the joining

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tilage or gr
A CHO
of mutton.
CHORD



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of a gut.

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CHORO

form, *Gr.*)
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also the *νεκ*
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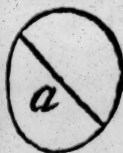
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CHROM

joining of bond together by means of a cartilage or gristle.

A **CHOP**, a cut; also a cutting of a loin of mutton.

CHORD (of *chorda*, L. of *χορδή*, Gr.) a right line in *Geometry*, which joins the 2 ends of any arch of a circle, otherwise called a subtense, or it is one right line that cuts a circle into 2 parts, as in the figure.



CHOR'DA (*χορδή*, Gr.) a bowel, a gut; also the string of a musical instrument made of a gut.

CHORDAP'SUS (*χορδαψίδες*, Gr.) griping or wringing pains of the small guts; so that they being twisted, or their peristaltick or worm-like motion being inverted, the ordure is thrown up at the mouth only. This distemper is also called by the names of *Ileus*, *Iliaca Passio*, *Volvulus* and *Miserere mei*.

CHORDA'TA Gonorrhæa (with *Surgeons*) a malady, when, together with the effusion of the *Semen*, the *Urethra* or urinary passage is bent like a bow with pain, L.

CHOREPISCOPI (of *χωρεῖν*, the country, and *ἐπίσκοπος*, a bishop) rural bishops antiently appointed by the prime diocesan.

CHOROGRAPH'ICALLY (of *χώρα*, a country, and *γράφω*, to describe) according to the art of chorography.

CHOROIDES Plexus (of *χόριον* and *εἶδος*, form, Gr.) the folding of the carotid artery in the brain, in which is the *glandula pinealis*; also the *uvea tunica*, which makes the apple of the eye.

CHOROM'ETRY (*χορομετρία* of *χώρα*, a country, and *μετρέω*, Gr. to measure) the art of surveying.

CHOSE in action (*Law Term*) a thing that has not a body; being only a right; as an annuity, a covenant, a bond, &c. *Chose in action* may also be called *Chose in suspense*, as having no real existence, and not being properly in possession.

CHOSE local (*Law Term*) a thing fixed to a place, as a mill, &c.

CHOSE in suspense (*Law Term*) is so called as having no real existence, and not being properly in possession. See *Chose transitory*.

CHRISMATORY, a vessel in which the chrism is kept.

CHRISTI'COLIST (*christicola*, L.) a worshipper of *Christ*, a Christian.

CHRIST'MASS, in the primitive eastern church *Christmas* and the *Epiphany* were accounted but one and the same feast, and even till this time the church universally observes a continual festival within these limits.

CHROMATISM (with *Physicians*) the natural tincture or colour of the blood, spit, urine, &c.

CHROMATO'GRAPHY (*χρωματογραφία* of *χρῶμα*, colour, and *γράφω*, Gr. to describe) a treatise of colours; also the art of

painting in colours.

CHROMATOPOI'A (*χρωματοποιία*, Gr.) the art of making colours.

CHRON'ICK (*chronicus*, L. of *χρονικός*, Gr.) of or pertaining to time, or that is of long continuance.

CHRON'ICALNESS (of *chronicus*, L. *chronique*, F. of *χρόνος*, Gr. time) the being of long continuance.

To **CHRON'ICLE** (*chroniquer*, F.) to write or enter down in such an history.

CHRO'NODIX (*χρόνους*, and *δεικνυμι*, Gr. to shew) a sort of dial or instrument to shew the passing away of time.

CHRONOLOG'ICALLY (of *χρόνος*, time, and *λέγω*, to say) according to chronology.

CHRONOM'ETRUM (*χρόνους* and *μέτρος*, Gr.) the same as a pendulum to measure time with.

CHRO'NOS (*χρόνος* Gr. time) is said to have been the son of *Cælus*, and that not improperly, since it is evident that the motions of the heavens measure forth to us the duration of time.

He is generally describ'd as an old man bare headed, with all the infirmities of age in his forehead, eyes and countenance, his shoulders bowed, and he just able to hold a sickle, and sometimes a key in his right hand, and a serpent biting his own tail in his left.

All these allude to time, as disclosing and revealing all secrets, impairing and devouring all things, still consuming, and yet renewing itself by a perpetual circulation.

Sometimes he is described with six wings and feet of wool, to shew that time passes softly, yet it will be found to be very swift in its progress.

CHRONO'SCOPE (of *χρόνος*, time, and *σκοπῶ*, a mark) the same as a pendulum to measure time.

CHRY'SALIS (with *Naturalists*) properly the same as *Aurelia*, the same as the *Nympha* of butterflies and moths.

CHRYSO'LITHOS (*χρυσόλιθος*, Gr.) a precious stone of a transparent gold colour with green; a chrysolite.

CHRYSO'SPASTUS (*χρυσόσπαστος*, Gr.) a precious stone, sprinkled as it were with gold sand.

CHRYSOR'CHIS (with *Physicians*) an absconding of the testicles in the belly.

CHRYSTAL. See *Crystal*.

CHRYSTALLI'NUS humour (of *χρῦσαλλον*, of *χρυσός*, gold, Gr.) the transparent humour of the eye.

CHUB'BEDNESS (of *cob*, Sax.) the having full cheeks.

CHUFFINESS, clownishness, surliness.

CHURCH Militant, the assemblies of the faithful throughout the earth.

CHURCH Triumphant, the church or company of the faithful already in glory.

Greek **CHURCHES** } the churches of
Eastern **CHURCHES** } all those coun-

tries, formerly subject to the *Greek* and *Eastern* empire.

Latin or Western CHURCHES, comprehends all the churches of *France*, *Spain*, *Italy*, *Africa*, the *North*, and all other churches where the *Latins* carried their language.

Simple CHURCH, one which has only a nave and a choir, with isles; that which has a row of porticoes in form, with vaulted galleries, and has a chapel in its pourtour.

CHURCH in a *Greek Cross*, one the length of whose cross is equal to that of the nave, in which form most of the *Greek* churches are built.

CHURCH Service, the common-prayer, collects, &c. used in the church.

CHURCH Service, was first sung in *English* in the time of king *Edw. VI.* in the year 1548, who pursuing the reformation his father had begun, commanded it so to be.

CHURL (*ceorl*, *Sax. carl*, *German* is strong.)
1. A rustick, a countryman: 2. a rude, surly, ill-bred man: 3. a miser, a niggard, a selfish or greedy wretch.

CHURLISH. 1. Rude, brutal, harsh, austere, sour, merciless, unkind, uncivil: 2. selfish, avaritious: 3. (of things) unpliant, cross-grained, unmanageable, harsh, not yielding: 4. intractable, vexatious.

CHURLISHLY. Rudely, brutally.

CHURLISHNESS. Brutality, ruggedness of temper.

Better is the *churliness* of a man than a courteous woman. *Esclus. xlii. 14.*
In the *churliness* of fortune, a poor honest man suffers in this world. *L'Esrange.*

CHU'SABLE (of *ceorlan*, *Sax.* or *choisir*, *F.* to chuse) deserving to be, or that may be chosen.

CH Y'LE (with *Naturalists*) is a white juice in the stomach and bowels, which proceeds from a light and easy dissolution and fermentation of the victuals. This juice mingling and fermenting with the gall and pancreatic juice, first passes the *lacteal Veins*, &c. and at last is incorporated with the blood.

CHY'ME (*χυμος*, *Gr.*) the same as *chyle*, though some distinguish between chyle and chyme, and restrain *chyme* to the mass of food while in the stomach, before it is sufficiently comminuted and liquefied to pass the *Pylorus* into the *Duodenum*, and from thence into the lacteals, to be further dilated and impregnated with the pancreate juice, where it becomes *chyle*.

CHY'MIA (of *χυω*, to melt, *Gr.*) is a resolution of mixt bodies into their elements; and again, when it can be done, coagulation or reintegration of the same elements into the bodies, which they constituted before; there are two parts of it, *solution* and *coagulation*; by the addition of *Arabick* particle *al*, is called *Alchymy*.

CHYMICAL } (*chymicus*, *L.*) 1. made
CHYMICK } by *chymistry*: 2. relating to *chymistry*.

CHYMICALLY, in a *chymical* manner.
CHYMI, a professor of *chymistry*, a philosopher by fire.

CAYMISTRY (from *χυμω*, juice, or *χυω*, *Gr.* to melt) an art whereby sensible bodies contained in vessels, or capable of being contained therein, are so changed, by means of certain instruments, and principally fire, that their several powers and virtues are thereby discovered, with a view to philosophy, or medicine. *Boerhaave.*

CHYMICO'-STATICAL, of or pertaining to *chymistry* and *statics*, as *Chymico-statical* experiments.

CICATRI'SIVE (with *Physicians*) *defecative*, and tending to form a *cicatrix*.

CICATRIX (with *Surgeons*) a scar of a wound.

CICELY or *sweat Cicely* (with *Botanists*) an herb.

CIL'IA (*Anatomy*) the eye-brows or eye-lids. *L.*

CINERI'TIOUSNESS (of *cineritius*, *L.*) ashiness, likeness to ashes.

CINNABAR, a mineral stone, red, heavy and brilliant, found for the most part in mines of quicksilver.

This is the common vermilion when ground up with spirit of wine and urine. There are mines of this mineral only.

It is properly quick-silver petrify'd, as appears by the chymical operations, whereby a pound of good cinnabar will yield 14 ounces.

CIN'NABAR Native, is a mineral which while it is in the lump, is of a brownish colour; but when pulverized, is of a very high red colour, and called vermilion.

CINNABAR Artificial (with *Chymists*) is a composition of brimstone and quick-silver sublimed together.

CIRCLE (*circulus*, *L.*) 1. A line continued till it ends where it begun, having all its parts equidistant from a common center. In circle following circle gathers round To close the face of things. *Thompson's Sum.*
2. The Space included in a circular line.
3. A round body; an Orb.

It is he that setteth upon the circle of the earth. *Isai. xi. 22.*

4. Compass; inclosure. 5. An assembly surrounding the principal person. 6. A company; an assembly. 7. Any series ending as it begins, and perpetually repeated.

Thus in a circle runs the peasant's pain,
And the year rolls within itself again.

Dryd. Virg. Georg.

To CIRCLE 1. To move round any thing. Another *Cynthia* her new journey runs,
And other planets circle other suns.

Pope's Dunciad.

2. To inclose; to surround.

While these fond arms, thus circling you,
may prove

More heavy chains than those of hopeless love.

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Unseen, he glided thro' the joyous crowd,
With darkness circled, and an ambient cloud.

Pope's Odyss.

3. To circle in; to confine; to keep together: to circle: to move circularly; to end where it begins.

The well fraught bowl

Circles incessant; whilst the humble cell
With quavering laugh, and rural jests resounds.

Philips.

Now the circling years disclose
The day predestin'd to reward his woes.

Pope's Odyss.

CIRCLED, having the form of a circle, round.

Th' inconstant moon,
That monthly changes in her circled orb.

Shakes. R. and I.

CIRCLET, a circle, an orb.

Then take repast, till *Hesperus* display'd,
His golden circlet in the Western shade.

Pope's Odyss.

CIRCLING, having the form of a circle, circular, round.

Round he surveys, and well might, where
he stood,

So high above the circling canopy
Of nights extended shade.

Milt. Par. Lost, b. iii.

CIR'CLES of *Excursion*, are circles parallel to the ecliptick, and at such a distance from it, that the excursions of the planet towards the poles of the ecliptick may be included within it; which are fixed at 10 degrees.

CIRCLES of *Altitude*, otherwise called *Almicanters*, are circles parallel to the horizon, having their common pole in the zenith, and still diminishing as they approach the zenith.

CIRCLES of *Latitude*, are great circles parallel to the plane of the ecliptick passing through the poles of it, and through every star and planet.

Horary CIRCLES (in *Dialling*) are the lines which shew the hours on dials, tho' these are not drawn circular, but nearly strait.

Diurnal CIRCLES (*Astronomy*) are immoveable circles supposed to be describ'd by the several stars and other points of the heavens in their diurnal rotation round the earth.

Polar CIRCLES (*Astronomy*) are immoveable circles parallel to the equator, and at a distance from the poles equal to the greatest declination of the ecliptick.

Parallel CIRCLES, are such as are described with the same point as a pole in the superficies of a sphere, the greatest of all these parallels is a great circle, and the nearer they are to one of their poles, the less they are.

Vertical CIRCLES (in *Astronomy*) are great circles in the heavens, intersecting one another in the *Zenith* and *Nadir*, and consequently are at right angles with the horizon.

CIRCLE (in *Physicks*) is understood among the *Schoolmen* of the vicissitude of generations arising one out of another.

CIRCLE (in *Logick*) the fault of an argument that supposes the principal it should

prove, and afterwards proves the principal by the thing it seemed to have proved.

Formal CIRCLE (in *Logick*) is that which in two reciprocal syllogisms begs the *medium*, which is the next cause of the greater extreme.

The *material* CIRCLE (in *Logick*) consists of two syllogisms, the former whereof proves the cause by the effect; and the latter, the effect by the cause.

CIR'COS (*κίρκος*, Gr.) a dilatation or swelling of the veins crooking or winding, and arising in one or more parts of the body, so much that the veins threaten a rupture.

CIR'CUIT, the circuits of the judges were first appointed by king *Henry II.* who in the 21st year of his reign divided the whole kingdom into six circuits, appointing three judges to every circuit, who should twice every year ride together, and hear and determine causes; which custom is still observed, tho' there is some alteration in the number of the judges, and shires of the circuits.

CIR'CULAR *Letters*, letters directed to several persons who have the same interest in the same affair.

CIRCULAR *Sailing*, is that which is performed in the arch of a great circle.

CIRCULARITY, circularness.

CIRCULAR *Lines* (with *Mathematicians*) are such straight lines as are divided in the divisions made in the arch of a circle, such as *lines*, *tangents*, *secants*, &c.

CIRCULAR *Velocity* (in the *New Astronomy*) a term signifying that velocity of any planet or revolving body, that is measured by the arch of a circle.

CIRCULARNESS (of *circularis* L. *circulaire*, F.) roundness.

CIRCULUS *decennovennalis* (with *Astronomers*) the golden number, or a period or revolution of 19 years, invented to make the lunar year agree with the solar; so that at the end of it the new moons happen in the same months, and on the same days of the month, and the moon begins again her course with the sun. This is called *Circulus Metonicus*, from *Meton*, the inventor of it, and sometimes *Ennedecateris*.

CIRCUMADJACENT (of *circum*, about, and *adjacens*, L. lying near) lying near, all round about, encompassing near at hand.

CIRCUMAM'BIENTNESS, the encompassing round.

To CIRCUMAM'BULATE (*circumambulatum*, L.) to walk round about.

CIRCUMDUC'TILE (*circumducibilis*, L.) easy to be led about.

CIRCUMERR'ATION, a wandering about, L.

CIRCUMFERENCE (*circumferentia*, L.) 1. The periphery, the line including and surrounding any thing.

Extend thus far thy bounds,

This be thy just circumference, O world!

Milt. Par. Lost.

2. The

2. The space inclosed in a circle.

So was his will
Pronounc'd among the Gods, and by an oath,
That shook heav'n's whole *circumference*, con-
firmed. *Milton.*

3. The external part of an orbicular body:
4. an orb, a circle, any thing circular, or or-
bicular.

His pond'rous shield, large and round,
Behind him cast, the broad *circumference*
Hung on his shoulders, like the moon.
Milt. Par. Lost.

To CIRCUMFERENCE, to include in a
circular space.

Nor is the vigour of this great body in-
cluded only in itself, or *circumferenced* by its
surface, but diffused at indeterminate distances.

Brown's Vulgar Errors, b. ii. c. 2.

The CIRCUMFERENCE of every circle
(among *Geometricians*) is supposed to be divided
into 360 equal parts, called degrees, supposed
to be divided into 60 equal parts, call'd mi-
nutes.

CIRCUMFLUENCE, an inclosure of wa-
ters.

CIRCUMFLUENT (*circumfluens, L.*)
flowing round any thing.

I rule the Paphian race,
Whose bounds the deep *circumfluent* waves
embrace,
A duteous people and industrious isle.

Pope's Odys.

CIRCUMFLUOUS (*circumfluus, L.*) en-
vironing with waters.

He the world
Built on *circumfluous* waters calm, in wide
Crystalline ocean.

Milt. Par. Lost, b. vii. l. 269.

CIRCUMFLUOUSNESS (of *circumfluus, L.*) the flowing round about.

CIRCUMFUSED (*circumfusus, L.*) pour-
ed or shed round about.

CIRCUMLOCUTION, a circuit or round
of words, used either when a proper term is
not at hand to express a thing naturally and
immediately by, or when a person chooses
not to do it out of respect, &c.

CIRCUMPOSITION, a laying round
about. *L.*

CIRCUMPULSION, the thrusting for-
ward of bodies; which are moved by those
that lie round them.

CIRCUMRA'SION (with *Botanists*) a
scraping or taking off the bark round about.

To CIRCUMSCARIFICATE (*circum-*
scarificatum, L.) to scarify round about.

To be CIRCUMSCRIBED locally (with
Philosophers) is said of a body, when it has a
certain and determinate *Ubi*, or *Place*, with
respect to the circumambient or encompassing
bodies. It is the same as *to be in place cir-*
cumscriptionally.

CIRCUMSCRIBED Hyperbola (with *Ma-*
thematicians) an Hyperbola that cuts its own
Asymptotes, and contains the parts cut off

within its own proper space.

CIRCUMSCRIBEDNESS (of *circum* and
scriptus, L.) the being circumscribed.

CIRCUMSPECT'NESS (*circumspectio, F.*) circumspection.

CIRCUMSPECTIVELY, as a thing is
said *to be in a place circumspectively*, when it
has a certain or determinate *Ubi* or *Place*,
with respect to the circumambient or encom-
passing bodies.

CIRCUMSTANCES, the incidents of an
event, or the particularities that accompany
an action.

CIRCUMSTANCES (with *Moralists*) such
things, that tho' they are not essential to any
action, do yet some way effect it.

CIRCUMSTANCES properly moral (in
Etbicks) are such as do really influence our
actions, and render them more good or evil
than they would be without such circum-
stances. Which writers in *Etbicks* sum up
in this verse.

Quis, quid, quibus auxiliis, cur, quomodo,
quando.

CIRCUMSTANCES purely physical (in
Etbicks) such as do not connect any moral
good or evil with the action; as if a person
kills another, whether he kill him with the
right hand or the left.

CIRCUMSTANTIALITY } the qua-
CIRCUMSTANTIALNESS } lity of
that which is circumstantial.

To CIRCUMVAL'ATE (*circumvallare, L.*) to intrench round about.

CIRCUMVECTION, a carrying about, *L.*
To CIRCUMVO'LVE (*circumvolvere, L.*) to roll or wheel round.

CIRCUMVOLU'TIONS (in *Architec-*
ture) the turns of the spiral line of the *Ionick*
volute.

CIRCUS (in *Rome*) a spacious place be-
tween the mounts *Palatine* and *Aventine*, in-
vironed with buildings in the form of a circle,
for the exhibition of publick plays; round
it was the amphitheatre, in which were gal-
leries and boxes for the spectators to sit or
stand in. This was first begun to be built by
Tarquinius Priscus; but was afterwards adorn'd
and rendred more stately and beautiful by the
emperors *Claudius*, *Caligula* and *Heliogabalus*,
being imbellished with marble round butts,
round which the coursers ran; there were al-
so pillars and obelisks adorned with hierogly-
phicks; the emperor *Claudius* caused most of
the obelisks to be gilt with gold; and *Caligula*
paved it with vermillion stone soldered with
gold. *Heliogabalus* added the filings of gold
and silver; the galleries were adorned with
the images of their gods and the richest spoils
of their enemies.

CIR'SOS (*κίρσος, Gr.*) a crooked swollen
vein, a sort of swelling, when a vein, by
reason of the softness of its coat is stretched out
with much thick blood, and seems as if it
would burst.

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CITIZENSHIP, the dignity and privilege of a citizen.

CITRINE (of *citrinus*, *L.*) of or pertaining to, or of the colour of a pomecitron.

CITTA (with *Physicians*) a fault in the appetite, as when young women long for things that are not fit to be eaten, as chalk, coals, &c. the greenfickness.

CIVICK (*civicus*, *L.*) belonging to a city.



CIVICK Crown, a garland that was given by the *Romans* to a brave soldier, who had saved the life of a fellow-citizen, or rescued him after he had been taken prisoner. This crown was made of oaken leaves with

the acorns on them, if they could be had, because that tree was dedicated to *Jupiter*, who was esteemed the protector of cities and their inhabitants.

CIVIL, a term opposite to criminal or ecclesiastical.

CIVIL (*civilis*, *L.*) courteous, kind, well-bred.

CIVIL, in its general sense, is something that respects the policy, publick good, or repose of the citizens, city or state.

CIVIL War, a war carried on between two factions in the same kingdom or state.

CIVILNESS (*civilite*, *F.* *civilitas*, *L.*) civility.

CIVILISATION (*Law* term) a law, act of justice, or judgment, which renders a criminal process, civil.

CLAIM'ABLE, that may be claimed.

CLAM'OROUSNESS (of *clamor*, *L.*) noisiness.

A CLANG (*clangor*, *L.*) the sound of a trumpet.

A CLAP (*clapoir*, *F.*) a swelling in the groin and privities.

A CLAP, a noise by hitting against.

CLAPPING (of *clappan*, *Sax.*) a striking together of the hands, &c.

CLA'RION (*clarior*, *L.*) a sort of shrill trumpet.

CLASHING, a noise of two swords, &c. one hitting against another; also a disagreement.

To CLATTER (*clatterange*, *Sax.* a rattle.)

1. To make a noise by knocking two sonorous bodies frequently together.

Now the sprightly trumpet, from afar,
Had rous'd the neighing steeds to scour the fields;

While the fierce riders clatter'd on their shields.

Dryden's Æneids.

2. To utter a noise by being struck together.
Down sunk the monster-bulk, and press'd the ground,

His arms and clatt'ring shield on the vast body sound.

Dryden.

3. To talk fast and idly.

All those airy speculations that bettered not mens manners, were only a noise and clattering of words.

Decay of Piety

To CLATTER, to strike any thing so as to make it sound and rattle.

When all the bees are gone to settle,
You clatter still your brazen kettle.

Swift.

2. To dispute, to jar, or clamour. *Martin.*
A low word.

A CLATTER. 1. A rattling noise made by the frequent and quick collision of sonorous bodies: 2. it is used for any tumultuous confused noise.

The jumbling particles of matter,
In chaos make not such a clatter.

Swift.

CLAUDICATION, a halting or going lame, *L.*

CLANIS, a key, also the direction to the opening, and decyphering a cypher, or any secret writing.

CLA'VUS (with *Oculists*) a little hard swelling in the corner of the eye.

CLAVUS (with *Physicians*) the same as *Clavis*.

CLEANLINESS (*clæanlicneffe*, *Sax.*) cleanness.

CLEAR Vision (in *Opticks*) is caused by a great quantity of rays in the same pencil, enlightening the correspondent points of the image strongly and vigorously.

CLEARNESS (*clarte*, *F.* *claritas*, *L.*) a being clear.

CLE'DONISM (of *κληδών*, a rumour, and *avis*, a bird) a sort of divination among the antients supposed to be much the same as *Ornithomancy*.

CLEI'DES (in *Anatomy*) the *clavicles* or channel bone, joined on each side to the top of the breast, and to the shoulder-blade, the neck or throat-bone.

CLEM'ENCY (*clementia*, *L.*) was esteem'd as a goddess, and the *Roman* senate ordered a temple to be dedicated to her after the death of *Julius Cæsar*. The poets describe her as the guardian of the world, she is represented holding a branch of laurel, and a spear, to shew that gentleness and pity belonged principally to victorious warriors.

CLEM'ENTNESS (*clemente*, *F.* *clementia*, *L.*) gentleness, courtesy.

CLERGY, comprehends the whole body of priests, divines or ecclesiasticks, of what nation or people soever.

The clergy of *England* had formerly many privileges, some of which are now abridged; but yet they still enjoy some considerable ones; as their being exempt from serving all office but their own, their goods paying no toll in fairs nor markets, and many other advantages.

CLERGY (in *Law*) the appeal of a clerk or clergy, or his appeal to an indictment; for in antient times a clergyman being convicted of felony before a secular judge, was allowed the privilege to pray his clergy; that is, to pray

pray that he might be delivered to his ordinary to clear himself; but this privilege afterwards was allowed to all persons convicted of such felony, as this benefit was granted for. This privilege was, that if the prisoner being set to read a verse or two in a *Latin* book, in a *Gorbick* black character, commonly called a neck-verse, and the ordinary of *Newgate* answered to the court, *Legit ut clericus*, i. e. he reads like a clerk or scholar, he was only burnt in the hand, and then set free; but by a late act of parliament the clergy, or benefit of the clergy, has been taken away in most cases, except *Bigamy* and *Manslaughter*.

CLERK Convict, is one who prays his clergy before judgment.

CLERICAL Crown, antiently a round list of hair shaved off around the head.

CLERK (of the *Acts* belonging to the *Navy*) an officer, who receives and enters the commission and warrants of the lord admiral, and registers the acts and orders of the commissioners of the navy.

CLERK (of *Affize*) an officer who writes all things judicially done by the justices of affize in their circuit.

CLERK of the Check (in the *King's Court*) an officer who has the check and contrivance of the yeoman of the guard, and all other ordinary yeomen or ushers belonging to the king, &c. either giving leave or allowing their absence or attendance, or diminishing their wages for the same.

CLERK of the Closet, a divine, otherwise called *Confessor to his Majesty*, his office is to attend at the king's right hand during divine service, to resolve all doubts concerning spiritual matters, to wait on the king in his private oratory, &c.

CLERK (of the Crown) an officer of the court of *King's-Bench*, who frames and records all indictments against traitors, felons and other offenders there arraigned upon any publick crime.

CLERK of the Crown, (in the court of *Chancery*) an officer who continually attends upon the *Lord Chancellor*, or *Lord Keeper*, either in his proper person or deputy, upon special matters of state: also all general pardons upon grants of them at the king's coronation; or at a parliament; the writs of parliament, &c. are returned into his office; he also makes special pardons and writs of execution upon bond of statute staple forfeited.

CLERK of the Errors (in the *King's-Bench*) an officer who transcribes and certifies the records of such causes in that court, into the exchequer, if the cause or action were by bill.

CLERK of the Essoigns (in the court of *Common Pleas*) an officer who keeps the *Essoign Roll*, provides the parchment, cuts it into rolls, delivers it to the proper officers, and receive them again when written.

CLERK of the Estreats (in the office of the *Exchequer*) an officer who receives the

estreats out of the *Lord Treasurer's Remembrancer's Office*, and writes them out to be levy'd for the king.

CLERK of the Hamper } (in the *Chan-*
CLERK of the Hanapar } cery) an officer who receives all money due to the king's majesty for the seals of charters, patents, commissions and writs; and likewise fees due to the officers for enrolling and examining the same. He is obliged to attend on the *Lord Chancellor*, or *Lord Keeper*, in term-time daily, and at all times of sealing.

CLERK of the Juries } (in the court
CLERK of the Curata Writs } of *Common Pleas*) an officer who makes out the writs called *Habeas Corpora*, and *Distringas*, for the appearance of the jury, either at the court or at the assizes, after that the jury is impannelled or returned upon the *Venire facias*.

CLERK or Martial (of the *King's House*) an officer who attends the marshal in his court, and records all his proceedings.

CLERK of the Market (of the *King's House*) an officer whose duty is to take charge of the king's measures, and to keep the standards of them; that is, examples of all the measures that ought to be throughout the land.

CLERK of the Nichils (in the *Exchequer*) an officer who makes a roll of all such sums as are nichiled by the sheriff, upon their estreats of green wax, and delivers them into the office of the *Lord Treasurer's Remembrancer*, in order to have execution done upon them for the king.

CLERK (of the *Parliament*) one who records all things done in the court of parliament, and engrosses them fairly into parchment-rolls, for the better preserving them to posterity. There are two of these, one of the *House of Lords*, and the other of the *Commons*.

CLERK of the Outlawries (in the court of *Common Pleas*) an officer who is deputy to the king's attorney general, for making out the writs of *Capias Ut legatum*.

CLERK of the Peace (belonging to the *Sessions of the Peace*) an officer who in the sessions reads the indictments, enrolls the acts, draws the process, &c.

CLERK of the Pell (in the *Exchequer*) an officer who enters tellers bills into a parchment-roll called *Pellis Receptorum*, and also makes another roll of payment called *Pellis Exituum*, in which he enters down by what warrant the money was paid.

CLERK of the Petty Bag (in *Chancery*) of these officers there are three, and the master of the rolls is their chief: their office is to record the return of all inquisitions out of every shire; all liveries granted in the court of wards; all *ousser les mains*, to make all patents for customers, gaugers, controllers, &c. summons for the nobility and burgesses to parliament; commissions to knights of the shire for seizing of subsidies, &c.

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CLERK of the Pipe (in the *Exchequer*) an officer who receives all the accounts and debts due to the king, being drawn out of the remembrancer's office, and enters them down into the great roll, and writes summons to sheriffs to levy the said debts.

CLERK of the Pleas (in the *Exchequer*) is an officer in whose office the officers of the court upon special privileges belonging to them ought to sue or be sued upon any action.

CLERK (of the Privy Seal) of these officers there are four who attend the *Lord Keeper of the Privy Seal*, or the principal secretary, if there be no privy seal; and also to make out *privy seals* upon any special occasion of his majesty's affairs.

CLERK (of the Sewers) an officer belonging to the commissioners of sewers, who is to write down all things that they do by virtue of their commission.

CLERK (of the Signet) an officer who continually attends upon the principal secretary of state, and has the custody of the privy signet, which is as well for sealing his majesty's private letters, and also such grants as pass his majesty's hand by bills signed; of these there are four.

CLERK of the King's silver (in the court of *Common Pleas*) an officer who receives all the fines, after they have been with the *custos brevium*, &c.

CLERK of the Treasury (in the court of *Common Pleas*) an officer who has the charge of keeping the records of *Nisi prius*, has the fees due for all searches, the certifying of all records into the king's bench, when writs of error are brought; makes out writs of *superfedeas de non molestando*.

CLERK (of the King's great Wardrobe) an officer of the king's house that keeps an account in writing of all things belonging to the king's wardrobe.

CLERK of the Warrants (in the court of *Common Pleas*) an officer who enters all warrants of attorney for plaintiff and defendant, and enrolls all deeds of indentures of bargain and sale, acknowledged in court or before any judge of the court.



CLERKS, the company of clerks called *Parish Clerks*, is ancient, and stand registered in the books of *Guild-hall*. They were incorporated the 17th of Henry III. Their arms are *azure*, a flower-de-luce Or, on a

chief *gules*, a leopard's head betwixt two books, Or: their crest an arm extended, surmounted on a torse and helmet, holding a singing book open.

CLERK of the Superfedeas, an officer of the court of *Common Pleas*, who makes out writs of *Superfedeas* (upon the defendant's appearing to the exigent) whereby the sheriff is forbid to return the exigent.

CLEVE } at the beginning or end of
CLIF or } the proper name of a place,
CLIVE } denotes it to be a rock or side of a hill, as *Cleveland*, *Clifton*, *Stancliff*.

CLEVER Fellow, one that has a knack at doing or devising any thing.

CLIME } (with *Astronomers*) for the
CLIMATE } distinction of places and different temperature of air, according to their situation, the whole globe is divided into 48 climates, 24 northern, 24 southern, according to the increase of half an hour in the longest day in summer.

To **CLIMB** (*climan*, *Sax.* *klunnen*, *Dut.*) to ascend up any place, to mount by means of some hold or footing: it implies labour and difficulty, and successive efforts.

Thou, sun! of this great world both eye and soul,

Acknowledge him thy greater, found his praise
In thy eternal course, both when thou *climb'st*,
And when high noon hast gain'd, and when
thou fall'st.

Milt. Par. Lost, b. v. l. 174.

No rebel *Titan's* sacrilegious crime,
By heaping hills on hills, can thither climb.

Roscomon.

What controuling cause

Makes waters, in contempt of nature's laws,
Climb up; and gain th' aspiring mountain's
height.

Blackmore.

To **CLIMB**, to ascend.

Thy arms pursue

Paths of renown, and *climb* ascents of fame.

Prior.

Forlorn he must, and persecuted fly;

Climb the steep mountain, in the cavern lie.

Prior.

Virginian CLIMBER (with *Botanists*) a shrub, the *Virginian* ivy.

CLINCA, a smart and witty expression.

CLINICE (of *κλιν*, *Gr.*) that part of physick that respects bed-ridden people.

CLINK'ERS, those bricks that by having much nitre or salt-petre in them (and lying next the fire in the clamp or kiln) by the violence of the fire run and are glazed over.

CLODDINESS (*clubbiner*, *Sax.*) being full of clods.

CLOD Salt (at the *Salt Works*) a cake that sticks to the bottom of a pan, and is taken out once in 24 hours.

To **CLOD** (of *clud*, *Sax.* or *klot*, *Dut.*) to gather into clods or lumps.

CLOF } (of *clough*, *Sax.* a fissure or
CLOUGH } open passage in the side of a
CLOW } mountain) being added to the

name of a place, intimates it to have been such a sort of a place, as *Cloughton*.

CLOG (in a *Figurative Sense*) a load, a let, a hindrance.

CLOG'GINESS } a being apt to clog
CLOGGINGNESS } or hinder.

CLOISTER (in *Monasteries*) a square gallery with a little flower-garden in the middle,

P

these

these were in former times used as schools for the instruction of youth, and were many of them well endow'd, and allow'd several privileges, and among others they were allowed to be a sort of sanctuaries to such as retired to them for shelter.

To **CLOSE** (*kluys*, Dut. *clos*, *F. clausus*, *L.*)

1. To shut, to lay together.

Sleep incessantly fell on me, call'd,
By nature as in aid, and *clos'd* mine eyes.

Milt. Par. Lost.

2. To conclude, to end, to finish.

Edward and Henry, now the boast of fame,
And virtuous *Alfred* a more sacred name;
After a life of generous toils endur'd,
Clos'd their long glories with a sigh to find,
Th' unwilling gratitude of base mankind.

Pope's Ep. of Hor.

3. To inclose, to confine, to reposit.

Every one

According to the gift that bounteous nature
hath in him *clos'd*. *Shakesf. Macbeth.*

4. To join, to unite fractures, to consolidate fissures.

To **CLOSE**. 1. To coalesce, to join its own parts together: 2. to close upon, to agree upon, to join in.

3. To close with } to come to an agree-
To close in with } ment with, to comply
with, to unite with: 4. to grapple with in wrestling.

CLOSE, any thing shut up, without outlet.

CLOSE/NESS (of clypan, *Sax.* to close) the being close.

CLOT (*club*, *Sax.*) a clod or lump.

CLOTTED, in clods or lumps.

CLOTH (*Sea Term*) a ship is said to spread much cloth, when she has broad sails.



CLOTH-WORKERS

were incorporated the 22d of king *Henry VIII.* anno 1535, and is the 12th company of the city of *London*. Their arms are sable, a chevron ermin in chief, two crabbets argent, in beisel or beazel,

Or. Their supporters are two griffins, their crest a ram on a torse and helmet; their motto, *My trust is in God alone*. Their hall is on the east side of *Mincing-lane*.

CLO'THIER (of clathan, *Sax.* to clothe) a clothworker.

CLOUDS (whence they take their name is not certainly determined; *Sommerus* derives them of *club*, *Sax.* a lump or clod, *q. d.* clodded vapours; but *Minsheu*, of *claudere*, *L.* to shut up, because they shut up the sun from us.) It is a question among philosophers, whether clouds or thick fogs are compounded alike, or whether there is something more in the clouds, than there is in thick fogs: some are of opinion, that the clouds are grosser than all fogs, and that they are composed of flakes of snow, rather than particles

of water, such as fogs are made of. Others again are of opinion, that the clouds are only a close sort of fogs. And indeed those fogs that hang upon the tops of very high hills, appear to people that are on the plains to be all one with the clouds; tho' those that are at them perceive nothing but a thick fog. Clouds then, are formed of vapours raised from water or moisture, or those exhalations that ascend from the earth, and are no other than small bubbles detached from the waters by the power of the solar or subterraneous heat, or both. And being lighter than the atmosphere, are buoy'd up thereby, till they become of an equal weight therewith in some of its regions aloft in the air, or nearer to the earth.

The clouds then are higher than fogs, and hang in the air, and are carried about in it by the winds. They are also of various figures; sometimes so thin, that the sun's rays pass thro' them; they also appear of several colours, as white, red, &c. and also sometimes of very dark colours.

As to the hanging in the air, it seems a matter of some difficulty to account for that; because all watery particles, of which clouds consist, are heavier than air, so that were there nothing to hinder they would fall to the earth. But there are two things that are supposed to bear them up, the first is the winds, which blow from all parts under the region of the clouds, and do with them bear about many lighter sorts of bodies; especially if those bodies contain but a small quantity of solid matter under a broad superficies. Thus it is commonly seen how easily boys paper kites are kept up by the wind when they are mounted pretty high, and in like manner the particles of water very much rarified may easily be suspended at that height. 2dly, Their new exhalations perpetually fuming out of the earth, and by their motion upwards, hinder the clouds from falling or descending, unless the density of the clouds preponderates. And so we see, that the vapour of the fire carries lighter bodies up the chimneys; nay, the smoke of a fire in a chimney is able to turn a thin plate of iron round, that is artfully placed in it, so strongly, as to turn about a spit, and roast a piece of meat of a considerable weight.

As to the colours of the clouds, they are varied according to the situation of the sun, and way of reflecting its light in respect to us. The density of the clouds proceeds from the closeness of the vaporous particles one to another, and their thinness from the distance of those particles one from another, of which there are several causes. When they are very thin, they leave so many interstices, that the rays of the sun dart thro' them in many places, but are intercepted in others.

As to the figures or forms of the clouds, all their variety arises from their plenty of vapours, and the influence of the sun and wind.

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For it is impossible for them to be variously condensed, rarefied and carried about in the air, and their figures not to be changed.

Clouds are suspended in the air, because they consist of water rarefied by the heat of the sun into steam, which steam being lighter than air is carried up by it into the colder regions, where it is again condensed into water, and from that into ice and snow, which becoming too heavy for the air to support, breaks into pieces, and descends by their superior weight.

And clouds swim in the air as ships at sea; for the air being thicker near the earth, and the particles of a cloud but thin, they are easily torn up; but, according to the greater or lesser weight of a cloud, and setting of the wind, it sinks or rises.

When the particles of the clouds are so thick that they can no longer be kept up by the resistance of the air, then are they condensed into water, and fall down into rain. See *Condensation* and *Vapour*.

CLOUDY, overcast with clouds; also looking morosely.

CLO'VEN (of cleo^{an}, Sax.) cleft, divided.

CLOU'TERLINESS (prob. of clut^r, Sax. a clout) ill-shapedness, bunglingness.

CLOWNS *Treatle*, garlick.

CLOWN'ISHNESS } (of *colonus*, L.)

CLOWN'ERY } rustick behaviour.

A CLUB (*club*, Teut. *clubbe*, Sax.) a large or thick stick; also a company or society of persons who meet together to drink, &c.

CLUM'PERED, clotted together in little lumps.

CLUM'SINESS, shortness and thickness.

CLUSTERING, producing clusters. *Milton*.

CLUTCH'ES, the hands clutched, also safe possession or clinched, as in one's clutches.

CLUTCH-fisted, having great clumsy hands.

CLYPEIFOR'MIS (with *Meteorologists*) a sort of comet resembling a shield in form, L.

CLEMODAC'TYLUS (with *Anatomists*) a muscle, otherwise called *Extensor internodii digitorum*.

COACH (on board a *flag-ship*) the council chamber.

COACH-MAKERS, are of a late incorporation. They have for their armorial ensigns *Azure*, a chevron between three coaches, *Or*. The crest is *Phæbus* drawn in a chariot all of the second, and the supporters two horses *Argent* armed *Or*.

Their motto *Post nubila Phæbus*. Their hall is that of the *Scriveners*.

COADJU'TRIX, a she-helper with another, L.

COÆTA'NEOUS (*coætaneus*, L.) which lives in the same age with one.

COÆTER'VAL (*coæternus*, L.) coeternal, equally eternal with another.

COÆ'NOUS (*coævus*, L.) of the same age with another.

COAGULA'TION (in *Chymical Writers*) is expressed by these characters, H E.

COAG'ULUM, what ever serves to join things together, L.

COAL'TERN (*coalternus*, L.) reciprocal, mutual, by turns.

COAT (*cotta*, Ital. *cotte*, F.) a garment wore commonly uppermost; also the outside of fruit: also a thin covering laid or done over as a covering of fine mould, &c.

COAT (of *coz*, Sax. an hut or cottage &c.) denotes that the place, to which it is added, was denominated from a cottage, &c. in that place.

COB, a foreign coin, the same as a *Piafter*.

COBAL'TUM (in *medicine*) a sort of a mineral of a blackish colour, and a caustick quality; it consists of silver and arsenick, and is, as it were, the mother of it.

COB'BLINGNESS (of *kobler*, Dan.) bunglingness.

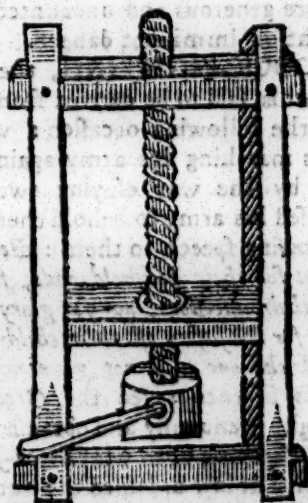
COCH, (in *Doctors Bills*) stands for *cochleare*, i. e. a spoonful.

COCHINE'EL Worm, an insect engendred in the fruit of a shrub five or six feet high, called *Tonna*; there are whole plantations in *Guatimala*, and other parts of the *Spanish West Indies*; on the top of the fruit grows a red flower, which, when mature, falls on the fruit, which opening discovers a cliff two or three inches diameter. The fruit then appears full of little red insects, having wings of a surprizing smallness. The *Indians* spread a cloth under the tree, and shake it with poles, till the insects are forced to quit their lodging, and fly about the tree, but not being able to do it long, they tumble down dead into the cloth.

CO'CHLEA

(in *Mechanicks*) a screw, one of the six mechanical powers; it is a strait cylinder furrowed spirally; if the furrowed surface be convex, the screw is said to be both male and female screw. Where motion is to be generated, the male and female screw are always joined;

that is, whenever the screw is to be used as a



simple engine or mechanical power, when joined with an axis in *Peritrochio*, there is no occasion for a female; but in that case it becomes part of a compound engine.

COCHINEEL Grain, is a red berry growing in *America*, round in a fruit, resembling that of the *cochineel-tree* or *tonna*; the first shoots produce a yellow flower, the point whereof, when ripe, opens with a cleft of three or four inches. This fruit is full of kernels or grains, which fall at the least agitation, which the *Indians* carefully gather up; eight or ten of these fruits yields about an ounce of grain.

This berry yields a dye almost as beautiful as that of the insect, and is so like, that a person may easily be deceived in them.

COCHLEA (*Architecture*) a winding stair-case.

COCK (*cocc*, *Sax. coq. F.*) the male to the hen; a domestick fowl, remarkable for his gallantry, pride and courage.

True cocks o' th' game,
That never ask for what, or whom, they fight;

But turn 'em out, and shew 'em but a foe,
Cry liberty, and that's a cause of quarrel.

Dryd. Span. Fryar.

The careful hen

Calls all her chirping family around,
Fed and defended by the fearless cock.

Thomson's Spring.

2. The male of any small birds: 3. a spout to let out water at will, by turning the stop: 4. the weathercock, that shews the direction of the wind by turning: 5. the notch of an arrow: 6. the part of the lock of a gun that strikes with the flint: 7. a conqueror: a leader, a governing man.

My schoolmaster call'd me a dunce and a fool;

But at cuffs I was always the cock of the school.

Swift.

A **COCK** (*Hieroglyphically*) signified a noble disposition of mind, there being no bird of a more generous and undaunted courage at the sight of imminent danger.

COCK-FIGHTING, the original of this sport is said to be derived from the *Athenians*, on the following occasion: when *Themistocles* was marching his army against the *Persians*, he by the way espying two cocks fighting, caused his army to behold them, and made the following speech to them: *Behold these do not fight for their household-gods, for the monuments of their ancestors, nor for glory, nor for liberty, nor for the safety of their children; but only because the one will not give way to the other.* This so encouraged the *Grecians*, that they fought strenuously and obtained the victory over the *Persians*; upon which cock-fighting was by a particular law ordained to be annually practised by the *Athenians*, and hence was the original of this sport in *England* derived.

COCKS-COMB (*Botany*) the herb also

called yellow rattle-grass.

COCK-LOFT (prob. of *coc*, high, and *Heb.* a roof) an upper loft or garret.

COCK/ISH (of *cock*) uppish.

COCK/ISHNESS, uppishness.

COCQUET, a beau, a gallant, an amorous o: general lover; also a wanton maiden, who keeps several lovers in suspense, *F.*

CODDY (*coddyg*, *Sax.*) having pods or shells, as peas, beans, &c.

CODE (of *codex* a book, of *caudex* the trunk or timber of a tree, because the books of the antients were made of wood, and their leaves were something like our table books) a volume or book.

CODE (among *Lawyers*) a certain book or volume of the antient *Roman* law. In old time, the pleas and answers of the lawyers were in loose scrolls or sheets of parchment or paper. These the emperor *Justinian* having collected and compiled into a book, called it *Codex*, and ever since this book by way of eminence has been called the *Code*, and is accounted the second volume of the *Roman* civil law, and contains twelve books.

The matter of it, especially as to the first eight books, is pretty near the same with the *Digests*; but in these things it differs, 1. As to the stile, which is not so pure, 2. Its method is not so accurate as that of the *Digests*. 3. In that it discusses matters of more common use; whereas the more abstruse and subtle questions of the law are discuss'd in the *Digests*, and there are the opinions of the ancient lawyers upon them, and so contains more polite, fine witty arguing, than of use to the generality of mankind.

And for this reason *Justinian* compos'd the *Code*, because he found the *Digests* in many places too fine and subtle for common use, and also very defective and imperfect, as not deciding many cases that did daily occur.

This *Code* was compiled from the answers and determinations of 56 emperors and their councils, many of which were learned and skilful lawyers, as the famous *Papinianus* and some others, from the time of the emperor *Adrian* to *Justinian's* own time. And in this *Code* there are abundance of things fully and distinctly determined, which before were either omitted or too briefly handled.

The *Theodosian CODE*, is of good use to explain the other *Code*, which cannot well be understood without it. This was held in great esteem, and was used in the western parts of *Europe* for several hundred years, as *Mr. Selden* relates, after that law was in a manner disused and forgotten; but now the *Theodosian Code* is also grown much out of use.

CODOSCE/LÆ (according to *Fallopian*) venereal buboes in the groin.

COE'CUM (*Anatomy*) the blind gut, the first of the thick intestines, so called because made like a sack, having but one aperture, which

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which serves it for both entrance and exit, *L.*
COEFFICIENCY (of *coefficientis*, *L.*) the causing or bringing to pass together with another.

COEFFICIENTS (in *Algebra*) are numbers prefix'd to letters or species into which they are supposed to be multiplied; and therefore with such letters or with the quantities represented by them, they make a rectangle product, or *coefficient production*, whence the name, thus *6ab* implies that the quantities represented by *ab* are multiplied into the efficient 6, and that out of these two the rectangle or product *6ab* is formed.

COELIA (*κοιλία*, *Gr.* *Anat.*) signifies any kind of original cavity in an animal body; and hence diseases seated in the cavities or venters of the body, are called *Celiac Affections*.

COELIACK (of *κοιλία*, the belly) of or belonging to the belly.

COELIACK *passion*, a diarrhæa, or flux, that arises from the indigestion or putrefaction of food in the stomach and bowels, whereby the aliment comes away little altered from what it was when eaten, or changed like corrupted stinking flesh. *Quincy.*

COELIGENOUS (*coeligena*, *L.*) heaven-born.

COELUM, *Heaven* (with *Anatomists*) the cavity of the eye towards the corner, *L.*

COEMPTION (*coemptio*, *L.*) the act of buying up the whole quantity of any thing.

Monopolies and *coemption* of wares for resale, where they are not restrained, are great means to enrich. *Bacon's Essay's.*

COENOTA'PHIUM } (of *κένω*, empty, and *τάφος*, sepulchre) an empty tomb or monument erected in honour of some illustrious person deceased, who perishing in shipwreck, battle, or the like, his body could not be found to be deposited in it.

COEQUALITY } (of *coequalis*, *L.*) a
COEQUALNESS } being equal with.

To **COERCE** (*coerceo*, *L.*) to restrain; to keep in order by force.

Punishments are manifold; that they may *coerce* this profligate sort.

Ayliffe's Parergon.
COERCIBLE, that may be restrained; that ought to be restrained.

COERCION, penal restraint; check.
 Government has *coercion* and animadversion upon such as neglect their duty; without which *coercive* power, all government is toothless and precarious. *South's Sermons.*

COERCIVE. 1. That which has the power of laying restraint: 2. that which has the authority of restraining by punishment.

The virtue of a magistrate or general, or a king, are prudence, counsel, active fortitude, *coercive* power, awful command, and the exercise of magnanimity, as well as justice.

Dryden's Juv. Dedication.
COER'CIVENESS (of *coercere*, *L.*) com-

pulsiveness.

COESSEN'TIALNESS } (of *con* and *es-*
COESSENTIALITY } *sentia*, *L.*) the being of the same essence with.

COETA'NEOUSNESS (of *con* and *ætas*) the being of the same age with.

COETER'NALNESS } (of *coeternal*, *F.*)
COETER'NITY } the being eternal with.

COEVALITY, the being of the same age or duration.

COEXIS'TENCE (of *con* and *existentia*, *L.*) the existing at the same time with.

COGS, the teeth of a mill-wheel, also a sort of boat used on the river *Humber*.

CO'GENCY } (of *cogens*, *L.*) the
CO'GENTNESS } being cogent or compelling.

COGITA'TION (with the *Cartesians*) whatever a man experiences in himself, and of which he is conscious; as all the operations of the understanding, will, imagination and senses.

COGNA'TION, kindred, affinity, alliance.

CO'GNIZANCE (*connoissance*, *F.* *cognitio*, *L.*) knowledge.

COGNISANCE, a badge of arms on a serving man, or waterman's sleeve, shewing that he belongs to a particular master or society.

CO'GNIZABLE (of *connoisable*, *F.* of *cognoscere*, *L.*) that may be known; also that may be liable to the censure of the law.

CO'GRITAL Line (*Fortification*) a line drawn from the angle of the centre to that of the bastion.

COHABITANT, one who inhabits with another.

COHABITANCE (of *cohabitare*, *L.*) a cohabiting or dwelling with.

COHE'RENT Discourses, are such discourses in which there is a connexion and agreement between their parts.

COHERENT Propositions, such that have some relation or agreement the one with the other.

COHE'SIVENESS (of *cobæere*, *L.*) cohesive quality.

COIN'CIDENCE } (*coincidentia*, *L.*)
COIN'CIDENTNESS } a falling or jumping together.

CO'KER, a boat-man or water-man.

CO'KERS, fishermens boats.

To **CO'LAPHIZE** (*colaphizo*, *L.* of *κολαφιζω*, *Gr.*) to buffet.

COLD'NESS (*cealdnæsse*, *Sax.*) the being cold or quality of cold.

COLDNESS Potential, is a relative quality, which plants, &c. are supposed to have. Thus a plant is said to be cold in the second or third degree; not that it is actually cold to the touch; but in its effects or operations, if taken inwardly.

To **COLLATE** (*confero*, *collatum*, *L.*) 1. To compare one thing of the same kind with another:

another: 2. to collate books, to examine if nothing be wanting: 3. with *to*. To place in an ecclesiastical benefice.

COLLATERAL (*con* and *latus*, *L.*) 1. Side to side.

Thus saying, from his radiant seat he rose,
Of high collateral glory.

Milt. Par. Lost, b. x. l. 86.

2. Running parallel: 3. diffused on either side.

But man by number is to manifest
His single imperfection; and beget
Like of his like, his image multiplied;
In unity defective, which requires
Collateral love, and dearest amity.

Milt. Par. Lost.

4. In genealogy, those that stand in equal relation to some common ancestor: 5. not direct, not immediate: 6. concurrent.

COLLATERALLY, side by side, indirectly, in collateral relation.

By asserting the scripture to be the canon of our faith, I have created two enemies: the Papists more directly, because they have kept the scriptures from us, and the Fanatics more collaterally, because they have assumed what amounts to an infallibility in the private spirit. *Dryden*.

COLLATERAL (in *Geography*) any place, country, &c. situate by the side of another.

COLLATERAL Points (in *Cosmography*) are the intermediate points, or those between the cardinal points.

Primary COLLATERAL Points, are such as are removed by an equal angle on each side, from two cardinal points.

Secondary COLLATERAL Points, are either those which are equally distant from a cardinal and first primary; or equally distant from some cardinal or primary, and first secondary.

COLLATERAL Descent, is springing out of the side of the whole blood, as grandfather's brother, &c.

COLLATERALS (in *Genealogy*) are such relations as proceed from the same stock, but not in the same line of ascendants or descendants; but being as it were aside of each other. Thus uncles, aunts, nieces, cousins, are collaterals, or in the collateral line.

COLLATION (in a *Logical Sense*) a comparing one thing well with another.

COLLATION (in *Common Law*) the comparison or representation of a copy to its original, to see whether they are alike; also the report or act of the officers who made the comparison.

COLLECTION (with *Logicians*) an inference or conclusion.

COLLEGATARY (*Civil Law*) a person to whom a legacy is left in common with one or more persons.

COLLIERIES, coal-mines.

COLLIGATION, a gathering or tying up together, *L.*

COLLINEATION, a levelling at, or aim-

ing to hit the mark, *L.*

COLLIQUANT (*colliquans*, *L.*) consuming, wasting.

To **COLLIQUATE** (*colliquatum*, *L.*) to melt, consume or waste.

COLLIQUATIVENESS (of *colliquativus*, *L.*) wastiness, consumingness.

COLLIQUEFACTION, a melting down, *L.*

To **COLLOCATE** (of *collocatum*, *L.*) to place, to set, to appoint to a place.

COLLOCUTION, a talking together, *L.*

CO'LO (with *Anat.*) is one of the thick guts, and the largest of all, being in length about eight or nine hands breadth, and full of little cells, sometimes stuffed with wind and other matters, which cause pains of the cholic.

COL'ONEL *Lieutenant*, one who commands a regiment of guards, whereof the king, prince or other person of the first eminence is colonel.

Lieutenant **COLONEL**, is the second officer in the regiment, who is the captain, and commands in the absence of the colonel.

Lieutenant **COLONEL**, of horse or dragoons, is the first captain of the regiment.

COLOPHONIA (with *Chymists*, of *καλοφών*, *Gr.*) the top of a thing, the chief, the end, *L.* the *caput mortuum*, or gross substance of turpentine, the more liquid part being distilled into oil.

COLOPHONIA refina, a kind of rosin issuing out of the pine tree.

COLORISATION (in *Pharmacy*) the **COLORATION** } changes of colour which bodies undergo, by the various operations either of nature or art, as by calcinations, coctions, &c.

COLOSSUS, a statue of prodigious size at *Rhodes*.

COLOUR (*color*, *L.*) 1. The appearance of bodies to the eye only, hue, die.

It is a vulgar idea of the colours of solid bodies, when we perceive them to be a red, a blue, or green tincture of the surface; but a philosophical idea, when we consider the various colours to be different sensations, excited in us by the refracted rays of light, reflected on our eyes in a different manner, according to the different size, or shape, or situation of the particles of which the surfaces of those bodies are composed. *Watts's Logick*.

2. The freshness, or appearance of blood in the face: 3. the tint of the painter.

When each bold figure just begins to live,
The treach'rous colours the fair art betray,
And all the bright creation fades away.

Pope's Eff. Crit.

COLOUR, is defined to be the different modifications of the rays of light, which excite in us the sensation, by which we distinguish things, and call them red, yellow, green, blue, &c.

COL'OUR (*color*, *L.*) is a quality inherent

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to natural bodies, which are said to be so and so coloured: as others define colour, an accident that happens to them by the reflection of light; also complexion, looks; also presence or shew.

COLOUR (in *Philosophy*) a property inherent in light, whereby, according to the different sizes or magnitudes of its parts, it excites different vibrations in the fibres of the optick nerve, which being propagated to the sensorium, affect the mind with different sensations.

COLOUR of Office (*Law Phrase*) an evil or unjust act done by the countenance of office or authority.

COLOURING (with *Painters*) the manner of applying and conducting the colours of a picture, or the mixture of lights and shadows form'd by the various colours employ'd in a painting.

Emphatical COLOURS (according to the antient *Natural Philosophy*) are, as they term them, those apparent colours frequently seen in the clouds, before sun-rising or after its setting; the colours that appear in the rainbow, &c. these they will not allow to be true colours, because they are not permanent or lasting.

Field COLOURS, are small flags of about a foot and a half square, carried along with the quarter-master general, for marking out the ground of the squadrons and battalions.

COLOURABLENESS, plausibleness.

COLTS-FOOT (*Botany*) an herb good in disempers of the lungs, &c.

COLTER (*cultron*, *Sax.*) a piece of iron belonging to a plough, that cuts the ground.

COLUBRINE (*colubrinus*, *L.*) of or belonging to a serpent, also wily, crafty.

COLUMBINE (*columbinus*, *L.*) of, like or pertaining to a pigeon.

COLUMN (*columna*, *L.*) a round pillar to bear up or beautify a building; or for a monument of some notable event.

COLUMN (in *Architecture*) in a strict sense is that long, round cylinder, or part of a pillar, which is called the *shaft* or *trunk*, and contains the body of it from the spire to the base, or from the astragal of the base to the chapiters.

Tuscan COLUMN, is the shortest and most simple of all the columns, its height, according to *Scamozzi*, is 15 modules, to *Vitruvius*, &c. 14.

Doric COLUMN, is something more delicate, its height from 14 to 15 modules, and is adorned with flutings.

Corinthian COLUMN, is the richest and most delicate of all, its height is 19 modules, its capital is adorned with two rows of leaves, and with caulicoles, from whence volutes do spring out.

Ionick COLUMN, is more delicate than the *Doric*, its height is 17 or 18 modules, it

is distinguished from the rest by the volutes in its capital, and by its base.

Composite COLUMN, its height is 19 and a half, or 20 modules, it has two rows of leaves in its capital like the *Corinthian*, and angular volutes like the *Ionick*.

COLUMNS (*Mil. Art.*) is a long file or row of troops, or of the baggage of an army in its march.

COLUMN (with *Printers*) is a part of a page divided by a line, as the pages in this book are into two columns, and others into three, four, &c.

Cylindrical COLUMN, a column that has neither swelling nor diminution.

Attic COLUMN, a pilaster insulated, having four equal faces or sides, and of the highest proportion.

Angular COLUMN, is an insulated column placed in the coin or corner of a portico, or inserted into the corner of a building.

Doubled COLUMN, is an assemblage of two columns, joined in such a manner, as that the two shafts penetrate each other with a third of their diameter.

Fusible COLUMN, is a column made of some metal or matter cast.

Hydraulick COLUMN, a column from the top of which a *jet d'eau* proceeds, to which the capital serves as a basin, whence the water descends by a little pipe, which turns spirally around the shaft.

Moulded COLUMN, is one made by impaction of gravel and flints of divers colours, bound together with a cement, which grows perfectly hard and receives a polish like marble.

Transparent COLUMN, a column made of some transparent alabaster, &c.

Water COLUMN, one whose shaft is formed of a large *jet d'eau*, which spouting out water forcibly from the base, drives it within the tambour of the capital, which is made hollow, thence falling down again, it has the effect of a liquid chrysal column.

COLUMN of Joinery, is made of strong timber boards, joined, glued and pinned together, is hallow turned in the lathe and usually fluted.

Incrustated COLUMN, is made of several ribs or thin shells of fine marble or other rare stone, cemented upon a mold of stone, brick or the like.

Astronomical COLUMN, a kind of observatory in form of an high tower, built hollow, and with a spiral ascent to an armillary sphere, placed at the top for taking observations of the courses of the heavenly bodies.

Carolitick COLUMN, is one that is adorned with foliages or leaves, or branches turned spirally around the shaft; or in crowns and festoons.

Diminished COLUMN, is one that begins to taper or diminish from the base in imitation

tation of trees.

Canted COLUMNS, are such as are engaged in the four corners of a square pillar, to support four springs of an arch.

Coupled COLUMNS, are such as are disposed by two and two, so as almost to touch each other at their bases and capitals.

Chronological COLUMNS, are such as bear some historical inscription, digested according to the order of time.

Geminated COLUMN, a column whose shaft is formed of three similar and equal sides or ribs of stone, fitted within one another, and fastened at the bottom with iron pins, and at the top with cramp-irons.

COLUMN of Masonry, is made of rough stone well laid and coloured with plaister, or of bricks moulded triangular-wise and covered with *stuc*.

COLUMN with Tambours, is one whose shaft is formed of several courses of stone or blocks of marble, less high than the diameter of the column.

COLUMN in Truncheons, consists of three, four or five pieces of stone or metal, differing from the tambours, being higher than the diameter of the column.

Fluted COLUMN, is one whose shaft is adorned with flutes or channellings, either from top to bottom, or only two thirds of its height.

Fluted COLUMN enriched, a column whose flutings are filled up with ornaments of foliages, rinds, ribbands, &c. instead of cables.

Cabled COLUMNS, are such as have projectures in form of cables in the naked of the shaft, each cable having an effect opposite to a fluting, and accompanied with a little list on each side.

Cabled and fluted COLUMN, one whose flutes are filled up with cables, reeds or staves, beginning from the bottom of the shaft, and reaching one third of its height.

Colossal COLUMN, a column of an enormous size, too large to enter any ordonnance of architecture.

Gothick COLUMN, a round pillar that is either too short for its bulk, or too slender for its height.

Hermetick COLUMN, a sort of pilaster in manner of a *Terminus*, having the head of a man instead of a capital.

Historical COLUMN, is one whose shaft is adorned with a *basso relievo*, running in a spiral line its whole length, and containing the history of some great personage.

Hollow COLUMN, is one that has a spiral stair-case on the inside for the conveniency of ascending to the top.

Indicative COLUMN, one which serves to shew the tides, &c. along the sea-coasts.

Itinerary COLUMN, a column erected in the cross ways in large roads, having several faces, which by the inscriptions serve to shew the different routs.

Lactary COLUMN, a column in the heromarket at Rome, having a cavity in its pedestal where young children were put, being abandoned by their parents either out of poverty or inhumanity.

Legal COLUMN, a column whereon the fundamental laws of the state were engraven.

Limitrophous COLUMN, one that shews the bounds and limits of a country conquered.

Luminous COLUMN, a kind of column formed on a cylindrical frame mounted and covered over with oiled paper, &c. so that lights being disposed in ranks over each other, the whole appears to be on fire.

Manubary COLUMN (of *manubia*, *L.* spoils of an enemy) a column adorned with trophies in imitation of trees, on which the antients hung the spoils of the enemy.

Median COLUMN, are two columns in the middle of a porch, whose intercolumniations are larger than the rest.

Phosphorical COLUMN, a hollow column, or a light-house built on a rock or the tip of a mole, to serve as a lantern to the port.

Memorial COLUMN, a column raised on account of any remarkable event.

Massive COLUMN, one that is too short for the order whose capital it bears.

Restoral COLUMN, a column adorned with beaks or prows of ships, and galleys with anchors and grapnels; erected to preserve the memory of some notable sea-fight.

Sepulchral COLUMN, a column erected on a tomb or sepulchre, with an inscription on its base.

Statuary COLUMN, one which supports a statue.

Symbolical COLUMN, a column representing some particular country by some attribute peculiar to it, as the *Fleur-de-lis* for France.

Grouped COLUMNS, are such as are plac'd on the same pedestal or *socle*, either by 3 and 3, or by 4 and 4.

Gnomonick COLUMN, a cylinder on which the hour of the day is represented by the shadow of a style.

Nich'd COLUMN, is one whose shaft enters with half its diameter into a wall, which is hollowed for its reception.

Pastoral COLUMN, one the shaft of which is formed in imitation of a trunk of a tree, with barks and knots.

Polygonous COLUMN, one that has several sides or faces.

Oval COLUMN, one whose shaft has a flatness; the plan of it being made oval to reduce the projecture.

Funeral COLUMN, one which bears an urn, in which the ashes of some deceased hero are supposed to be inclosed; and the shaft of which is sometimes overspread with tears or flames, which are symbols of sorrow and immortality.

Inserted COLUMN, is one that is attach'd to a wall by a third or fourth part of its diameter.

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Insulated COLUMN, one that stands free and detach'd on all sides from any other body.

Serpentine COLUMN, a column formed of three serpents twisted together, the heads of which serve as a capital.

Swelled COLUMN, is one which has a bulging or swelling in proportion to the height of the shaft.

Twisted COLUMN, is one whose shaft is twisted round in manner of a screw, with six circumvolutions, and is for the most part of the *Corinthian* order.

Twisted fluted COLUMN, is a column whose flutes follow the contour of the shaft in a spiral line throughout the whole length.

COLUMN twisted and enrich'd, is a column of which one third of its shaft is fluted, and the rest adorned with branches and other enrichments.

Triumphal COLUMN (among the *Ancients*) a column erected in honour of a hero; of which the joints of the stones or courses were adorned with as many crowns as he had made military expeditions.

Zephorick COLUMN (of *ζωοφόρος*, Gr. bearing living creatures) a statuary column, on which the figure of some animal is placed.

COM } (of the *British* word *kum*, which
COMB } signifies low) at the beginning of
COMP } the name of a place, intimates that the place stands low, as *Comton* or *Compton*.

COMBINATION of Quantities, the many several ways that may be taken in any number of quantities, without having any respect to their places.

COMBINATION (in *Arithmetick*) is the art of finding how many different ways a certain given number of things may be varied, or taken by 1, and 1, 2, and 3, &c. And thus the combinations of the 24 letters of the alphabet, first taken 2 by 2, and 3 by 3, and so on, has been calculated to be 139,172, 420, 888, 725, 999, 425, 128, 493, 402, 200 139 millions of millions of millions; and so on.

COMBINATION (in *Law*) is the entering of several persons into a conspiracy, to put in practice some unlawful design.

COMBUS'TIBLENESS (of *combustibilis*, L.) aptness to take fire or burn.

COMEDIOGRAPHY (of *κομῳδία* and *γραφῆς*, Gr. a description or writing) the writing of comedies.

COM'EDY (of *κῶμος*, a village, and *ᾠδή*, a song; because comedies were first acted in country villages) is an agreeable representation of the actions of human life. It is reckoned part of the great poetry on account of its end, which is instruction as well as pleasure. For men will sooner be laugh'd out of their follies, than beat out of them; and therefore comedy will arrive at the end of dramatick poetry sooner than tragedy. The three unities of action, time and place are requisite in

this, and therefore whatever action is compound, whatever time above what is necessary for the representation, whatever scene is removed from one street to another, or one house to another, break the rules, or are against nature.

That which distinguishes our comick poetry from all others, and gives it the advantage over both the ancients and moderns, is humour, which Mr. *Dryden* thus defines.

It is the ridiculous extravagance of conversation, wherein one man differs from all others.

Some have fancied that the excellence of comedy consists in the wit of it; others confine it to the intrigue, and turns of incidents; and others to the humours. But indeed the excellence lies in the just mixture of the whole.

COME'LINESS, gracefulness, beautousness.

COM'ET (in *Heraldry*) as *Guillim* says, is not of an orbicular form as other celestial natures are; but protracts its light at length like a beard, or rather dilates it in length like an hairy bush, and thence grow taper-wise like the tail of a fox. That it contracts its matter or substance from a slimy exhalation, and was not originally in the creation; nor is number'd among natural things mentioned in the history of *Genesis*; but is something preternatural, and is placed with heavenly bodies, because they seem to be of their kind. Many are of opinion, that they prognosticate dreadful and horrible events of things to come; but others hold, that they are as much stars as any other, and only draw nearer to us at the time they appear, and do not forebode any accidents whatsoever. The figure annexed is *azure*, a comet or blazing-star streaming in bend, Or.



COM'ETS (*cometa*, L. of *κομήτης*, Gr. so called because of their figure, which seems to be as it were hairy) are an imperfect substance, which consists of a thick fat vapour, that is supposed to be enkindled in the upper region of the air; they seem hairy or to shed hairs, especially on that side which is opposite to the sun, but after a various manner: some drag a tail after them, and are called *Crinita*; others have a long beard, and are called *Barbata*; others appear something in the shape of a rose, having those hairs scattered round them; others are in the shape of a sword, and are called *Ensiformis*. Comets compass the whole earth in the space of 24 hours, and are never of very long appearance. The comet of the longest continuance that ever was in the world, was in the time of *Nero*, which was visible for six months.

COM'FORTABLE, bringing or producing comfort, refreshing.

COMFORTABLENESS (of *comfort*, F.) pleasantness, refreshing quality.

COMFORTLESS, being without comfort.
COMFORTLESSNESS, the being without comfort.

COMI'CALLY (of *comique*, *F. comice*, *L.*) pleasantly, with mirth, &c.

COMI'CALNESS, pleasantness, &c.

COMI'TIA (among the *Romans*) an assembly, either in the *comitium* or *campus Martius*, for the election of magistrates, or consulting of other important affairs of the state.

Front COMMAND'ING Ground (in *Fortification*) is a height or eminence opposite to the face of the post, and plays upon the front of it.

Reverse COMMANDING Ground, is an eminence that can play upon the back of any post.

Enfilade COMMANDING Ground } is an
Courtin COMMANDING Ground } eminence, which with its shot sweeps or scours all the length of a strait line.

COMMATERIALITY, the quality of being of the same matter &c. with another.

COMMEMORABLE (*commemorabilis*, *L.*) worthy to be mentioned or remembered.

To **COMMENCE** a horse (with *Horsemen*) is to initiate him in the manage, or to put him to the first lessons in order to break him.

COMMEND'ABLENESS (of *commendabilis*, *L.*) worthy to be commended.

COMMEN'DAM (in *Law*) when a king makes a parson a bishop, his benefice is resigned by the promotion; but if he is empowered by the king to retain his benefice, then he still continues to be parson of it, and is said to hold it in *Commendam*.

COMMEN'SURABLE *Magnitudes* (in *Geometry*) are such as may be measured by one and the same common measure.

COMMEN'SURATENESS, the quality of the being of the same or equal measure.

COMMENTARIES (with *Historians*) are histories written by those persons who had the greatest hand or share in the actions there related, as *Cæsar's Commentaries*.

COMMENTARIES, also are such as set forth a naked continuance of the events and actions, without the motives and designs, the councils, speeches, occasions and pretexts, with other passages.

COMMENTITIOUSNESS (of *commentitius*, *L.*) counterfeitness, forgedness.

COMMER'CIAL (of *commerce*, *F. of commercium*, *L.*) of or pertaining to commerce or traffick.

COMMINA'TORY (of *comminari*, *L.*) of or pertaining to threatening.

COMMINU'TION (with *Surgeons*) is when a bone is broken into many small parts.

COMMISSARY of stores (in *Military affairs*) an officer of the artillery who has the charge of all the stores.

COMMISSARY of horses (in *Military Affairs*) an officer belonging to the artillery who

has the inspection of the artillery horses, to see them mustered, and to send such orders as he receives from the commanding officer of the artillery, by some of the conductors of horses, of which he is allowed a certain number for his assistants.

COMMISS'ION (*commissio*, *L.*) the authority or power, by virtue of which one person transacts business for another, which is done usually, by deed or writing duly executed.

COMMISSON (in *Trade*) signifies both the power of acting for another, and also the premium or reward he is to have for his so doing, which is usually one half, 1, 2, 3, or more per Cent.

COMMISSION, a warrant for an office or place; a charge to buy or to do any act for another.

COMMISSION, commission-money, the wages or reward of a factor.

COMMIT'MENT (of *commetre*, *F. committere*, *L.*) a being committed or ordered to prison; also the doing an indecent or illegal action.

COMM'ODATE (*Civil Law*) the loan or free concession of any thing moveable or immoveable for a limited time, on condition to restore the same individual at the expiration of that time.

COMM'ODIOUSLY (*commodement*, *F. commode*, *L.*) advantageously, conveniently.

COM'MON (*communis*, *L.*) that which belongs to all alike; own'd or allowed by all and not affected to this more than that.

COMMON (with *Grammarians*) that gender of nouns that is equally applicable to both sexes, male and female.

COMMON (in *Geometry*) is applied to an angle line or the like, which belong equally to two figures, or makes a necessary part of both.

COMMON (according to the *Law definition*) that sort of water, the use of which is common to a particular town or lordship; also as common of pasture for feeding cattle; common of fishing, &c. common of turbary, i. e. a liberty of digging turf.

COMMON (in *gross*) a liberty to have common alone, that is, without any land or tenement in another man's land to himself for life, or to him and his heirs.

COMMON Council (in *London*) was first constituted in the reign of king *John*, who ordained that 35 of the most substantial citizens should be chosen, and he also gave the city the liberty to chuse a new mayor and sheriffs every year, which before held their places during life.

COMMON appendant } a liberty of com-
COMMON appurtenant } mon appertain-
 ing to, or depending on such a freehold, which common must be taken with beast commonable, as horses, oxen, &c. and not of goats, geese, and dogs.

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original from *Edward* the confessor, who out of the *Danish*, *Saxon*, and *Mercian* laws, collected one universal and general law about the year 1045.

COMMON Places (among *Rhetoricians*) are general advertisements, which help those that consult them to remember all the ways by which a subject may be considered. Tho' there are many more ways by which a thing may be considered; yet the authors of topicks have settled sixteen common places; which are, the *Genus*, the *Difference*, the *Definition*, the *Division* or *Distribution*, the *Etymology*, the *Conjugation*, the *Similitudes*, the *Dissimilitudes*, the *Contraries*, the *Opposites*, the *Comparison*, the *Antecedents*, the *Adjuncts*, the *Consequents* the *Effect*, and the *Cause*. These are sufficient to furnish with ample matter for a discourse, and to make the invention of a barren understanding fruitful.

COMMON Ray (in *Opticks*) is a right line drawn from the point of concurrence of the two optical axes, thro' the middle of the right line, which passes by the centre of the apple of the eye.

COMMONALTY (in *Law*) are the middle sort of king's subjects, such of the commons, who being raised above the peasants, arrive at having the management of offices, and are one degree inferior to burgesses.

COMMUNIBUS annis, signifies the same thing in regard to time, as *communibus locis* does to places, taking the years one with another.

COMMUNIBUS locis, a term often used by writers for some medium or mean relation between several places, as taking one place with another.

COMMUNICABLENESS (*communicabilis*, *L.*) easiness to be communicated or to communicate.

COMMUNICABILITY (in *Metaphysics*) is when one being may partake of another.

COMMUNICATION, the act of communicating intercourse, converse, conference; also the act of imparting a thing to another, or making him a sharer therein.

COMMUNICATION (with *Rhetoricians*) is when the orator argues with his auditory, and demands their opinion, as *Gentlemen, suppose yourselves in the same case, what measures would you have taken but those that I took? what would you have done upon the like occasion.*

COMMUNICATION of Idioms (with *Divines*) signifies the communication of the attributes of one nature in *Christ Jesus* to that of another.

COMMUNICATIVENESS (of *communicative*, *F.* of *L.*) aptness to communicate.

COMMUNITY (in *Law*) sometimes signifies the joint property in effects between a husband and wife.

Tacit **COMMUNITY**, a community contracted between a man and woman by the mere mingling of their effects, provided they have lived together the space of a year and a day.

COMMUNITY continued, is that which

subsists between two persons joined in marriage, and the minor children of that marriage, when the survivor has not made an inventory of the effects in possession during marriage.

COMMUTABLE (*commutabilis*, *L.*) that may be easily altered or changed.

COMMUTATION (in *Astronomy*) the angle of commutation is the distance between the sun's true place, seen from the earth, and the place of a planet reduced to the ecliptick.

COMMUTATIVE Justice, is that justice that ought to be observed and done in buying and selling, borrowing and lending, performing covenants, &c.

COMMUTATIVELY (of *commutatif*, *F.* of *L.*) by way of exchange.

COMPACTNESS (of *compacté*, *F.* *compactus*, *L.*) closeness together.

COMPANION of the garter, a knight of that noble order.

COMPANIONSHIP (of *compagnon*, *F.*) accompanying with, the being of the same company.

Independent **COMPANY**, a company of foot or troop of horse not embodied in a regiment.

COMPARABLENESS, of *comparabilis*, *L.* and *ness*) the being comparable to.

COMPARATIVE Anatomy, is that branch of it that considers the same parts of different animals with relation to the different structure and formation which is most suited to the manner of the living, and the necessities of every creature.

COMPARISON of Ideas, is an act of the mind by which it compares its ideas one with another, as to extent, degree, time, place, and other circumstances.

COMPARISON (with *Rhetoricians*) comparisons differ from similitudes only in this, that comparisons are more warm of the two. Note, that in comparisons it is necessary that there be an exact agreement between all the parts of a comparison and the subject that is treated of; for several things are taken in for no other reason but to render the comparison more lively.

COMPARISON parallel, the relation of two persons or things considered as opposed or set before each other in order, to find out wherein they agree or differ.

COMPAR'TIMENT } (*Gardening*) a
COMPARTMENT } bed, border or knot; a design composed of several different figures, disposed with symmetry to adorn a parterre, platfond, &c.

COMPARTMENT (in *Joinery*, &c.) a symmetrical disposition of figures to adorn pannels, &c. the squares of a cieling, &c.

COMPARTIMENT of Tiles, an arrangement of white and red tiles, varnished for the decoration of the covering of a roof.

PARTITION (in *Architecture*) the useful and graceful distribution of the whole ground plot of a building, into rooms of reception or entertainment, office, &c.

Beam COMPASSES, a mathematical instrument made of wood or brass, with sliding sockets, to carry several shifting points, in order to draw circles of very long radii, of use in large projections, and for drawing the furniture on wall-dials.

COMPASS Callipers (with *Gunners*) is an instrument for disparting a piece of ordnance. It resembles two semicircles, having a handle and a joint like a pair of compasses; but the points are blunt, and may be opened at pleasure.

COMPASS, or } an instrument of
Mariners COMPASS } great use in *Dialling, Navigation, Surveying* and several other parts of the mathematicks. It consists of a circle drawn on a round piece of paste-board, which is called the fly; this circle is divided into four quadrants, which represents the four principal points or cardinal winds; *East, West, North* and *South*; and each of these quadrants or quarters are again subdivided into eight other equal parts; which in all makes 32 points of the compass, called rumb. This card or paste-board hangs horizontally on a pin set upright, and under it is fixed a needle of iron wire, touched with a load-stone, which keeps the fly or point of the north-pole always towards the north, and by this means directs the steersman how to keep the ship in her course.

Meridional COMPASS, is the common compass before described.

Dark COMPASS, is the same as the other; but that the fly has the points marked with black and white, without any other colours, and is so called because most convenient for steering by candle light.

Hair COMPASSES, compasses so contrived on the inside as to take an extent to a hair's breadth.

German COMPASSES, those whose legs are a little bent outwards towards the top, so that when shut the points only meet.

Spring COMPASSES, are dividers made of hardened steel, the head arched, which by its spring opens the compasses, the opening being directed by a circular screw, fastened to one leg and let through the other worked with a nut.

Trisecting COMPASSES, compasses for the trisecting of angles geometrically.

Draught COMPASSES, a pair of compasses with several moveable points, used in making fine draughts or maps, charts, &c. also in Architecture, Dialling, Fortification.

Fly of the COMPASS, is the round piece of paste-board (called also the card) on which the points of the compass is drawn.

Variation COMPASS, is a compass the use of which is to shew how much the common compass varies from the exact points of *North* and *South*.

COMPASSIONATENESS (of *compassion*, F. of L.) fellow feeling, &c.

COMPATIBLENESS (*compatibilité*, F.)

agreeableness.

COMPEL'ABLE, that may be forced.

COMPENDIA'RIOUS (*compendiarius*, L.) brief, short, abridged.

COMPENDIOSITY (*compendiositas*, L.) compendiousness.

COMP'ETENCE } (*competentia*, L.) a

COMP'ETENCY } sufficient estate, stock of learning, &c.

COM'PETENTNESS (of *competentia*, L.) sufficientness, &c.

COMPET'IBLENESS (of *competit*, L.) suitability, &c.

COMPITALITY, feasts held among the antients in honour of the *Lares*.

COMPLA'CENTNESS (of *complacentia*, L.) a being pleased with.

COMPLAISANT'NESS, the same as *complaisance*.

COMPLEMENT (in *Heraldry*) signifies the full moon.

COMPLEMENT (with *Astronomers*) the distance of a star from the zenith, or the arch that is comprehended between the place of a star above the horizon and the zenith.

COMPLE-

MENTS (in a *Parallelogram*) are the two lesser parallelograms, A and B, which are made by drawing two right lines parallel to



each side of the figure thro' a given point in the diagonal. See the figure.

COMPLEMEN'TAL (of *complementum*, of or pertaining to complement.

COMPLEX' Diseases, distempers that cannot be separated, as a pleurisy and fever.

A COMPLEX Proposition (with *Logicians*) is that which has at least one of its terms complex, or such an one as contains several members, as causal propositions.

COMPLEX'NESS (of *complexus*, L.) a being compounded of divers things.

COMPLEX'IO } (with *Rhetoricians*)

COMPLICA'TIO } a rhetorical figure, which is the same as *Simproce*, which see, L.

To COMPLICATE (*complicatum*, L.) to fold or wrap up together.

COMPLICATEDNESS (of *complicatio*, L.) a being folded together.

COMPLSION, a striking or shaking together.

COMPO'NENT (*componens*, L.) composing, making up, constituting, as *component parts*, parts that make up the whole.

To be COMPOS Mentis, in a right mind, having a sound mind and not delirious.

COMPOSED Bastion (in *Fortification*) is when the two sides of the inner polygon are very unequal, which makes the gorges also very unequal.

COMPOSEDNESS (of *composuer*, F.) quietness of mind, &c.

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COMPOSITES (in *Pharmacy*) medicines compounded of several simple ones; as electuaries, ointments, opiates, syrups, &c.

COMPOSITION (in *Metaphysics*) is an unity that is divisible.

COMPOSITE Number (with *Arithmeticians*) a compound number, or a number which may be divided by some number less than the composite itself, but greater than unity; as 4, 6, 8, 9, 10, &c.

COMPOSITION Entitative (with *Schoolmen*) is between things of the same nature, e. g. two or more drops of water.

COMPOSITION Essential (with *Schoolmen*) is when things of different kinds are joined, and thus constitute new things or essences, different from any of the parts; and thus they say from the matter and the form of wood arises wood, whose essence is very different from either of these ingredients taken separately.

COMPOSITION (with *Orators*) is the proper order of the parts of the discourse adhering to each other.

COMPOSITION (with *Logicians*) is a method of reasoning, wherein a person proceeds from some general self-evident truth to particular and singular ones.

COMPOSITION (with *Grammarians*) the joining of two words together, or the prefixing a particle to another word, to augment, diminish or change its signification.

COMPOSSIBILITY, capableness of existing together.

COMPOSIBLE (of *con* and *possibilis*, *L.*) capable of existing together.

COMPOUND (*compositus*, *L.*) that which is made up or composed of different parts.

COMPOUND Quantities, (in *Algebra*) are such as are joined together by the signs $+$ and $-$, and are either expressed by the same letters unequally repeated, or by some more letters than one, as $bd - b$ and $a - b - c$ are compound quantities.

A COMPOUND Leaf, (with *Bot.*) is divided into several parts, each of which resembles a single leaf.

COMPOUNDABLE, that may be compounded.

COMPREHENSION of an idea (among *Logicians*) is the comprehension of the attributes it contains in itself, and which cannot be taken away, without destroying it, as the comprehension of the idea of a triangle includes extension, figure, three lines and three angles, &c.

COMPREHENSION (in *Metaphysics*) is an act of the mind, whereby it apprehends or knows any object which is presented to it on all sides, on which it is capable of being apprehended or known.

COMPREHENSION (with *Rhetoricians*) a trope or figure whereby the name of a whole is put for part, or that of a part for the whole; or a definite number or thing for an indefinite.

COMPREHENSIVENESS, aptness to comprehend, or to be comprehended.

COMPRESSIBLENESS (*compressibilité*, *F.*) capableness to be pressed close.

To COMPROMISE (in a *figurative sense*) to put to the hazard of being censured.

COMPULSIVE, of a restraining nature.

COMPULSIVENESS (of *compulsio*, *L.*) compelling quality.

COMPUTABLE (*computabilis*, *L.*) that may be counted or reckoned.

COMPUTATION (in *Common Law*) signifies the true and indifferent construction of time, so that neither party shall wrong the other, or that the determination of time referred to shall neither be taken the one way or the other; but shall be computed according to the censure of the law.

CO'MUS (among the *Ancients*) the God of banqueting.

CONA'TUS (in a *Body of Motion*) is that disposition or aptitude to go on in a right line, if not prevented by other causes; it is the same as *attraction* or *gravitation*, in matter without motion.

CONCAMERATION, a vaulting or arching, *L.*

CONCATENATION of Causes (with *Philosophers*) a term used to express that an effect is the result of a long chain of causes, linked to, or depending one upon another.

CONCATENATENESS (of *concatenatio*, *L.*) the being chained together.

CON'CAVE (*concavus*, *L.*) hollow on the inside or vaulted like an oven; also hollowness; i. e. the inside of a hollow body, especially if it be circular.

CONCAVE Glasses, are such as are ground hollow, and are usually of a spherical or round figure; though they may be of any other, as parabolical, &c.

CONCAVE'NESS (*concavitas*, *L.*) the hollowness of the inside of a round body.

CONCAVO CONCAVE, concave on both sides.

Plano-CONCAVE, concave on the one side, and plain on the other.

CONCAVO *convex*, concave on one side, and convex on the other.

Convexo CONCAVE, as when the one or the other surface is a portion of a less sphere.

CONCEAL'EDNESS (of *concelare*, *L.*) hiddenness.

CONCEIT'EDNES (of *concupere*, *L.*) a being self-opinionated.

CONCEIV'ABLENESS, easiness to be conceived.

CONCEIVING (with *Logicians*) is the simple view that we have of the things which present themselves to the mind; as if we imagine the sun, a tree, a globe, a square, a thought, a being, without forming any particular judgment. This is the first of the four principal operations of the mind.

CONCENTRATION (with *Naturalists*) the

the highest degree of mixture, as when two or more particles of atoms of the mixture touch, by receiving and thrusting one into the other, or by *Reception* and *Intrusion* one into the other; and this *Dr. Grew* takes to be the case of all fixed bodies, which are without taste or smell, whose constitution is so firm, till that the particles are as it were *unprimed* from each other, they cannot affect either of those senses.

CONCEP'TION (with *Logicians*) is an act of the mind or the product of it, as thought, notion or principle; the simple idea or apprehension that a person has of any thing without proceeding to affirm or deny any matter or point relating to it.

Immaculate **CONCEP'TION** of the holy *Virgin* (with *Roman Catholics*) a feast held on the 8th of *December*, in regard to the *Virgin Mary's* being conceived and born immaculate.

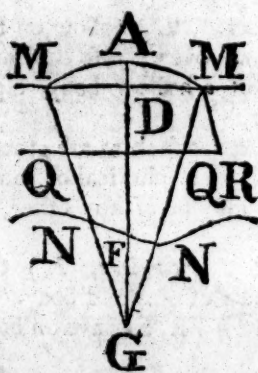
CONCERT, agreement between persons in action, &c.

CONCES'SION (with *Rhet.*) a figure, the same as *Synchorefsis*, L.

CONCES'SIONARY (of *concession*, F. of L.) by way of grant or allowance.

CONCHILIS, the same as *conchoid*.

CONCHOID (of *κόχνη*, Gr. a shell fish) is the name of a curve line invented by *Nichomedes*: It is a curve which always approaches nearer to a strait line, to which it inclines; but never meets, it is described thus:



Draw the right line *QQ*, and another perpendicular to it in *B*; draw the right lines *GM*, *GM*, cutting *QQ*, and make $QM = QN = AE = EE$, the curves wherein the points *MM* are, is the first conchoid, and those where the

points *NN* are found, the second conchoid.

To **CONCILIATE** (*conciliare*, L.) to reconcile; also to procure.

CONCILIATORY (*conciliatorius*, L.) of reconciliation.

CONCINNATENESS (*concinnitas*, L.) decency, fitness, &c.

CONCINNOUS (*concinnus*, L.) fit, agreeable, &c.

CONCINNOUS *Intervals* (in *Musick*) are such as are fit for musick, next to and in combination with *concord*s.

CONCISE'NESS (of *concis*, F. *concisus*, L.) briefness.

CONCITA'TION, a provoking, stirring up or pricking forward, L.

CO'NCLAVE, a closet or inner room, that shuts up under lock and key, L.

CONCLUSION (in *Oratory*) consists of

two parts, the *Recapitulation* or *Enumeration* and the *Passions*.

CONCLU'SIVENESS (of *conclusivus*, L.) the drawing of consequences.

CONCOC'TION, a boiling together, L.

CONCOM'ITANCY, an accompanying together with.

CON'CORD (in *Gram.*) that part of *Syntax* or construction, whereby the words of a sentence agree among themselves, whereby verbs are put in the same number and person with nouns, &c.

Simple **CONCORDS**, are those whose extremes are at a distance, less than the sum of any other two *concord*s.

Compound **CONCORDS**, are equal to any two or more *concord*s.

Imperfect **CONCORDS** (in *Musick*) are the third and eighth, with all their octaves.

CONCOR'DANCY (*concordantio*, L.) agreement.

CONCOR'DANT *Verses*, such as have in them several words in common, but by the addition of other words have a quite different meaning; as,

Et { *Canis* } in *Sylva* { *Venatur* } Et
 { *Lupus* } { *Nutritur* }
 omnia } *Servat*
 { *Vastat*.

CONCOR'DAT (in the *Canon Law*) a covenant or agreement in some beneficiary matter; as relating to a resignation, permutation, or other ecclesiastical cause.

CONCOR'PORAL (*concorporalis*, L.) of the same body or company.

Natural **CONCRE'TE** (with *Philosophers*) as *antimony* is a natural concrete, which has been compounded in the bowels of the earth.

Faëtitious **CONCRETE** (with *Philosophers*) a concrete compounded by art, as soap is a *faëtitious Concrete*, or a body mixed together by art.

CONCRE'TENESS (of *concreſcere*, L.) being grown together, &c.

CON'CUBINE, is sometimes used for a real, legitimate and only wife, and distinguished by no other circumstance but a disparity of birth and condition to her husband.

CONCUPIS'CIBLENESS, fitness or readiness to desire or be desired earnestly, &c.

CONCUR'RENTNESS (of *concurrent*, L.) agreeableness to or with some other.

CONCUS'SION, a publick extortion, when any officer or magistrate pillages the people by threats, or pretence of authority, L.

CONCUS'SIVE (of *concussus*, L.) shaking or jumbling together.

CONDEM'NABLENESS, worthiness to be condemned.

To **CONDEN'SATE** (with *Philosophers*) is to bring the parts of a natural body into less compass; the term opposite to *condensate*, is to *rarefy*.

CONDENSA'TION (with *Philosophers*) is when a natural body takes up less space, or is confined

confined with before.

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confined within less dimension than it had before.

CONDEN'SER, a pneumatick engine, whereby an unusual quantity of air may be crowded into a given space.

CONDENSE'NESS (of *condensitas*, L.) thickness, closeness, hardness.

CON'DERS (of a *Ship*) those who *cond* or give direction to the steersman for guiding or governing of a ship.

CONDIG'NESS (of *condignus*, L.) the being according to merit.

CONDISCI'PLE (*condiscipulus*, L.) a school-fellow, a fellow-student.

CONDITE (*conditus*, L.) seasoned, pickled.

CON'DITION (in a *Legal Sense*) a bridle or restraint annexed to a thing, so that by the non-performance of it, the party shall receive prejudice and loss; but by the performance, benefit and advantage.

CONDITION (in *Deed*) is that which is knit and annexed by express words to the feoffment, deed or grant, either in writing or without.

CONDITION *implied*, is when a man grants to another an office of bailiff, steward, &c. though there be no condition in the grant, yet the law makes one covertly.

CONDITIO *sine qua non* in (*Philosophy*) a term used in speaking of some accident or circumstance, which is not essential to the thing, but yet is necessary to the production of it.

CONDIT'IONAL Propositions (with *Logicians*) are propositions that consist of two parts joined together by the particle *if*, of which the first proposition, that includes the condition, is called the *antecedent*, the other the *consequent*. Thus *if the body of a man be material, it is mortal*, which is a continual proposition, in which the clause, *if the body of a man be material*, is the *antecedent*, and the other *is mortal*, is the *consequent*.

CONDIT'IONALNESS (*conditionalitas*, L.) the being conditional.

CONDOLE'MENT (of *condolere*, L.) an expression of feeling a sympathy at the affliction of others.

CONDU'CTS, sewers or gutters to convey away the sullage of a house.

CONDUPLICA'TION, a doubling, a folding together. L.

CONDY'LUS (*κονδύλος*, Gr.) a joint, a little round eminence, or protuberance at the extremity of a bone.

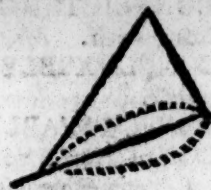
CO'NE (*conus*, L. of *κων*, Gr.) a geometrical solid figure consisting of straight lines that arise from a circular base, and growing narrower by degrees, end in a point at the top, directly over the center of the base. The manner of producing this figure may be imagined by the



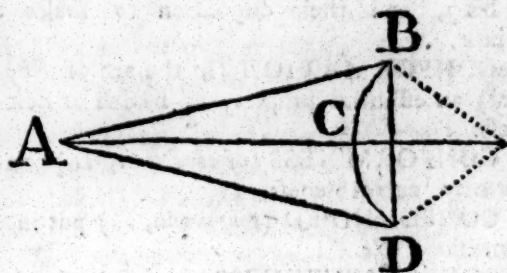
turning the plane of a right lined triangle, round the perpendicular leg or *Axis*, so that if the leg be equal to the base, the solid produced will be a *right Cone*; if it be less, it will be an *acute-angled Cone*, and if greater, an *obtuse-angled Cone*; as in the figure.

Right CONE (with *Geo.*) a cone is said so to be, with respect to the position of its axis, *i. e.* when it is not perpendicular to the horizon, it is called *oblique cone*.

A Scalenous CONE, is when one side of it is longer than the other, as in the figure.



CONE of Rays (in *Opticks*) are all those rays which fall from any point, as suppose A in a subject on the surface of any glass, as B, C, D, having the vertex in A, and the glass for its base, such is the cone B, C, D, A.



CONE (with *Botanists*) signifies not only such dry, squamous fruits as are properly of a conick figure, as the fir and pine-fruits; but also any fruit composed of several parts of a lignous substance, adhering together, and separating when ripe, as the cypress.

CONE } cone, *Sax.* } an account
COLNE } colne, *Sax.* } or reckoning when a young woman, at the age of 14 or 15, is in law accounted to be of a competent age to *Keep Cone and key of a house*, *i. e.* to take upon her the management of household affairs.

CONFABULATORY (of *confabulare*, L.) pertaining to talking together.

CONFEC'TION. See *Confect*.

CONFES'SION (with *Rhetoricians*) is a figure by which the person acknowledges his fault, to engage him whom he addresses to pardon him.

CONFES'SIONAL, a place in churches under the main altar, where they anciently deposited the bodies of deceased saints, martyrs and confessors.

CONFIDENTNESS (*confidentia*, L.) confidence.

CONFIN'ITY (*confinitas*, L.) nearness of place.

CONFIRMA'TION (with *Rhetoricians*) is the third part of an oration, wherein the orator undertakes to prove by reasons, authorities, laws, &c. the truth of the proposition advanced in his oration.

CON-

CONFISCA'TION, a forfeiting of, or a legal adjudication, or taking the forfeitures of goods, &c. to the use or treasury, for the king's use. *L.*

CONFLATILE (*conflatilis, L.*) cast or molten.

CONFLA'TION, a casting or melting of metal. *L.*

CONFLEXURE (*conflexura, L.*) a bending together.

CONFLICT'ING, struggling, engaging, fighting with. *Milton.*

CONFLUX'IBLENESS, aptness to flow together.

CONFORM'ABLENESS } (*of conformité,*
CONFORM'NESS } *F. conformi-*
tas, L.) agreeableness in form.

CONFORMA'TIO *Membrorum* (with *Rhetoricians*) is when things, to which nature has deny'd speech, are brought in speaking. *L.*

CONFORMATION, the shaping, fashioning, or ordering of a thing; also the particular texture and consistence of the parts of a body, and their disposition to make a whole.

CONFORMATION (in the art of *Physick*) an essential property of health or sickness.

CONFORM'NESS (*of conformis, L.*) conformity, agreeableness.

CONFOUND'ED (*confoundu, F.*) put into confusion, &c.

CONFOUND'EDNESS, confusedness, the being in confusion.

CONFRATRY (*q. confratria, L.*) a fraternity, brotherhood, or society united together, especially upon a religious account.

CONFRONTA'TION, the action of setting two people in opposition to each other, to discover the truth of some fact which they relate differently.

CONFRONTE' (in *Heraldry*) signifies facing or fronting one another.

To **CONFU'SE** (*confusum, Sup. of confundere, L.*) to mingle, perplex, or put out of order.

CONFU'SEDNESS (*confusion, F. of L.*) a being in confusion.

CONFUSION (in a *Metaphysical* sense) as opposed to order, is a perturbation of which confusion consists, *ex. gr.* when things prior in nature do not precede, or posterior do not follow.

CONFUSION (with *Logicians*) is opposed to distinctness or perspicuity.

CONFUSION (in a *Physical* sense) is a sort of union or mixture by mere contiguity, as that between fluids of a contrary nature, as oil, vinegar, &c.

CONFUTA'TIO (with *Rhetor.*) a part of a narration, wherein the orator seconds his own arguments, and strengthens his cause by refelling and destroying the opposite arguments of his antagonist.

CON'GE (with *Architects*) a moulding ei-

ther in form of a quarter round or of a cavetto, which serves to separate two members one from another.

CONGES (with *Architects* (the rings or ferrels anciently used about the ends of wooden pillars to keep them from splitting, and afterwards imitated in stone-work).

CONGEN'EROUNEES (*of congener, L.*) the being of the same kind.

CONGENERATED (*congeneratus, L.*) begotten together.

CONGE'NERS (*congeneres, L.*) of the same generation or kind.

CONGE'NIALNESS, the likeness of one kind to or with another,

CONGEN'ITURE (*congenitura, L.*) the birth of things at the same time.

CONGES'TIBLE (*of congesto, L.*) that may be heaped up or gotten together.

CONGES'TION, a heaping or gathering together, *F. of L.*

CONGLO'BATED (*conglobatus, L.*) heaped or gathered round together.

CONGLO'BATELY (*of conglobatio, L.*) in a round mass or lump, &c.

CONGLUTINA'TION (with *Physicians*) a joining of bodies by means of their oily, sticky and clammy parts.

CONGLU'TINATIVE (*of conglutinare, L.*) gluing, sticking, or fastening together.

CONGRAT'ULANT (*congratulus, L.*) congratulating, *Milton.*

CONGRAT'ULATORY (*of congratulator, L.*) of or belonging to congratulation.

CONGREGA'TION (with some *Philosophers*) the least degree of mixture, in which the parts of the mixed body are inconsistent, or do not adhere to or touch each other but in a point; which properly, they say, is peculiar to the particles of water and all other fluids.

CONGRESS, an assembly, or the meeting together of the deputies or plenipotentiaries of several princes to treat about a peace or any other affair of importance.

CONGRESS (*congressus, L.*) an essay or trial made by appointment of a judge in the presence of surgeons and matrons, to prove whether a man be impotent or not, in order to dissolve a marriage.

CON'GRUENCE } (*congruentia, L.*
CONGRUITY } *congruitas, L.*) agreeableness, conformity, suitableness; it is properly said of a theme or discourse, in which there is no fault committed contrary to the rules of grammar.

CONGRUITY (with *Schoolmen*) is a suitableness or relation between things whereby we come to a knowledge of what is to come to pass therein.

CONGRUITY (with *Geometricians*) is a term applied to figures, lines, &c. which exactly correspond when laid over one another, as having the same terms or bounds.

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by the solidity of a cone, being supposed to be cut by a plane.

If the section be made by the *axis*, or thro' the *vertex*, the figure arising is a *triangle*. If the section be made by a parallel to the base of the corner, or succentrarily posited, the figure produced is a circle.

If the section be made parallel to one side of the cone, it will be an *ellipsis*.

If the section be made thro' one side of the cone, thro' the base, and not parallel to the other side of the cone, it will be an *Hyperbola*.

CON'NICALNESS (of *conicus*, *L.*) the being in the form of a cone.

CONJECTURABLE (of *conjecturo*, *L.*) that may be conjectured or guessed.

To CONJOB'BLE, to chat together.

CONJOINT *Degrees* (in *Musick*) are two notes which immediately follow each other in the order of the scale, as *Ut* and *Re*.

CONJOINT *Tetrachords* (in *Musick*) are two tetrachords, where the same chord is the highest of the one, and the lowest of the other.

CONJOINT'LY (of *conjoint*, *F. conjuncte*, *L.*) unitedly.

CONJUGALLY (of *conjugal*, *F. of con*, with, and *jugum*, a yoke, *L.*) after the manner of man and wife.

CONJUGATED (*conjugatus*, *L.*) coupled or yoked together.

CONJUGA'TION (with *Anatomists*) is understood of a pair of nerves, or two nerves arising together and serving for the same operation, sensation or motion. *L.*

CONJUNCT'NESS (of *conjunctio*, *F. of L.*) the being close jointed.

CONJURA'TION, a plot or conspiracy, secret cabal or league to do any publick harm, as to subvert the government, attempt the life of the prince, &c.

CONJURATION (in *Common Law*) is in a more especial manner taken to intend a personal conference with the devil or evil spirits, either to compass some design, or to attain the knowledge of some secret; magic words, characters or ceremonies, whereby evil spirits, tempests, &c. are supposed to be raised and driven away.

To CONJU'RE (*conjurare*, *L.*) to charge upon the sacredness of an oath; to desire earnestly, to intreat with the greatest importunity; also to conspire or plot together.

To CONJURE (*conjurare*, *F. of L.*) to practise conjuration, or the raising, &c. of spirits.

A CONN, a blow with the fist clutched.

CONNASCENCE (of *con* and *nascens*, *L.*) the being born together with another.

CONNATURALITY, a being of the same nature with some other.

CONNIVENCE (*conniventia*, *L.*) a feigning not to see, a winking at a fault, a passing it by without punishment.

CONNOISEUR (of *connoitre*, *F.*) to

know) a person well skilled in any thing.

CONOID' *Elliptical* (in *Geometry*) is a solid figure, made from the plain of a semi-ellipsis turned about one of its axes.

CONOID *Parabolical* (in *Geometry*) is a solid made by the turning of a parabola upon its axis.

CONOI'DES (with *Anatomists*) a particular gland or kernel in the brain, the same with *Conarium*, or *Glandula Pinealis*.

CON'QUERABLE (of *conquerant*, *F.*) that may be conquered.

CONSANGUINOUS (of *consanguineus*, *L.*) a kin by blood.

CONSCIENCE (*conscientia*, *L.*) a secret testimony or judgment of the soul, whereby it gives approbation to things it does that are naturally good, and reproaches itself for those that are evil.

1. The knowledge or faculty by which we judge of the goodness or wickedness of ourselves.

Conscience signifies that knowledge which a man hath of his own thoughts and actions; and, because if a man judgeth fairly of his actions, by comparing them with the law of God, his mind will approve or condemn him; this knowledge or *conscience* may be both an accuser and a judge. *Swift*.

2. Justice; the estimate of conscience, the determination of conscience, honesty.

Her majesty, is without question, obliged in *conscience* to endeavour this by her authority, as much as by her practice.

Swift's Project for the Adv. of Religion.

3. Consciousness, knowledge of our own thoughts or actions.

Merit, and good works, is the end of man's motion; and *conscience* of the same is the accomplishment of man's rest. *Bacon*.

The sweetest cordial we receive at last,

Is *conscience* of our virtuous actions past.

Denham.

4. Real sentiment, veracity, private thoughts:

5. scruple, difficulty.

We must make a *conscience* in keeping the just laws of superiors. *Taylor's holy living.*

CONSCIENTIOUS, scrupulous, exactly just, regulated by conscience.

Lead a life in so *conscientious* a probity, as in thought, word, and deed, to make good the character of an honest man. *L'Estrange*.

CONSCIENTIOUSNESS, according to the direction of conscience.

CONSCIENTIOUSLY, exactness of justice, tenderness of conscience.

It will be a wonderful *conscientiousness* in them, if they will content themselves with less profit than they can make. *Locke*.

CONSCIONABLE, reasonable, just, according to conscience.

CONSCIONABLENESS. Equity, reasonableness.

CONSCIOUS, endowed with the power of knowing one's own thoughts and actions.

CONSCIOUSNESS. 1. The perception of what passes in a man's own mind. *Locke.*
2. Internal sense of guilt, or innocence.

CONSEC'TARY (*consec'tarium, L.*) that which follows upon the demonstration of an argument; a consequence drawn from a proposition that went before; also an addition, inference or deduction, and is the same as corollary.

CONSECTARY (in *Geometry*) is some consequent truth which is gained from some demonstration.

CONSECUTIVELY (in *School Philosophy*) is a term used in opposition to antecedently, and sometimes *effectively* or *causally*.

CONSENT' (*Anatomy*) is the mutual sympathy or correspondence between the several parts of the body; as when one nerve is affected with the hurt that is received by another: as when the inflammation of the *Pleura* is communicated to the lungs.

CONSENT (among *Moralists*) is our simple approbation of means, as we judge them proper for our work; and those means, when they are placed within our reach and power, employ the two acts of the will, called *Eliciti* and *Imperati*, which see.

CONSENT (with *Physicians*) is the depending of one distemper upon another, as a difficulty of breathing is said to proceed by consent from a pleurisy: and when so, it ceases immediately upon the removal of the diseases on which it depends.

CONSENTA'NEOUSNESS, agreeableness, suitableness.

CONSEQUENT of a *Ratio* (with *Mathemat.*) is the latter of the two terms of proportion, or the term between which and the antecedent the comparison is made, as in the reason of proportion of the number 4 to 6, 6 is the consequent with which the antecedent 4 is compared, or if the proportion were a magnitude or quantity, as B to C, C is said to be the consequent.

CONSEQUENTLY } (*consequenter, L.*) by consequence.
CONSEQUEN'TIALLY } (*consequenter, F.*)

CONSEQUEN'TIALNESS (of *consequencia, L.*) the following by way of consequence, or the being of consequence.

CONSERVA'TOR, a keeper or maintainer, a protector or defender, an officer established for the security and preservation of the privileges granted some cities, bodies, communities, &c.

CONSERVATOR (in *Law*) an umpire chosen or appointed to compose differences between two parties.

CONSERVATORS (in *Catholic Universities*) are two persons; viz. the conservator of the royal privileges, or those granted by the king; who takes cognisance of all causes between the regents, students, &c. and the conservator of the apostolical privileges or those granted by the pope, who takes cognisance of

ecclesiastical affairs.

CONSERVATORY (of *conservator, L.*) of a preserving quality.

CONSID'ERABLENESS (of *considerabile, F.*) the deserving notice, &c.

CONSID'ERATENESS (*consideration, F.* of *L.*) deliberation, considerate temper.

CONSIDERATENESS, considering and deliberating faculty.

CONSIGNMENT (in a *Legal Sense*) is the putting a sum of money, &c. into sure hands, until the decision of a controversy or law-suit that hinders the delivery of the said trust.

CONSIS'TENCE (in *Physick*) is that state of a body, wherein its component particles are so connected or entangled among themselves, as not to separate or recede from each other.

CONSIS'TENTNESS } (of *consistence, F.*
CONSIS'TENCY } (*consistentia, L.*) agreeableness, &c.

CONSIS'TORY (of *Rome*) the principal court or tribunal belonging to the Pope, held with much splendor and solemnity.

In this court the pope presides, seated on a chair of cloth of gold, placed upon a throne, covered with scarlet, dressed in his pontifical habit.

The cardinal priests and bishops are seated on his right hand, and the cardinal deacons on his left. The other prelates, protonotaries, auditors of the *Rota* and other officers sit on the steps of the throne, and the other courtiers sit on the ground, ambassadors on the right, and the fiscal advocates, or those for the exchequer and consistory, behind the cardinal bishops. And here it is that causes are pleaded before his holiness.

Besides this there is also a secret consistory held in a private chamber, called the chamber of pope *Gay*, where the pope's throne is only two steps high. To this none but the cardinals are admitted.

The bulls for bishopricks and abbies are not passed, till they have passed this consistory. Here the cardinals votes are taken at every debate.

CONSO'CIATED (*consociatus, L.*) joined together in mutual society.

CONSO'LABLENESS (of *consolabilis, L.*) capableness of being comforted.

CONSOLA'TION (with *Rhetor.*) one of the places whereby the orator endeavours to temper and assuage the grief and concern of another.

CONSO'LATORINESS, aptness to give comfort.

To **CONSOL'IDATE** (with *Surgeons*) a term used concerning broken bones, or wounds, as the parts begin to consolidate, i. e. to join together in one piece, as they were before the fracture, or the solution of the continuity.

CONSOL'IDATIVES (with *Surgeons*) healing medicines to close up a scar.

CON'SONANTNESS (of *consonance, F.* *consonantia,*

consonantia, L.) conformity, agreeableness to or with.

CONSONOUS (*consensus*, L.) of the same tune or sound, agreeing in sound; also agreeable, very like.

CONSPEC'TABLE (*conspicabilis*, L.) easy to be seen,

CONSPICU'ITY } (*conspicuitas*, L.)
CONSPIC'UOUSNES } plainness or easiness to be seen.

CONSPIRING Powers (in *Mechanicks*) are all such as act in a direction not opposite to one another.

CONS'TABLESHIP (of *conetable*, F. or *constabulus*, L. and *ship*, Eng. office) the office of a constable, which is to take care that the peace be duly kept within his district, and has also the power to take up and carry offenders before the justices, and those who are committed by them to prison.

CONSTEL'LATED (of *constellatio*, L.) formed into a constellation.

CONSTER'NATED (*consternatus*, L.) put into sudden fear.

To CON'STIPATE (with *Physicians*) to bind or make costive.

CONSTIP'A'TION, a crowding or thrusting close together.

CONSTITUENCE (of *constituens*, L.) that of which a thing is composed.

CONSTITU'TION, the temper of the body or a natural disposition; the temperament of the body, or that disposition of the whole, arising from the quality and proportion of its parts.

Apostolical CONSTITUTIONS, are a collection of regulations attributed to the apostles, and supposed to have been collected by St. Clement, whose name they bear.

CONSTITU'TIVENESS, constitutive quality.

CONSTRAIN'INGNESS, compelling nature or quality.

CONSTRIC'TION, a binding fast, or tying hard, drawing the parts of a thing closer together, L.

To CONSTRUC'T (*constructum*, L.) to build, to frame; also to contrive.

CONSTRUC'TION (in *Geometry*) is the drawing such lines of a figure, as are necessary beforehand, in order to render the demonstration more plain and undeniable.

CONSTRUC'TIVENESS, the estate of a thing, as to its capacity of producing a construction.

CONSTRU'CTIVE, that tends to construction, that may be framed or made.

To CONSTU'PRATE (*constuprare*, L.) to deflower a woman.

CONSUBSTANTIAL'ITY } *consustant-*
CONSUBSTAN'TIALNESS } *tialitas*, L.)
a being of the same substance.

To CONSUBSTAN'TIATE (of *con* and *substantia*, L.) to make of the same substance.

CONSUBSTANTIA'TION, the rendering a body of the same nature or substance with some other.

This term is commonly apply'd to the Eucharist, and is different from *Transubstantiation* in this, that those who hold *Transubstantiation* believe the bread and wine, received at the sacrament, is the same numerical and identical body and blood, which Christ in his human state posseed; but those who hold the doctrine of *consustantiation* are of opinion that the bread and wine are really bread and wine after consecration as it was before; but that by the consecration it is become as efficacious to the salvation of mankind, as the very body of Christ which suffered on the cross.

CONSUL'TER (*qui consulte*, F. *consultor*, L.) one who asks counsel.

CONSUMP'TIVENESS } (of *consumptio*,
CONSUM'TIVENESS } L.) wasting condition or quality.

CONTACT'ION (*contactus*, L.) a touching.

CONTAGIO'SE } (*contagiosus*, L.) full
CONTA'GIOUS } of contagion, infectious, apt to infect.

CONTA'GIOUSNESS (of *contagieux*, F. *contagiosus*, L.) infectiousness.

CONTAM'INATED (*contaminatus*, L.) defiled, polluted.

CONTEME'RATED (*contemeratus*, L.) violated.

CONTEMPLA'TION, an act of the mind, whereby it applies itself to consider of, reflect on, &c. any thing.

CONTEM'PLABLE (*contemplabilis*, L.) that may be meditated on; openly to be seen.

CONTEM'PORARINESS (of *contemporarius*, L.) the being at the same time.

CONTEM'PLATIVENESS (of *contemplativus*, L.) addictedness to contemplation.

CONTEM'PORAL (*contemporalis*, L.) of the same time.

CONTEMPORA'NEOUS (*contemporaneus*, L.) living both at the same time, or in the same age.

CONTEMP'TIBILITY (*contemptibilitas*, L.) contemptibleness.

CONTEMP'TIBLENESS } (of *contemp-*
CONTEM'TIBLENESS } *tibilis*, L.)
deservingness to be despised, meanness, vileness.

CONTEMPT'UOUSNESS } (of *con-*
CONTEMPTUOUSNESS } *temptuosus*, L.) scornfulness.

CONTENT'ED (*contentus*, L.) satisfied.

CONTENT'EDNESS (*contentement*, F. *contentatio*, L.) satisfaction of mind.

CONTENT'FUL, full of content; also appealing.

CONTENT'IOUSNESS (of *contentieux*, F. *contentiosus*, L.) contentious humour.

CONTENT'LESS, discontented, unsatisfied.

CONTERRA'NEOUS (*conterraneus*, L.) of the same country.

CONTER'MINOUS (*conterminus, L.*) bordering near or upon.

CONTEST'ABLENESS, liableness to be contested.

CONTEST'ED (*contesté, F. contestatus, L.*) disputed.

CON'TINENTNESS (*continence, F. continentia, L.*) continency.

CONTINGENTNESS (*contingence, F. contingentia, L.*) contingency.

CONTIN'GENT, the quota of money, &c. that falls to any person upon a division.

Future CONTINGENT, (with *Logicians*) a conditional proposition that may or may not happen, according as circumstances fall.

CONTIN'UALNESS (of *continuel, F. continuus, L.*) the being continual.

CONTINUANCE of a *Writ* or *Action*, is from one term to another, in a case where the sheriff has not returned or executed a former writ, issued out in the said action.

CONTINUATIVE, causing continuance.

CONTINUATOR one who continues or carries on an affair.

CONTINUED *Thorough Bass* (in *Musick*) is that which continues to play constantly, both during the recitatives, and to sustain the chorus.

CONTINUED *proportion* (*Arithmetick*) is that where the consequent of the first *Ratio* is the same with the antecedent of the second, as, 3, 6, 4, 8.

CONTINUITY (*Mathematical*) is merely imaginary and fictitious, in that it supposes real or physical parts where there are none.

CONTINUITY *Physical*, is strictly that state of two or more parts or particles, whereby they appear to adhere or constitute one uninterrupted quantity or *continuum*.

CONTIN'UOUS *Body*, a body whose parts are no way divided.

CONTO'RE, a counting-table or scriptore.

CONTORT'ED (*contortus, L.*) wreathed.

CONTORT'EDNESS, wreathedness.

Good CONTRACT (in *Law*) a covenant or agreement with a lawful cause or consideration, as when a sum of money is given for the lease of a manor, &c. or where one thing is given for another, which is called *Quid pro quo*.

Bad or nude CONTRACT (in *Law*) where a man promises to pay 10 shillings, and afterwards refuses to do it, no *action* will be against him to recover it, because the promise was no contract, but a bare promise, but if any thing, tho' but the value of two pence, had been given for the 10 shillings, it had been a good contract.

CONTRACT'ILE *Force*, is us'd of such a body, which when extended has a property of drawing itself up again to the same dimension, that it was in before the extension.

CONTRACT'ION (in *Physick*) is the diminishing the extent or dimensions of a body, or bringing of its parts closer to each other; upon which it becomes heavier, harder, &c.

CONTRACTION (in *Grammar*) the reduction of two vowels or syllables into one.

CONTRACTION (*Anatomy*) the shrinking up of a fibre, or an assemblage of fibres, when extended.

CONTRADICTION, a species of direct opposition, wherein one thing is directly opposed to another, *F. of L.*

CONTRADIC'TIOUSNESS } (of *con-*
CONTRADIC'TORINESS } *tradictio,*
L.) aptness, &c. to contradict.

CON'TRA *Harmonical Proportion* (in *Musick*) that relation of three terms, wherein the difference of the *first* and *second* is to the difference of the *second* and *third*, as the *third* is to the *first*.

CONTRAN'ITENCY (of *contra* and *nitens, L.*) a resisting against opposition.

CONTRAPOSITION, a putting against, *L.*

CONTRAPOSITON (with *Logicians*) an altering of the whole subject into the same predicate; and *e contra*, retaining both the same quantity and the same quality; but altering the terms from *finite* to *infinite*; as *every man is an animal; therefore every thing that is an animal is not a man*.

CONTRARIETY (*contrarietas, L.*) opposition, disagreement.

CONTRARIES (with *Logicians*) is when one thing is opposed to another, as *light* to *darkness*, *fight* to *blindness*.

CONTRARINESS (*contrarietate, F. contrarietas, L.*) contrariety.

CONTRA'RY (*contrarius, L.*) opposite things are said to be contrary, the natures or qualities of which are absolutely different, and which destroy one another.

CONTRAST' (*contrasté, F.*) a difference, an opposition, *L.*

CONTRAST (in *Painting, &c.*) signifies an opposition or difference of position, attitude, &c. of two or more figures to make a variety in the design, as when in a group of three figures, one appears before, another behind, the other sideways.

To **CONTRAST** (with *Architects*) is the avoiding the repetition of the same thing in order to please by variety.

Well CONTRASTED *Figures* (in *Painting* and *Sculpture*) are such as are lively and express the motion proper to the design of the whole piece, or of any particular group.

CONTRAVENTION, a contravening, infringement, &c. a failure in a man of performing or discharging his word, obligation, duty or the laws and customs of the place; sometimes it is used to signify the non-execution of an ordinance or edict, supposed to be only the effect of negligence or ignorance.

CONTRAYER'VA, a plant in the *West Indies*, much used with others in counterpoisons, and which distillers with us use in strong waters.

CONTRIBUTOR (*contribuant, F.*) one that gives or does towards the doing of something, *L.*

CONTRIBUTOR
CONTRIBUTOR
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CONTRIBUTOR
CONTRIBUTOR
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the trees o

CONTRIBUTOR
contriving
CONTRIBUTOR
controller.
CONTRIBUTOR
trolling.
CONTRIBUTOR
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CONTRIBUTOR
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CONTRIBUTOR
contumacia
CONTRIBUTOR
fus, L.) re
CONTRIBUTOR
CONVI

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CONVI
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name first
Wicliff, m
to the mee
CONV
greement
CONV
CONVI
together.
CONVI
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distances b
CONVI
a method
nearer tow
or equation
out any su

CONTRIBUTORY (*qui contribuē*, F. *contributorius*, L.) belonging to contribution.

CONTRITE (*contritus*, L.) 1. Bruised, much worn: 2. worn with sorrow, harrowed with the sense of guilt, penitent. In the books of divines, *contrite* is sorrowful for sin, from the love of God, and desire of pleasing him; and *attrite* is sorrowful for sin, from the fear of punishment.

I Richard's body have interred now;
And on it have bestowed more *contrite* tears,
Than from it issued forced drops of blood.

Shakesp. H. V.

With tears

Wat'ring the ground, and with our sighs the
air,

Frequenting, sent from hearts *contrite*, in sign
Of sorrow unfeigned, and humiliation meek.

Milt. Par. Lost.

CONTRITENESS, contrition, repentance.

CONTRITION. 1. The act of grinding
or rubbing to powder.

2. Penitence, sorrow for sin, in the strict
sense.

Fruits of more pleasing favour, from thy
seed sown with *contrition* in his heart, than
those which his own hand manuring, than all
the trees of Paradise could have produced.

Milt. Par. Lost.

CONTRIVE'MENT, device, ingenuity in
contriving, F.

CONTROL'ERSHIP, the office of a
controller.

CONTROL'MENT (of *controller*, F.) con-
trolling.

CONTROVER'SIALNESS, controverted
nature or circumstances.

CONTROVER'SIOUS (*controversiosus*, L.)
full of controversy.

CONTUMA'CIOUSNESS (*contumace*, F. *contumacia*, L.) stubbornness.

CONTUME'LIOUSNESS (of *contumeliosus*, L.) reproachfulness.

CONTU'SED (of *contusus*, L.) bruised.

CONVENIENTNESS (*convenientia*, L.)
convenience.

CONVENTICLE (*conventiculum*, L.) a
little private assembly for religious exercises, a
name first given to the meetings of *John*
Wicliff, more than 300 years ago, but since
to the meetings of the *Nonconformists*.

CONVENTION, a treaty, contract or a-
greement between two or more parties.

CONVER'GENT } (*convergens*, L.)
CONVER'GING } bowing or bending
together.

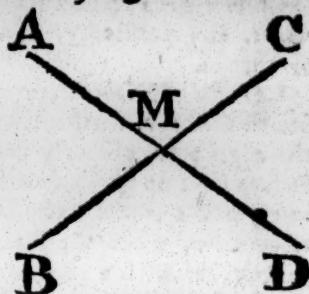
CONVERGENT Lines (in *Geometry*) are
such as continually approximate, or whose
distances become less and less.

CONVERGING Series (in *Mathematicks*)
a method of approximation still nearer and
nearer towards the true root of any number
or equation, even tho' it be impossible to find
out any such true roots in numbers,

CONVERGING Hyperbola (*Mathem.*) is
one whose concave legs bend in towards one
another, and run both the same way.

CONVER'GING Rays } in *Opticks*)
CONVERGENT Rays } are those

rays that issue
from divers
points of an ob-
ject, and incline
towards one a-
nother, till at
last they meet
and cross, and
then become
diverging rays,
as the rays *A M B M* are converging to the
point *M*, and then diverge and run off from
each other in the lines *M C M D*.



CONVER'SABLENESS (of *converser*, F. *conversari*, L.) easiness of being conversed
with, sociableness.

CONVER'SE (in *Geometry*) a proposition
is said to be the converse of another, when
after drawing a conclusion from something first
supposed, we proceed to suppose what had been
before concluded, and to draw from it what
had been supposed.

CONVER'SION (in *Milit. Affairs*) is
when soldiers are ordered to present their arms
to the enemy, who attack them in flank,
whereas they are supposed to be before in the
front.

CONVERSION of Equations (with *Alge-
braists*) a particular manner of changing an
equation, which is commonly done when the
quantity sought, or any member or degree of
it is a fraction; the manner of doing it is by
multiplying the whole number by the deno-
minator of the fractional part, and then omit-
ting the denominators, the equation is conti-
nued in the numerators only; as suppose

$$a - b = \frac{aa + cc}{d} + b \div b, \text{ then multiply all}$$

by *d*, and it will stand thus:

$$da - db = aa + cc + db \div db.$$

CONVERSION of Ratio's (with *Arith-
meticians*) is the comparing the antecedent
with the difference of the antecedent and con-
sequent in two equal ratio's or proportions.
As if there be the same ratio of 3 to 4, as of
9 to 12, it is concluded, there is the same
ratio of 3 to 2, as of 9 to 6.

CONVERSION (with *Rhetoricians*) a fi-
gure the same as *Apostrophe*, or the changing
the subject into the place of the predicate,
and *e contra*; but always retaining the same
quantity of propositions, as *every living crea-
ture is an animal, every animal is a living
creature*.

CONVER'SIVE, sociable, &c.

CONVERS'LY (in *Mathematicks*) tran-
slatively; as when two right lines are supposed
to be parallel, and another crosses them, it
may

may be demonstrated that the alternate angles are equal, the lines which are crossed must be parallel.

CONVERTIBLENESS } (of *converti-*
CONVERTIBILITY } *ble*, F. *converti-*
bilis, L.) possibility, &c. of being changed or turned.

CON'VEX Glasses, are such as are opposite to *Concave*, thicker in the middle than at the edges; or, properly speaking, when their surface rises up regularly above the plain of the base; and *e contra*; those glasses are said to be concave, when the surface sinks down regularly, or with a regular crookedness below it; so that the same glass or other thing is oftentimes convex on the outside and concave within.

CONVEX Lens, is either convex on both sides, and called *convexo-convex*, or it is plain on one side, and convex on the other, and is called *Plano-convex*.

CONVEXITY (*convexitas*, L.) the exterior surface of a convex, *i. e.* a gibbous and globular thing, in opposition to concavity, or the inner surface which is hollow or depressed.

CONVEXNESS (*convexus*, F. *convexitas*, L.) convexity.

CONVIC'TION, full proof, F. of L.

CONVIN'CINGNESS } (of *convin-*
CONVIC'TIVENESS } *cere*, L.) convinc-
ing or condemning quality.

To **CON'VOCATE** (*convocare*, L.) to call together.

CONVOCA'TION (of *convocare*, L. to call together) is a general assembly or synod of all the clergy in the nation, convened by the king's writs to consult about the affairs of the church.

The king directs his writ to the archbishop of each province, requiring him to summons all the bishops, deans, arch-deacons, &c. Upon this the archbishop directs his mandate to his dean provincial, first citing him peremptorily, then willing him in like manner to cite the bishops, &c. directing him, that one proctor from a cathedral and collegiate church, and two for the body of the inferior clergy of each diocese is sufficient.

The convocation is divided into two bodies, called the *upper* and *lower*: The upper for *Canterbury* consists of 22 bishops, of which the archbishop is president, and the lower house of 32 deans; 24 prebendaries, 54 arch-deacons and 44 clerks.

Matters are first proposed, in the upper house, and afterwards communicated to the lower.

All the members of both houses have the same privileges for themselves and menial servants, as the members of parliament have.

CONU'SANCE, cognifance, knowledge.

CONVUL'SED (*convulsus*, L.) drawn or pulled together.

CONVUL'SIVE (*convulsivus*, L.) pertaining to convulsions; a term applied by phy-

ficians to those motions, which naturally should depend on the will; but which become involuntary by some external cause.

CONVULSIVE Motions (with *Physicians*) are sudden and swift convulsions and shakings, that cease and return again by turns.

CONVULSION, a pulling or drawing together; also a distortion, L.

COOKS, were incorporated in the year 1481, and confirmed by queen *Elizabeth*, and afterwards by king *James II.* Their armorial ensigns are, *argent* a chevron engrail'd sable between three columbines, the crest a pheasant standing on a mount (upon a helmet and torse) the supporters a buck and doe, each vulned with an arrow all proper. The motto, *Vulnerati non vieti.*

Their hall is on the east side of *Aldersgate-street* near *Little-Britain.*

COOL'NESS (*cealnesse*, Sax.) cool quality.

To **COOP up** (of *copa*, Sax.) to put up in a pen.

COOP'ERATIVE (of *cooperari*, L.) working together with.

COOPERS, were incorporated anno 1530, in the 16th of *Henry VII.* by the name of *Master and Wardens* or *Keepers* of the commonality of the freeman of the mystery of *Coopers* in *London*, and the suburbs of the same city.

Their arms are party per pale *Gules*, and *Or*, a chevron between three hoops, in a chief azure. Their supporters two camels, their crest an eagle winged, surmounted on a torse and helmet.

COORDINA'TION (in *Physicks*) in respect of causes, is an order of causes, wherein several of the same kind, order and tendency concur to the production of the same effect.

COORDINATELY of *con* and *ordinatus*, L.) in equal order.

COORDINATENESS, equality of order, rank or degree.

COPART'NERSHIP (of *con* and *particeps*, L.) a being partners together.

COP } at the beginning of a name sig-
COPE } nifies a top of an hill, as
Copeland.

COPAY'VÆ Balsamum, a sort of gum, which distils like turpentine from a certain tree in *Brazil.*

COPE (in *Doomsday Book*) an hill.

COPE (*cop*, Sax.) a tribute paid to the king out of the lead mines in *Wicksforth* in *Derbyshire.*

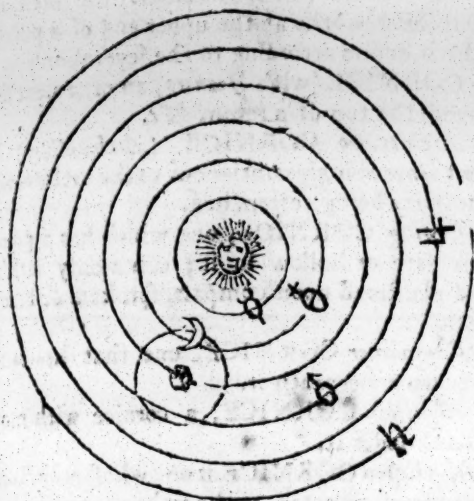
COPER'NICAN System (so called of *Nicholus Copernicus*, the inventor or farther reviver of it)



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it) is a system of the world, wherein the sun is supposed at rest, and the planets with the earth to describe ellipses round him. The heavens and stars are here supposed at rest; and that diurnal motion they seem to have from East to West, is reputed to be the earth's motion from West to East.



The sun being found to be a body more than 300 times bigger than our earth, it seemed preposterous that so mighty a body of fire should whirl round so large a circle as this sphere, according to the *Ptolemaick* system, in so short a time as 24 hours (when, according to its computed distance, he must move 7570 miles in a minute.) It was therefore more reasonable to believe that the earth was seated in the sphere that *Ptolemy* had placed the sun in, and that the sun was placed in the center; for by that means, if the earth but turn round upon its own axis in 24 hours, every side of it is turned to the sun, and consequently a day and a night is afforded to all its inhabitants, without the necessity of the sun's or earth's making so vast a journey as the circle of its sphere requires. He therefore placed the sun in the center, with no other motion than turning round upon its own axis, which it performs in 27 days and a half. He also supposes the sun to be surrounded with a vast space of *Æther*, of many millions of miles extent, which is called its *Vortex*, which *Æther* is carried round with the sun; and because the planets float in it, they also are carried in a continual circuit from West to East round the sun in certain periodical times, according to their nearness or distance from the sun. The earth is one of these planets, and has another attending her, *viz.* the moon; for that planet belongs to us only, being in a continual circuit round this earth, and with it carried on in the annual circuit that the earth makes round the sun. The use of it being to reflect the sun beams to us at such times as he is gone from us. The other planets have the like concomitants. *Jupiter* has four, and *Saturn* five, as is supposed for the same rea-

son; and because those planets are so much farther distant from the sun than we are, they have of consequence occasion for more moons than we have. It is certain by ocular demonstration, that there are four little planets, called *Satellites*, which are in continual circuit round about *Jupiter*, and are so regular in their motions that the eclipses of them are calculated, and thereby a great help found out to the correcting of the maps. See the above scheme.

COPER'NICUS, an instrument contrived by Mr. *Whiston* for the calculation and shewing of eclipses, and the motions of the planets. It consists of several concentric circles of wood, upon which are marked numbers taken out of the astronomical tables, answering to the several purposes above mentioned, and which come very near to exactness.

CO'PING (in *Architecture*) the top of a building or the brow of a wall, made sloping to carry off the wet.

CO'PIOUSNESS (of *copieux*, *F.* *copiosus*, *L.*) plentifulness.

COPPER (*cuprum*, *L.* *kopper*, *Du.*) a red metal. The specifick gravity of copper comes next to that of silver; being to that of gold as 8 to 19, to that of water as 8 to 1, and to that of silver, as 8 to 10. It is the most elastick and sonorous of all metals.

COPROCRIT'ICA (of *κόπρος*, dung, and *secretus* of *secreto*, *L.*) medicines which purge away the excrement of the guts.

To **COPULATE** (*copulare*, *L.*) to join together.

To **COQUET'** (*coqueter*, *F.*) to be a coquet or general lover.

CORACOBRACHIÆ'US (of *κόραξ*, and *brachium*, *L.* an arm) a muscle arising from the end of the *Processus coracoides* of the shoulder-blade, and is inserted to the middle part of the *Os humeri*. This muscle moves the arm upwards and turns it somewhat obliquely outwards.

CORACOHYOIDÆ'US (with *Anatomists* of *κόραξ* and *εἶδος*, *Gr.* form) muscles which take their rise from the process of the shoulder-blade, called *coracoides*, and go as far as the bones *hyoides*, the use of them is to move obliquely downwards.

COR'AL (*coralium*, *L.* of *κοράλλιον*, *Gr.*) a shoot from a rock, that receives the form of a plant, it grows under deep hollow rocks in many places in the *Mediterranean* sea and elsewhere, and is, while growing, of several colours, as white, red, black and sky-blue; and some is of two colours, red and black, and some is found green, ash-coloured, yellow and brown; the ends of the branches are said to be plainly nothing but wood, tho' the other parts are coral; from whence it has been concluded that it is formed by a petrifying juice, and that, like fruit, it is not red till ripe.

CORAL-WORT (of *coralium*, *L.*) an herb.
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COR'BELS (in *Fortification*) small baskets filled with earth, and placed upon the parapets, &c. having port-holes left between to fire upon the enemy under covert.

CORBEILLES (in *Architecture*) a piece of carved work in form of a basket full of flowers and fruits for finishing some ornament.

CORDEAU (in *Fortification*) a line divided into fathoms, feet, &c. for marking of outworks upon the ground.



CORD'WAINERS, (*Cordonniers*, F. which *Menagius* derives of *Cordovan*, a kind of leather brought from *Cordova* in *Spain*, of which they formerly made the upper leather of their shoes.

The *French* workmen, who prepare the leather, are called *Cordouanniers*.

There are in *Paris* two societies, who bear the title of *Freres Cordonniers*, Brothers Shoemakers; established by authority about the middle of the *XVIIth* century, the one under the protection of *St. Crispin*, and the other of *St. Crispianus*, two saints who had formerly honoured the profession.

They live in community, under the direction of fixed statutes and officers, the produce of the shoes they make goes into the common stock to furnish necessaries for their support, and the surplusage goes to be distributed among the poor.

CORINTHIAN Order (in *Architecture*) so called because columns were first made of that proportion at *Corinth*. It is the noblest, most delicate and rich of all others. Its capital is adorned with two rows of leaves, between which arise little stalks or *Caulicoles*, whereof the volutes are formed that support the *abacus*, and which are in number sixteen, the height of the pillars contains nine of their diameters.

COR'NEA Luna, a tough, tasteless mass, almost like horn, made by pouring spirit of salt, or strong brine of salt and water on chrystals of silver prepared, or by dissolving silver in *aqua fortis*, or spirit of nitre.

CORNEA oculi tunica (with *Anatomists*) the second coat of the eye, otherwise called *Sclerotes*, and *tunica dura*, which proceeds from a membrane or skin in the brain, called *dura meninx*, being transparent forward, in order to send forth the visible species, and containing the aqueous matter, *L.*

To **CORN**, to season with salt lightly.

CORN'ED (*gecorned*, *Sax.*) seasoned with salt.

COR'NER Teeth (of a *Horse*) are the four teeth which are placed between the middle teeth and the tusches; being two above and two below on each side the jaw, which put forth when a horse is four years and an half old.

CORNER-Wise (of *cornel*, *Brit.*) by way of corners.

COR'NET (with *Chymists*) a paper head in form of a cone to cover a chymical vessel.

CORNET (of *paper*) a piece of paper wound about in the shape of a horn, such as grocers, &c. wrap up small quantities of wares in.

COR'NICE (with *Architects*) the crest or flourishing works at the upper end of a pillar, which differs according to the several orders.

CORNICE (with *Joiners*) an ornament set round the top of a room, &c.

Architrave **CORNICE** (*Architecture*) is that immediately contiguous to the architrave, the frize being retrenched.

Coving **CORNICE**, one which has a great casemate or hollow in it; commonly lath'd and plaistered upon compass, sprockets or brackets.

Cantaliwer **CORNICE**, one that has cantalivers underneath it.

Modilion **CORNICE**, a cornice with modilions under it.

Mutilated **CORNICE**, is one whose projecture is cut or interrupted, to the right of the larmier, or reduced into a platband with a cimaise.

CORNICULATE (*corniculatus*, *L.*) horned or having horns.

CORNIGENOUS (*cornigenus*, *L.*) of that kind that has horns.

COR'NU *Ammonis*, an extraordinary kind of stone, which in vinegar, juice of lemons, &c. has a motion like that of an animal, *L.*

CORNUCO'PIA (in *Painting*, &c.) is represented by the figure of a large horn, or a woman holding it, out of the wide end of which issue out flowers, fruits, &c.

CORNU'TE (with *Chymists*) a still or luted matrafs, having a crooked neck covered with earth or loam an inch thick, to which is joined a receiver, set in water, to draw spirits or oils out of woods, minerals, and other things which require a strong heat.

COR'ODIES, allowances from some monasteries to bishops.

COROL'LARY (with *Mathematicians*) is an useful consequence drawn from something that has been advanced before, as *viz.* that a triangle that has three sides equal, has also two angles equal; and this consequence should be inferred, that a triangle, all whose three sides are equal, has also its three angles equal.

CORO'NA, or the flat crown (in *Architecture*) a member in a Dorick gate, made by so extraordinary an enlargement of the drip or larmier, that it has six times more breadth than the projecture.

CORO'NA Borealis (with *Astronomers*) a northern constellation consisting of about 20 stars, *L.*

CORO'NA Meridionalis (with *Astronomers*) a southern constellation of thirteen stars.

CORONA (on *Globes*) this is said to be *Ariadne's* crown. This crown has nine stars in

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mends, *L.*

in the circuit, of which three are bright, placed at the serpent's head near the bears.

CORONAL, belonging to a crown.

CORONA'LE (with *Anatomists*) the coronale bone or forehead-bone, *L.*

CORONARY *Garden*, a flower-garden.

CORONET of a horse. See *Cornet*.

CORO'NIS (in *Architecture*) the cornice or top ornament of a pillar or other members of a building.

CORPORAL of a ship, an officer whose business it is to look to all the small shot and arms, to keep them clean with due proportions of match, &c. and to exercise the musketeers on ship-board.

CORPORALNESS } (*corporalitas, L.*)

CORPORATENESS } bodiliness, bodily

CORPO'REALNESS } substance.

CORPORATION (*Common Law*) a company of men united and joined together into one fellowship, of which one is the head, and the rest are the body, having a charter from the king, empowering them to have a common seal, and to be able by their common consent to grant or receive in law any thing within the compass of their charter.

CORPORATION *Spiritual, and of dead Persons in Law*, was a corporation established by the king and pope, consisting of an abbot and convent.

CORPO'REOUS (*corporeus, L.*) that is of or belonging to a bodily substance.

CORPORIFICATION, a making into a body.

CORPS (with *Architecture*) a term signifying any part that projects or advances beyond the naked part of a wall, and which serves as a ground for some decoration.

CORPULENCY } (*corpulentia, L.*)

CORPULENTNESS } bigness, bulkingness or grossness of body.

CORPUS (*q. d. corruptus*, because it is subject to corruption) the bulk or material part of animals, vegetables, &c.

CORPUSCLES (with *Natural Philosophers*) those minute parts or particles, or physical atoms of a body, by which it is not meant the elementary parts, nor those principles, which chymists call *hypostatical*; but such particles, whether of a simple or compounded nature, the parts of which will not be dissolved, disjoined or dissipated by ordinary degrees of heat.

CORPUSCULARIAN, one who holds the corpuscular principles.

CORPUSCULARITY (*of corpusculum, L.*) corpuscular quality.

CORRECTIO (with *Rhetoricians*) is a figure, when the orator unsays what he has already said, and says something more fit in the stead of it. The same as *Epanorthosis*.

CORRECTNESS (*of correctus, L.*) the being correct.

CORRECTOR, one who corrects or amends, *L.*

CORRECTORIUM (in the *Medicinal Art*) any thing that serves to correct or improve medicines.

CORREL'ATIVENESS (*of correlativa, L.*) the having a mutual relation one to another.

CORRESPONDENCY (*correspondence, F.*) a holding a mutual intelligence, commerce and familiarity with; also an answering, fitting, agreeing, or the proportion of one thing with another.

CORRESPONDENTNESS, suitable quality.

CORRO'SIBLENESS (in *Chymistry*) the faculty or liability of being corroded.

CORRO'SION (in *Medicine*) an eating away by any salt humour or corrosive medicine.

CORRO'SIVENESS, a quality that some liquors, called *menstruums*, have of dissolving bodies.

CORRUGATED (*corrugatus, L.*) wrinkled.

CORRUPTIBILITY } (in *Metaphy-*
CORRUPT'IBLENESS } *sicks*) a liability to be corrupted, a power not to be.

CORRUPTIBILITY *from within*, is when a thing contains within itself, the principles of its own destruction.

CORRUPTIBILITY *from without*, is when a thing is liable to be destroy'd by some external principle.

CORRUPT'IBLENESS (*corruptibilité, F. corruptibilitas, L.*) corruptibility.

CORRUPTI'COLÆ, a sect of hereticks, who hold that the body of *Jesus Christ* was corruptible.

CORRUPTION of *Blood* (in *Law*) is an infection that happens to the blood, issue and estate of a man attainted of treason and felony, whereby he forfeits all to the king or other lord of the fee, and both he and his children are rendered ignoble; and besides, his issue cannot be heir to him, or to any other ancestor of whom he might have claimed by him.

CORRUPT'NESS, badness, naughtiness.

COR'TES, the states or the assembly of the states in *Madrid*.

COR'TEX *Winterianus*, a kind of cinnamon, first brought from the *Indies* by one captain *Winter*.

COR'TICAL part of the brain (with *Anatomists*) the external barkly substance of the brain, full of turnings and windings on the outside, it is covered with a thin skin of an ash and grizzly colour. The use of it is thought to be to breed the animal spirits, and many anatomists do there place the seat of memory and sleep.

CORTICATED (*corticatus, L.*) having the bark pulled off.

CORTICOUSNESS (*of cortiosus, F.*) fullness of, or likeness, &c. to bark.

CORUSCA'TIONS (*coruscationes, of coruscare, L.* to lighten, &c.) flashes that may be caused by an exhalation spread under

one cloud only, which by motion, running downwards, is set on fire, and flasheth much after the same manner as a torch newly put out, and yet smoking, which is by some violence and sudden motion again enkindled.

To COSEN, to defraud, to cheat.

COSENAGE, cheating, defrauding.

COSMOG'ENY (*κοσμογενία*, of *κοσμος*, the world, and *γενεα*, Gr. generation) the creation or original of the world.

COSSET, a lamb, colt, calf, &c. fallen and brought up by hand without the dam.

To COST (*constare*, L.) to be purchased for a price.

COSTÆ, the ribs, or those bones which with other bones make the *thorax* or chest, being joined backwards with the *vertebra's* of the back, and forward with the cartilages or gristles of the *sternum*; they are 12 in number on each side.

COSTAL (of *costæ*, L.) belonging to the *Costæ*.

COSTIVE (*constipatus*, L. *constipé*, F.) 1. Bound in the body, having the excretions obstructed.

When the passage of the gall becomes obstructed, the body grows *costive*, and the excrements of the belly white. *Brown*.

While faster than his *costive* brain indites, *Philo's* quick hand in flowing letters writes; His case appears to me like honest Teague's, When he was run away with by his legs.

Prior.

2. Close, impermeable.

Clay in dry seasons is *costive*, hardening, with the sun and wind, 'till unlock'd by industry, so as to admit of the air and heavenly influences. *Mort's Husbandry*.

COSTIVENESS, the state of the body in which excretion is obstructed.

Costiveness disperses malign and putrid fumes out of the guts and mesentery into all parts of the body, occasioning head-aches, fevers, loss of appetite, and disturbance of concoction.

Harvey.

COST'LY, of great price.

COST'LINESS, the costing a great price.

COST'MARY, an herb.

COS'TONS, chards of artichokes.

COT 2 (of *cot*, *Sax.* a little house, *cot-COTES* tage or hut) added to the name of a place, intimate that the place was denominated from such a thing; as *Cotehill*, *Cotswold* in *Gloucestershire*, &c.

COTEMPORARY (of *con* and *temporarius*, L.) of, belonging to, or being at the same time.

COTYL'EDON (in *Anatomy*) the cavity of the huckle-bone, that is appointed to receive the head of the thigh-bone.

COTYLEDON'ES (*Anatomy*) certain glands that are in some creatures, but not in women; they are disposed up and down the *chorion* or outermost membranes which cover the *fetus*; their use is to separate the nutri-

cious juice from the womb for the nourishment of the *fetus*. They are called *Cotyledons* from the resemblance they bear to the leaves of the herb called *Cotyla* or penny-wort; also the gaping meetings of the veins in the womb.

To COUCH (with *Writers*, &c.) to comprehend or comprise.

COUCH (with *Painters*) a lay or impression of colour, whether in oil or water, where with the painter covers his canvas; or it is the ground-bed or basis on which any colour lies.

COUCH'ED (of *coucher*, F.) comprised or consealed in.

COUDEE'S (in *Fortification*) are lines that return back from the end of the trenches, and run almost parallel with the place attacked, F.

COVE'ING (in *Architecture*) a term used of houses that are built projecting forth over the ground-plot, and that is turned with a quadrant of a circle (or semi-arch) of timber; which is lathed and plaistered, under which people may walk dry.

COVENANT, the name of a writ that lies for the breach of covenants.

COVENANT *Personal*, is where a man agrees with another to do him some work or service, &c.

COVENANT *real*, is that by which a man obliges or ties himself to pass a thing that is real, as lands or tenements, to levy a fine, &c.

CO'VENT (in *Law*) the society or members of an abbey or priory.

CO'VENTRY Bells (with *Florists*) a kind of flower.

COVERLICT (*couverlict*, F.) a covering for a bed.

COVERT (among *Hunters*) a thicket or shady place for deer or other beasts; a shelter or hiding place.

COVERTNESS (of *convert*, F.) hiddenness.

COUNCIL (in *Church History*) is a synod or assembly of prelates and doctors met for the regulating of matters relating to the doctrine or discipline of the church.

A Provincial COUNCIL, is an assembly of the prelates of a province, under the metropolitan.

A National COUNCIL, is an assembly of the prelates of a nation under their primate or patriarch.

An Oecumenial COUNCIL } is an assembly of all the prelates in *Christendom*.

A COUNCIL of War, is an assembly of the principal officers of an army or fleet, occasionally called by the general or admiral to consider of the present state of things, and concert measures for their conduct, with respect to sieges, retreats, engagements, &c.

COUNSEL (among *Moralists*) is when a man

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man endeavours by reasons taken from the nature of a thing to induce another person to some performance or omission, having, at least as to the present business, no power over that person, so that he can lay no direct obligation on him, but must leave it to his pleasure and choice, whether he will do it or not.

COUNTER-vallation (in *Fortif.*) a counter-line or ditch made round a place besieged, to prevent the sallies and excursions of the garrison.

COUNTERPOISE (with *Horsemen*) is the balance of the body, or the liberty of the action and seat of a horseman, acquired by practicing in the manage, so that in all the motions the horse makes, the horseman does not incline his body more to one side than the other, but continues in the middle of the saddle, bearing equally on the stirrups, in order to give the horse the seasonable and proper aids.

COUNTER scuffle, a falling out of friends one with another; also a scuffle among prisoners in the counter.

COUNT'ING house, an apartment or closet where merchants enter down and keep their accounts.

COUNT'LESS, numberless, innumerable.

COURAGE. (*courage*, F. *cor*, L.) bravery, active fortitude, spirit of enterprize.

Hope arms their *courage*; from their tow'rs they throw,

Their darts with double force, and drive the foe.

Dryden.

COURAGE, that grows from constitution, very often forsakes a man, when he has occasion for it; and when it is only a kind of instinct in the soul, it breaks out on all occasions, without judgment or discretion. That *courage* which arises from the sense of our duty, and from the fear of offending him that made us, acts always in an uniform manner, and according to the dictates of right reason.

Addison's Guardian.

COURAGEOUS. Brave, daring, bold, enterprising, adventurous, hardy, stout.

COURAGEOUSLY. Bravely, stoutly, boldly.

COURAGEOUSNESS. Bravery, boldness, spirit, courage.

COURANT, a term used to express the present time, as *the year 1736 is the courant year, the 20th courant is the 20th day of the month now running.*

Price **COURANT** of any *Merebandize*, is the known and common price given for it.

COURANT Coin, common and passable money.

COURSE (with *Architects*) a continued range of bricks or stones of the same height throughout the whole length of the work.

COURSE of Plinths (in *Masonry*) is the continuity of a plinth of stone, &c in the face of a building.

Civil COURSE, the collection of the *Roman laws* compiled by order of *Justinian*.

Canonical COURSE, the collection of the *Canon law* made by *Gratianus*.

COURSE, is often used for the time ordinarily spent in learning a science, as a course of studies, anatomy, philosophy, &c.

To go under a pair of COURSES (*Sea phrase*) is when a ship sails under the main sail and fore sail, without lacing on any bonnet or top.

COURSEY (in a *Gally*) a space or passage about a foot and a half broad, on both sides of which staves are placed.

COURT Delegates, a court where delegates or commissioners are appointed by the king's commission to set in the court of *Chancery* or elsewhere, upon an appeal made to it. This is granted in three cases; *first*, when the sentence is given by the archbishop or his official in an ecclesiastical cause; *secondly*, when a sentence is given in an ecclesiastical cause in places exempt; *thirdly*, when a sentence given is in the admiralty court, in suits civil or marine, by order of civil law.

COURTAUD (with *Horsemen*) a crop, or cropped horse, a bob-tail.

COURTAUD (with *Musicians*) a short bassoon.

COURTAUD (with *Gunners*) a short kind of ordnance used at sea.

COURTEOUSNESS (*courtoisie*, F.) courteous behaviour.

COURT'LINESS (of *cour*, F. *curia*, L. a court) court-like behaviour.

To **COUSEN** (*cousiner*, F.) to defraud or cheat.

COUSINET (with *Architects*) a cushion is the stone which crowns a piedroit or pier, or that lies immediately over the capital of the impost, and under the sweep; also the ornament in the *Ionic* capital between the *Abacus* and *Echinus*, or quarter round, serving to form the *Volutes*.

COUS'IN, a title of honour which the king bestows to peers or nobles, foreign princes of the blood, &c.

Paternal COUSINS, are such as issued from relations on the father's side.

Maternal COUSINS, those issuing from the mother's side.

COUSINET (in *Masonry*, &c.) the first stone, whence a vault or arch commences.

COW'ARDLINESS (of *cov* and *aerd*, nature, Teut. or *cowardise*, F.) want of courage.

COX-BONES } a vulgar and odd unin-

COX-NOONS } telligible oath.

COX-COM'ICAL (probably of the *comb* or *crest* of a cock) conceited.

COXEN'DIX (with *Anatomists*) is the same with *Coxa* and *os Ischium*, and is the third and lower of the nameless bones called *Ossa innominata*, and has a large cavity or hollow cal-

led *Acetabulum Coxendicis*, that receives the head of the thigh bone: the circumference of this hollow being tipped with a gristle called its *sutercilium*, L.

COY'NESS (not improperly of *quoi*, F. why) shiness, seeming modesty.

CRAB (*crabba*, Sax. *krabbe*, Dan.) a sea shell-fish; also a wild apple.

To be CRAB, to be cross-grained, sour or surly.

CRAB (with *Shipwrights*) an engine with three claws for launching of ships, or heaving them into the dock.

To CRACKLE (of *craquer*, F. of *kracken*, Dut.) to make a crackling noise.

CRACKT boiling of Sugar (with *Confectioners*) a boiling of sugar to such a degree, that if you dip the tip of your finger into cold water, and thrust it into the boiling sugar, and then immediately into water again, rubbing the sugar off with the other fingers, it will break, making a crackling noise.

CRADLE (of a *Lobster*) the belly.

CRADLE *Scythe* (with *Husbandmen*) a scythe with a wooden frame fixt to it for moving corn, and the better laying it in order.

CRAFT'INESS (*crefft*, Brit. *cræftz*, Sax.) cunningness.

CRAG'EDNESS } (probably of *kraig*,
CRAG'GINESS } Brit. the top of a rock)
fulness of crags.

CRAMP (with *Falconers*) a disease happening to hawks in their soorage, it lies in their wings, and proceeds from cold.

CRAMP (of *crampe*, Dan. the cramp) puzzling.

CRANE (*kran*, Teut. *cræn*, Sax.) a fowl with a long neck, bill and legs.

CRANE (in *America*) a fowl of an hideous form, having a bag under the neck, which will contain two gallons of water.

A CRANK (in *Mechanicks*) a machine resembling an elbow, excepting that it is in a square form, projecting out of an axis or spindle, which by its rotation serves to raise or lower the pistons of engines for raising water.

CRANK-Sided (*Sea term*) a ship is said to be crank-sided when she cannot bear her sails, or can bear but a small sail, for fear of being overfet.

CRANK'NESS, briskness, liveliness.

CRASH, a great noise; also a quarrel, a scuffle.

CRA'SIS (in *Pharmacy*) a convenient mixture of qualities, either *simple* or *compound*; *simple* when one quality exceeds the rest, as *hot*, *cold*, *moist*, *dry*, &c.

CRAS'SITY (*crassitas*, L.) fatness, thick-ness, grossness, L.

CRA'VINGNESS, an earnest or eager desire after.

To CRAWL, to creep along slowly.

CRA'ZINESS (prob. of *κράσις*, Gr.) weakness, indisposition of body or mind.

CRAY'ON, a small pencil of any sort of colouring stuff made up in a paste and dried, to be used for drawing and painting in dry colours, either upon paper or parchment.

To CREAM, to skim off cream.

CREAM'Y (of *cremor*, L.) having or full of cream.

CRE'AT (with *Horsemen*) an usher to a riding master, or gentleman educated in an academy of *horsemanship* with intent to qualify himself for teaching the art of riding the horse.

CREA'TABLE, capable of being created.

CREA'TE } (*creatus*, L.) created, made,
CREA'TED } framed, formed.

CREDIBILITY, claim to credit, possibility of obtaining belief, probability.

The first of those opinions I shall shew to be altogether incredible, and the latter to have all the *credibility* and evidence of which a thing of that nature is capable.

Tillotson's Sermon. i.

CREDIBLE (*credibilis*, L.) worthy of credit; deserving of belief; having a just claim to belief.

The ground of credit is the credibility of things credited; and things are made *credible*, either by the known condition and quality of the utterer, or by the manifest likelihood of truth in themselves.

Hooker, b. ii. S. 4.

None can demonstrate to me that there is such an island as *Jamaica*, yet, upon the testimony of *credible* persons, I am free from doubt.

Tillotson's Preface.

CREDIBLENESS, credibility, worthiness of belief, just claim to belief.

The *credibleness* of a good part of these narratives has been confirmed to me, by a practitioner of physick in the *East Indies*.

Boyle's History of Firmness.

CREDIBLY, in a manner that claims belief.

CREDIT (*credit*, F.) 1. Belief.

Some secret truths from learned pride conceal'd,

To maids alone, and children are reveal'd;
What though no credit doubting wits may give,

The fair and innocent shall still believe.

Pope's Rape of the Lock.

2. Honour, reputation.

I published, because I was told I might please such as it was a credit to please.

Pope.

3. Esteem; good opinion.

His learning, though a poet said it,
Before a play, would lose no credit. *Swift.*
Yes, while I live, no rich or noble knave,
Shall walk the world in credit to his grave.

Pope's Hor. b. ii.

4. Faith; testimony.

The things which we properly believe, be only such as are received upon the credit of divine testimony.

Hooker, b. v.

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5. Trust reposed.

Credit is nothing but the expectation of money, within some time limited. *Locke.*

6. promise given.

They have never thought of violating the publick *credit*, or of alienating the revenues to other uses than to what they have been thus assigned. *Addis. Remarks on Italy.*

7. Influence, power not compulsive, interest.

Having *credit* enough with his master to provide for his own interest, he troubled not himself for that of other men.

Clarendon.

To CREDIT (*credo*, L.)

1. To believe.

To *credit* the unintelligibility both of this union and motion, we need no more than to consider it. *Glanville Scep. c. 4.*

2. To procure credit or honour to any thing.

May here her monument stand so,
To *credit* this rude age, and show
To future times, that even we
Some patterns did of virtue see.

Waller.

3. To trust; to confide in: 4. To admit as a debtor.

CREDITABLE. 1. Reputable, above contempt.

He settled him in a good *credit*able way of living, having procured him by his interest one of the best places of the Country.

Arbutnot's Hist. of John Bull.

2. Honourable; estimable.

The contemplation of things, that do not serve to promote our happiness, is but a more spacious and ingenious sort of idleness, a more pardonable and *credit*able kind of ignorance.

Tillotson's Serm. 2.

CREDITABLENESS, reputation, estimation.

Among all these snares, there is none more entangling than the *credit*ableness and repute of customary vices. *Decay of piety.*

CREDITABLY, reputably; without disgrace.

CREDITOR, he to whom a debt is owed, he that gives credit; correlative to debtor.

CREDULITY (*credulité*, F. *credulitas*, L.) easiness of belief; readiness of credit.

The poor Plangus, being subject to that only disadvantage of honest hearts, *credulity*, was persuaded by him. *Sidney.*

CREDULOUS, apt to believe, unsuspecting; easily deceived.

CREDULOUSNESS, aptness to believe; credulity

CREDIT (in *Traffick*, F.) a mutual loan of merchandize, &c. on the reputation of the honest and solvability of the person negotiating; also the course which papers or bills, &c. of commerce have in negotiating the actions of a company, as the *Bank*, *South-Sea*, &c. which is said to rise when they are received and sold at prices above *par*, or the

standard of their first appointment.

CREDIT (in *Antient Writers*) a right which lords had over their vassals, to oblige them to lend money for a certain time.

Letters of CREDIT (in *Commerce*) are letters given by a merchant, &c. to such persons as he can trust to take money of his correspondent.

CRE'DITIVES, credentials.

CREED (among *Christians*) is a summary of the principal articles of the christian faith; of which three are allowed by the canons of the church, *viz.* that called the *Apostles Creed*, which, notwithstanding it bears their names, is generally supposed to have been composed long after their time; the *Atbanasian Creed*, and the *Nicene Creed*.

To **CREEK** (prob. of *schryger*, Dan.) to make a noise as a door does when its hinges are rusty.

CRETA'CEOUS (*cretaceus*, L.) of or belonging to chalk.

CRETO'SITY (*cretositas*, L.) chalkiness.

CREUX' (in *Sculpture*) a hollow cavity, out of which something has been scooped or digged.

CRICOARYTÆNOI'DES (of *αρίων*, a ring, *ἀρύων*, to drink, or *ἀρυτήρ*, a sort of cup to drink out of, and *εἶδος*, form) certain muscles which arise from the cartilage called *Cricoides*, and are inserted into the *Arytenoides*, which while they draw sideways and outwardly, the *Rimula* of the *Larynx* is widened.

CRIM'INALNESS (of *criminal*, F. *criminalis*, L.) guiltiness of a crime.

CRIMINATION, a blaming or accusing, L.

CRIM'INATORY (*criminatorius*, L.) full of accusations or crimes.

CRIMNOI'DES } (with *Physicians*)

CRIMNO'DES } urine with thick sediments at the bottom like bran.

CRIMP'LING (probably *q. crippling*) as to go crimpling, *i. e.* as if the feet were tender.

CRIMP, a dealer in coals, or an agent or factor for merchants or masters of ships who trade in coals or are concerned in the coalery.

CRINATED (*crinatus*, L.) having long locks.

CRINI'GEROUS (*criniger*, L.) wearing hair or long locks,

CRINO'NES (of *crinis*, L. hair) a sort of worms sometimes found under the skin in children, resembling short thick hairs or bristles.

Imperfect **CRIS'IS** for the better (with *Physicians*) is a crisis which does not quite take away the disease, but enables the patient to bear it better.

Imperfect **CRISIS** for the worse (with *Physicians*) is when the disease becomes more violent and dangerous.

CRISP'ED (*crispatus*, L.) curled; also made friable or brittle.

CRISP'

CRISP'NESS, brittleness, aptness to crumble or break.

CRISPITUDE (*crispitudo*, L.) curledness.

CRISTATED, (*cristatus*, L.) having a crest or comb.

CRISTÆ (with *Physicians*) excrescences of flesh growing about the fundament, the roots of which are often chapt and cleft.

CRITHE (with *Physicians*) a little oblong push or swelling growing to the eye-brows where the hairs are, so called from its resembling a barley-corn.

CRITICALLY (*en critiquant*, F. *critico more*, L.) like a critick; also in the very nick of time.

CRITICALNESS, an aptness to judge and censure mens actions, words or writings.

CROCODILE (of *κροκοδείλος*, of *κροκόν*, saffron, and *δαίμων*, fearing, Gr. because it abhors the smell and flower of saffron) an amphibious, cruel, voracious animal, in shape almost like a lizard, but much larger. It is found principally in the river *Nile* in *Egypt*.

It is covered with very hard scales, which are not to be pierced without great difficulty; excepting under the belly, where the skin is tender. It has a wide throat with teeth sharp and separated, which enter one within another; of these it has several rows. It is very low upon its feet and crawls almost upon the earth. It runs with great swiftness; but does not easily turn itself. It lives a long time, and is said to grow continually till its death. There have been some of 15 or 18 cubits length.

The *crocodiles* lay their eggs on the ground or in the sand, near the water side, their eggs are like geese eggs, and sometimes there are 60 of them. They cover them in the sand that the heat of the sun may contribute to hatch them; when their bowels are taken out, or they are wounded, they smell very agreeably.

There are several ways of taking them, sometimes they are caught with great hooks, baited with hogs flesh, with which they are much delighted: At other times they are taken in pits covered with boughs and earth, into which when they fall they are not able to get out.

CROCODILITES (with *Rhetoricians*) a captious and sophistical kind of argumentation, so ordered as to seduce the unwary, and draw them speciously into a snare.

CROCODILINE (*crocodilinus*, L. of *κροκοδείλιος*, Gr.) like a crocodile; also sophistical.

CROFT, a slip of ground adjoining to an house, which is called toft; so formerly they used this saying of a very poor man, *be bad ne toft ne croft*, i. e. *be bad neither house nor land*.

CROISA'DE, a name given to a christian expedition against *Infidels*, for conquering the *Holy Land*, because those that engaged in the expedition wore a cross on their bosoms, and

and bore a cross in their standards. There were at several times eight *croisades*, the first was begun at the solicitation of the patriarch of *Jerusalem*, in the year 1095; the second in 1144, under *Lewis VII.* the third in 1188, by *Henry II.* of *England*, and *Phillip Augustus* of *France*; the fourth in 1195, by pope *Celestin III.* and the emperor *Henry VI.* the fifth and sixth was published in 1198, and 1213, by pope *Innocent III.* the seventh was undertaken by *St. Louis* about the year 1245; and the last was in the year 1268.

CRO'ISIERS, a religious order, or a congregation of regular canons.

CROISIER ? (of *croix*, F.) a shepherd's crook, a symbol of pastoral authority; being a staff of gold or silver, crooked at the top, carried before bishops and abbots, and held in the hand when they give benedictions.

CROUCH'ING (of *crocber*, F.) bowing down, stooping.

A CROW (*cræpe*, Sax.) a bird well known.

CROW-NET, a net to catch wild fowl in.

CROWNS. At this time there are not only crowns for kings or emperors; but coronets for princes, dukes, marquisses, earls, viscounts, barons, which see under their proper articles; the *English* crown is in the form represented in the escutcheon.



The *English* CROWN is adorn'd with four crosses, in the manner of those of *Malta*, between which are *Flower-de-lis's*. It is covered with four diadems, which meet at a little globe supporting a cross.

Papal CROWN is composed of a *Tiara*, and a triple crown encompassing the *Tiara*, having two pendants like the mitres of bishops. These three crowns represent the pretended triple capacity of the pope, viz. as high priest, supreme judge, and sole legislator of the Christians.

Imperial CROWN, is a *Bonnet* or *Triari* with a semicircle of gold, supporting a globe with a cross at top.

The *French* CROWN is a circle of eight *Flower-de-lis's*, encompassed with six diadems, bearing at top a double *Flower-de-lis*, which is the crest of *France*.

The *Spanish* CROWN is adorned with large indented leaves, covered with diadems bordering on a globe surmounted with a cross.

CROWN (in a *Figurative Sense*) signifies kingdom, empire or dominion.

Radiated	}	CROWN	{	One which has
Pointed				12 points.
Pearled				Crowned with
Flowered	}	CROWNS	{	pearls or leaves
Parsley, &c.				of smallage, &c.

CROWN

CROWN Thistle (with *Botanists*) a plant called Frier's Crown-thistle.

CROWN (with *Geometricians*) a plane included between two parallel or excentrick perimeters of circles that are unequal, generated by the motion of some part of a right line round a centre, the moving part not being contiguous to the centre.

CROWN'ING (with *Architects*) any thing that terminates or finishes a decoration of architecture; as a cornish, a pediment, acroteria, &c.

CROWNS of Colours (with *Meteorologists*) certain coloured rings which appear like *Halo's* but of the colours of the rainbow, and at a less distance than the common *Halo's* about the bodies of the sun and moon.

CRUCIAL Incision (with *Chirurgeons*) an incision or cut in some fleshy parts in the form of a cross.

CRUCIGEROUS (*cruciger*, L.) bearing a cross.

CRUDE (*crudus*, L.) that has not had the degree of coction, *i. e.* heat requisite to prepare it for eating or some other purpose.

CRUDE Humours (with *Physic.*) are such humours as want that preparation and elaboration which they ordinarily receive from digestion.

CRUEL'ITY (*crudelitas*, L.) cruelty.

CRUDE'NESS (*crudité*, F. *cruditas*, L.) rawness.

CRU'DITY (with *Physicians*) may be defined to be that estate of a disease, in which the morbidick matter is of such bulk, figure, cohesion, mobility or inactivity, which create or increase the disease.

CRUELNESS (*crudelitas*, L. *cruauté*, F.) barbarousness, fierceness, hard-heartedness, ill usage, rigour, unmerciful temper.

CRUM'BLINGNESS (of accipitine, *Sax.*) aptness to crumble.

CRUM'MY (of *cruma*, *Sax.*) soft as bread; also full of crumbs.

CRUM'PLED (of *crump*, *Sax.*) full of crumples or creases.

CRUSE (*cruche*, F. *krus*, Dut.) phial for oil or vinegar.

CRUSTA'CEOUS Shell-fishes, are fishes covered with shells, which are made up of several joints, such as lobsters, crabs, crayfish, &c.

CRUSTA'CEOUS Shells, are generally softer than testaceous ones, which are intirely of one piece, and are much harder, thicker, and stronger than crustaceous ones, as scallops, oysters, cockles, &c.

CRUSTA'CEOUSNESS (*crusta*, L. a shell) hardness, like or being covered with a shell, as shell-fish.

CRUST'INESS (of *crouteux*, F. *crustosus*, L.) hardness of bread; also pettishness of temper.

CRYP'TICK (*crypticus*, L. *κρυπτικός*, Gr.) hidden, secret, hid under ground,

CRYSTAL (in *Chimichl Writings*) is expressed by this character, Ψ .

CRYSTAL mineral, is salt petre prepared with sulphur, the salt-petre being put in a crucible and set in a furnace, and when it is in fusion, a small quantity of flour of sulphur is added at several times, the quantity of two drams of sulphur to eight ounces of salt-petre.

CRYSTAL'LOMANCY (of *μετεάλλω*, and *μαντεία*, Gr.) a sort of divination or foretelling future events by means of a mirror or looking-glass.

CRYSTALS of Copper (with *Chymists*) is a solution of copper in spirit of nitre, evaporated and crystallized to gain the salt; those crystals are used as causticks, but will dissolve if exposed to the air.

CRYSTALS of Venus (with *Chymists*) common verdegrease dissolved in distilled vinegar, and set in a cool place to crystallize.

CRYSTALS of Alum, is alum purified and reduced into crystals in the same manner as tartar; the crystals are quadrangular and brilliant like diamonds.

CRYSTALS of Tartar, is tartar purified and dissolved, and again coagulated in form of crystals. To do this, they boil the tartar in water, skim it and strain it, and when it is cool, little white shining crystals are formed at the edges, and also a pellicle or cream swimming at the top.

CRYSTALS of Tartar calybeated, is when the tartar is impregnated with the most dissoluble parts of iron.

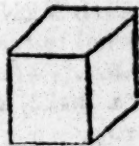
CRYSTALS of Tartar emetick, is when it is changed with the sulphureous parts of antimony to make it vomitive.

CRYSTALS of Mars, is iron reduced into salts by an acid liquor.

CU'BA (among the *Romans*) a deity supposed to rock infants in their cradles.

CU'BATORY (*cubatorium*, L.) a dormiter or dormitory.

CUBE, is a figure comprehended under six equal sides, each being a geometrical square, the same as a die, as in the figure.



CUBE Square (in *Geometry*) is the biquadrate or fourth power, which is produced by the root or side being thrice multiplied into itself, thus taking 3 for the side, 27 is the square, 27 the cube-square or biquadrate.

CU'BIC (*κυβικός*, Gr.) of or pertaining to or having the figure of a cube.

CUBUS CUBI, the 9th power, or a number multiplied 8 times into itself.

CUCURBITA } a cupping-glass or
CUCURBITU'LA } hollow vessel made of tin, &c. used commonly in bagnio's, they apply it to the body either with or without scarification, to divert or drive the blood into some other part, or if it be corrupt, to evacuate it or let it out.

CU-

CUCURBITA caeca } a cupping vessel
CUCURBITA ventosa } used without scarification, and is commonly applied or set on to the most fleshy parts, where there is no danger of hurting the large vessels and nerves, *L.*

CUCURBITACEOUS *Plants*, such as resemble a gourd.

CUD-WEED } (with *Botanists*) a plant
CUD-WORT } whose leaves are made use of instead of cotton, and thence it is called cotton-weed.

CUL DE LAMP (*Architecture*) several decorations in masonry, &c. in vaults and ceilings to finish the bottom of works, and somewhat wreathed in the manner of a testudo, *F.*

CUL DE FOUR (*Masonry*) a sort of low spherical vault like an oven, *F.*

CUL DE FOUR of a *Niche* (*Masonry*) the arched vault of a niche on a plan that is circular.

CULINARY Fire (according to *Boerhaave*) a portion of pure elementary or solar fire, attracted by the oily or sulphureous parts of the fuel, with such velocity, that it moves the flame, agitates and whirls them violently about, and by degrees breaks and attenuates them, renders them volatile, and disperses them into air.

CUL'LENDER. See *Colander*.

CUL'LIAGE } a custom of the lords lying
CUL'LAGE } the first night with their vassal's brides.

CULMIFEROUS (of *culmus* and *fero*, *L.*) bearing stems and stalks.

CUL'MINANT (*culminans*, *L.*) rising up to the top or height, culminating.

CULMINA'TION, an ascending or coming to the top.

CUL'PABLENESS } (*culpabilitas*, *L.*)
CULPABIL'ITY } blame-worthiness, guiltiness, faultiness.

CULPA'TION, a blaming, a finding fault, *L.*

CUL'VENAGE, faint-heartedness; turning tail to run away.

CUL'VERIN (*couleuvrine*, *F.* of *coluber*, *L.* a snake) a piece of ordnance of several sizes.

CULVERIN of the *least size* (with *Gunners*) a piece of ordnance of five inches diameter at the bore, weight about 4000 pound, carries a ball four inches three quarters diameter, and fourteen pound weight, and requires a charge of ten pound of powder.

CULVERIN Ordinary (with *Gunners*) is a larger gun about 5000 pound weight, is five inches one quarter diameter at the bore, carries a ball of seventeen pound five ounces weight, and five inches diameter, and requires a charge of eleven pound six ounces of powder.

CULVERIN Extraordinary (with *Gunners*) a large piece of ordnance in length about thirteen feet, weighing 8000 pound, the diameter at the bore being five inches and a half,

carries a shot of five inches one quarter diameter, and twenty pound weight, and requires a charge of twelve pounds and a half of powder.

CULVER-TAILING (with *Shipwrights*) is the fastening or letting one timber into another, so that they cannot slip out, as the carlings into the beams of a ship.

CUM'BRANCES, incumbrances.

CUM'BROUS, cumberfom. *Milton.*

CUM'BERSOMNESS (prob. of *cumulus*, *L.* an heap or *kummern*, *Teut.*) unweildiness.

CUM'IN (*κύμινον*, *Gr.*) an herb like fenel, but less; the seed of which is good in colicks, &c.

CUNCTI'POTENT (*cunctipotens*, *L.*) all powerful.

CUNCTI'TENENT (*cunctitenens*, *L.*) holding or possessing all things.

CU'NEATED (*cuneatus*, *L.*) made in form of a wedge.

CUN'NING } (*Sea Term*) directing, as the
CON'DING } cunning of a ship is the directing the person at helm how to steer her.

CUN'NINGNESS (*cunningness*, *Sax.*) craftiness, &c.

CU'PID (*cupido*, *L.*) the fabulous god of love;

CU'PULO (in *Architecture*) an arched room or turret, standing on the very top of a dome or great building, in form either of a circle or polygon; otherwise called a lantern.

CU'RABLENESS (of *curare*, *L.* to heal and *ne/s*) capableness of cure.

A **CURB** (with *Farriers*) is a hard and callous tumour running on the inside of a horse's hoof, *i. e.* on that part of the hoof that is opposite to the leg of the same side.

CURE (with *Falconers*) a remedy which they give their hawks, in form of little balls or pellets of hemp, cotton or feathers, to imbibe or drink up their phlegm.

CU'RIOUSNESS (*curiositas*, *L.*) overmuch care; a passion or desire of seeing or knowing; also delicateness or niceness; a rarity or curious thing.

CUR'RENTNESS (of *currens*, *L.*) currency, having a free course.

CUR'RENTS (with *Navigators*) are impetuous motions of the waters, which in certain latitudes run and set on particular points of the compass: and usually their force is conformable to the course of the moon, so as to be more rapid or strong when she is at the change or full, and the weaker when she is in the wane.

CUR'RIERS were incorporated anno 1438, in the 12th of king Henry I. and bear for their armorial ensigns; *sable*, a cross engrail'd Or between four pair of shares in saltire *argent*. The crest 2 arms, the hands holding a shave, the supporters



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a buck or and a goat argent. The motto, *Spes nostra Deus.*

Their hall is situate near the west-end of London-wall.

CUR'RISH (of *kirren*, Teut. to grin) cur-like, doggish, churlish, furly, ill-natured.

CUR'RISHNESS (probably of *Cur*, a mongrel-dog) doggishness, snarling.

CUR'SEDNESS (of *cuppe*, Sax.) the being deserving of a curse, vileness, &c.

CUR'SOR, a little brass ruler, representing the horizon; a ruler or label. *L.*

CUR'SORINESS (of *cursorius*, *L.*) hastiness, running over slightly.

CUR'TATE *Distance* (with *Astronomers*) is the distance of a planet's place from the sun reduced to the ecliptick.

CUR'TESY of *England*. See *Courtesy*.

CURT'LESS (*q. d.* curtailed or *curt axe*) a short sword, a kind of hanger.

Rectification of a **CURVE**, is the finding of a right line equal to a curve.

Quadrature of a **CURVE**, is the finding out of the area or space included by a curve; or the assigning of a quadrangle equal to a curvilinear space.

Family of **CURVES**, an assemblage or collection of several curves of different kinds, all which are defined by the same equation of an indeterminate degree; but differently according to the diversity of their kind.

CUSPIDATED Hyperbola (with *Math.*) a kind of *Hyperbola*, whose 2 parts concur and terminate in the angle of contact.

CUSTOM, was first paid in *England* in the reign of *Henry VI.* when the parliament settled a duty in the year 1425 of 12d. in the pound upon all merchandizes imported or exported; this custom was settled but for 3 years, and in the act was a proviso, that the king should not make a grant to any person, nor that it should be any president for the like to be done; but yet all the kings since his time have had it for life.

General **CUSTOM** (in *Law*) is a custom which is allowed throughout the whole kingdom of *England*.

Particular **CUSTOM** (in *Law*) is that which belongs to this or that particular, as gavel-kind to *Kent*, or such as that of a lordship, city or town.

CUSTOM (with *Tradesmen*) the practise or business of a shop.

CUSTOMABLENESS } (of *coutume*, *F.*)
CUSTOMARINESS } customariness, liability to pay custom.

CUT and LONG-TAIL, all together universally.

CUTE (*acutus*, *L.*) sharp, quick-witted.

CUTIS (in *Anatomy*) the inner skin, which lies under the cuticle or scarf skin, is thickish, also full of pores. It consists of several filaments of the veins, arteries, nerves and fibres, interwoven one with another and full of glands, lympheducts, &c.

CUTTING (with *Painters*) is the laying one strong lively colour on another without any shade or softening.

CUTTING (with *Horsemen*) is when the feet of a horse interfere; or when he beats off the skin of the pastern joint of one foot with another.

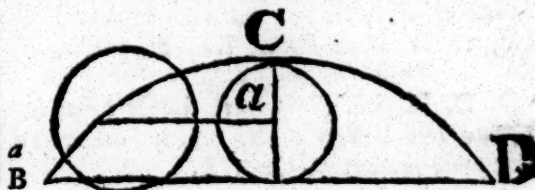
CUTTLE Fish, a sea fish, which throwing out a black juice like ink, lies hid in the water in that obscurity, and so escapes the fisher.

CUT'LEERS were first incorporated *Anno* 1413 by *Henry VI.* confirm'd by several of our kings since, and by *K. James, I.* Their arms are *Gules*, 6 daggers in 3 saltire crosses argent, handled and hilted or pointing towards the chief. The supporters 2 elephants argent, the crest a third, with a castle on his back or.



Their hall is on the south side of *Cloke lane*.

CY'CLOID (in *Geometry*) is a curve, as *BCD* described by the point *a* in the periphery of a circle, while the circle rolls along a right line; as *BD* from the point *B* where the curve begins, to the point *D* where it ends: this is also called a trochloid.



CY'CLOPS (*κύκλωψ*, *q. d.* having a round eye, *Gr.*) the first inhabitants of *Sicily*, men of a gigantick size, as appeared by bones found in several tombs; they were very savage, and frequented chiefly the neighbourhood of mount *Aetna*, whence the poets took occasion to represent them as *Vulcan's* workmen, whom he employed to make thunderbolts for *Jupiter*.

CY'CLUS (*κύκλος*, *Gr.*) a circle or round; a cycle, as of the sun, moon, &c. *L.*

CYGNUS, a swan.

CYLINDER (with *Surgeons*, &c.) a roll of plaister.

CYLINDRICALNESS (of *cylindre*, *F.* *cylindrus*, *L.* of *κυλινδρῶς*, *Gr.*) the being of a cylindrical form.

CYLINDRO-METRIC Scale, an instrument for measuring of cylindrical dimensions.

CYLINDERUS (with *Physicians*) a plaister made oblong, which some physicians call *Magdaleo*.

CYMA'TIUM (*κυμάτιον*, *Gr.*) a little wave.

CYMATIUM (with *Architects*) a member or moulding of the cornice, whose profile is waved, *i. e.* concave at the top and convex at the bottom.

Doric CYMATIUM (*Architecture*) is a cavetto, or a cavity less than a semicircle, having its projecture subduple its height.

Lesbian CYMATIUM, is a concavo-convex member, having its projecture subduple its height.

Tuscan CYMATIUM, consists of an ovolo or quarter round.

CYNANCHE (κυνάγχη, of κύων, a dog, and ἄγχη, pain, Gr.) a squinancy or quinsy, an inflammation of the inner muscles of the throat, attended with a difficulty of breathing and continual fever; a disease that dogs are frequently troubled with.

CYNICALNESS (of cynique, F. cynicus L. of κύων, Gr. a dog) churlishness, moroseness.

D

D d Roman, D d Italick, **DD** Eng-
D d Saxon, Δ δ Greek, ד Hebrew,
are the fourth letters of their respective alphabets.

D, is pronounced in most or all English words except *Wednesday*.

D, in *Latin* numbers signifies 500, and a dash over it as $\overline{D}$, 5000.

D. D. (in *Inscriptions*) frequently stands for *Dedicavit Deo*, i. e. he has dedicated to God, or for *Dono Dedit*, i. e. he presented, L.

D. D. D. (in *Inscriptions*) stands often for *Dignum Deo Donum dedit*, i. e. he offered an acceptable present to God, L.

D. D. D. Q. (in *Inscriptions*) stands for *Dat, dicat, dedicatque*, i. e. he gives, sets apart, and dedicates, L.

D. D. Q. S. (in *Inscriptions*) stands for *Diis Deabusque Sacrum*, i. e. consecrated to the gods and goddesses, L.

D. N. (in *Inscriptions*) stands for *Domini Nostri*, i. e. of our Lord, L.

DABITIS (with *Logicians*) one of the moods of syllogisms.

DABBLER (of *dabberen*, Dutch) one that splashes or stirs water about; also one slightly furnished with an art, &c. as a *Dabbier* in *Politics*, &c.

DAD } cad, C. Brit. *dadda*, Ital.) a

DAD'DA } name by which young children call their fathers.

DÆDALUS (δαίδαλος, i. e. artificial, of τῷ δαίδαλλειν, to do artificially, or of δαίω, to know) an *Athenian* artificer, the son of *Miclon*, said to have lived A. M. 2874, about the time that *Gideon* judged *Israel*.

DÆDALEAN *dædaleus*, L. of δαίδαλος, of δαίδαλλω, I do artificially, &c.) cunning, witty, artificial, ingenious.

DÆMON (δαίμων, either of δαίζω, to administer; because supposed to attend on, and to minister to men; or, as others say, of

δαίω, i. e. αἰσίν, because of an æthereal substance; or of δαίω, to know, Gr.) a devil, a spirit either good or bad; some *Heathen* writers use it to signify the devil or an evil spirit.

A DÆMO'NIACK (*dæmoniackus*, L. of δαιμονιακός, Gr.) one possessed with a devil, furious, mad.

DAILY (dæglīce, Sax.) every day, day by day.

DAINTINESS (of *dain*, obs. F.) delicacy, niceness in eating, &c.

DAIRY (of *dayeria* of *day*, or dæg, Sax. which at first signified the daily yield of milch-cows, or profit made of them, or others of *derriere*, F. behind, q. a house backwards) a place where milk and milk-meats are made and kept.

DALLIANCE. 1. Interchange of caresses, acts of fondness.

Nor gentle purpose, nor endearing smiles
Wanted; nor youthful dalliance, as befits
Fair couple, link'd in happy nuptial league,
Alone as they.

Milt. Par. Lost, b. iv. l. 332.

2. Conjugal conversation: 3. delay, procrastination.

To DALLY (*dollen*, Dut. to trifle.) 1. To trifle, to play the fool, to amuse one's self with idle play, to lose time in trifles: 2. to exchange caresses, to play the wanton, to fondle: 3. to sport, to play, to frolick: 4. to delay.

To DALLY, to put off, to delay, to amuse till a proper opportunity.

DAMAGES (in *Common Law*) the hindrances that the plaintiff or demandant hath suffered by means of the wrong done to him by the defendant.

To DAMAGE (*dommager*, F.) to do hurt, to prejudice.

DAMAGE clear (*Law Term*) a duty formerly paid to the prothonotaries and other clerks, being a third, sixth or tenth part of the damage recovered, upon a trial in any court of justice; but was disannulled the 17th of *Charles II*.

DAMAGE Feasant (q. d. doing hurt or mischief) a term used when the beasts of a stranger get into another man's ground, and feed there, spoiling grass or corn, in which case the owner of the ground may distrain or impound them as well in the night as in the day.

DAM'AGEABLE (*dommageable*, F.) prejudicial, hurtful.

DAMNABIL'ITY (*damnabilitas*, L.) damnableness. capableness of condemnation.

DAM'NATORY (*damnatorius*, L.) condemning, or that is condemned.

DAMNIF'ICK (*damnificus*, L.) that bringeth damage or hurt, endamaging.

DAM'NABLENESS (*damnabile*, F. *damnabilis*, L.) damning, impiety, horribleness.

DAMP

DAMPTSHNESS } moistness, wetness.
DAMPNESS }

DAMPS (in *Mines*) are noxious exhalations which sometimes suffocate those that work in them, and are otherwise prejudicial, they are distinguished into four sorts.

1. *The Peas-Bloom DAMP* (at the mines at the *Peak* in *Derbyshire*) this damp is supposed to proceed from the multitude of the red trefoil flowers, called 'honeyuckles', with which the lime-stone meadows do there abound. It takes its name from the likeness to the smell of peas blossoms. It is said always to come in the summer-time, but is not mortal.

2. *The fulminating DAMPS*, these are found frequently in coal-mines, but very seldom, if at all, in lead-mines. If the vapour of these sort of damps is touched by the flame of a candle, it immediately catches fire, and has all the effects of lightening or fired gunpowder.

3. *The common DAMPS*, affect persons with shortness of breath and difficulty of breathing; but are seldom injurious any farther, if the persons affected with it do not swoon, which if they do, though they are not quite suffocated, are yet tormented with very violent convulsions on their recovery. The coming of these sort of damps is known by the flame of the candles becoming round, and growing lesser and lesser till it go quite out. The method of curing those that swoon, is by laying them on their bellies, with their mouth to a hole dug in the ground, and if that does not recover them, they fill them full of ale, and if that fails, they look upon their case desperate.

4. *The Globe DAMP*, this by miners is supposed to gather from the steam of the bodies and the candles, which ascending up into the highest part of the vault, do there condense, and in time a film grows over it, which corrupts and becomes pestilential. It appears of a round form, about the bigness of a football, hanging in the highest part of the roof, of such passages of the mine, as branch out from the main grove. It is covered with a skin about the thickness of a cobweb. If this skin be broken by a splinter or any other accident, the damp presently flies out and suffocates all that are near it, the workmen have a way of breaking it at a distance by the help of a stick and a long rope, which being done, they afterwards purify the place with fire.

DANE LAGE (*Dane-lea*, *Sax.*) the laws that were in force in *England*, during the time of the *Danish* government, which took place chiefly in fifteen counties, *York, Derby, Nottingham, Middlesex, Norfolk, Cambridge and Huntingdon, Leicester, Lincoln, Northampton, Hertford, Essex, Suffolk, Cambridgehire and Huntingdon.*

DAN'GER } a payment of money
DANGE'RIUM } antiently made by the
 forest-tenants to their lords, that they might have leave to plow and sow in the time of pannage or mast-feeding, it is otherwise called *lief* or *lef-silver*.

DAN'GEROUSNESS (of *dangeroux*, *F.*) hazardousness.

DANG'LING (*q. d.* down and hanging) hanging down, pendulous.

The **DANK**, the moisture or seat of dankness or wetness,

DANK'ISH, a little moist or wet.

DANK'ISHNESS, moistness.

DARDANA'RIUS, an usurer, a monopolist, such as caus'd a scarcity and dearness of provisions, and particularly of corns, by buying them up and hoarding them, to raise their value in order to sell them at an extravagant price.

To **DARE** (*dearran*, *Sax.*) *derren*, *Dutch*) to have courage for any purpose; not to be afraid; to adventure; to be advent'rous.

I dare do all that may become a man;

Who dares do more, is none.

Shakesp. Macbeth.

The father bore it with undaunted soul,

Like one who durst his destiny controul.

Dryden.

Deliberate and well weigh'd courage knows both to be cautious and to *dare*, as occasion offers. *Dryden.*

To **DARE**, to challenge, to defy.

Presumptuous wretch! what mortal art to *dare* Immortal power, and brave the thunderer.

Granville.

DARING, bold, adventurous, fearless, courageous, intrepid, brave, stout.

DARINGLY, boldly, courageously, fearlessly, impudently, outrageously.

DA'RINGNESS (*deanricpe* of *dearran*, *Sax.*) adventurousness, boldness.

DARK Tent, a portable camera obscura, made not unlike to a desk, and fitted with optick glasses, to take prospects of landships, buildings, fortifications, &c.

DARK'NESS (*deopneppe*, *Sax.*) want of light, obscurity, hiddenness.

DARK'LING, obscurity making dark. *Milton.*

DARK'SOMNESS, obscurenness darkishness.

To **DARN** (probably of *dynnan*, *Sax.* to hide) to sew cross-wise in imitation of what is woven.

DAS'TARDLY, cowardly, faint-heartedly.

DAS'TARDY, cowardliness.

DA'TIVE Tutelage (*Civil Law*) a tutelage of a minor appointed by a magistrate.

DAVID's Staff (with *Navigators*) an instrument consisting of two triangles joined together, each having its base arch'd, and containing a quadrant of 90 degrees between them in the circle of their bases.

DAUNT'ED (*domi*, *F. domitus*, *L. tamed*) disheartened.

D E

DAUNT'LESNESS, a being without fear or discouragement.

DAUPHIN, the next heir to the crown of *France*, which is supposed to have proceeded from the name, the *Dauphins of Viennois*, who were sovereigns of the province *Dauphine* in *France*, having taken the *Dolphin* for their arms; the last of those princes having no issue, gave his dominions to the crown of *France*, upon condition that the heir of the crown should be called *Dauphin*, and ever after bear a *Dolphin* for his arms.

DAWN'ING, the beginning of the day.

DAY, as to the beginning of the day, we in *England* begin the natural day at twelve o'clock at night, which custom we seem to have borrowed from the *Egyptians*, or *Romans*, who began it at that time. The religious natural day at sun-set, and thus do the *Italians*, *Bohemians* and *Polanders*. The *Jews*, *Chaldeans* and *Babylonians* begin their day at sun-rising, and so do the *Persians*; but the *Arabians* from noon.

To be dismissed without **DAY** (*Law term*) is to be absolutely discharged the court.

To have a **DAY** by the Roll (*Law term*) to have a day of appearance assign'd.

DAY Werg of land (among the *Ancients*) as much land as could be plough'd up in one day's work; or, as it is still called by farmers, *one journey*.

DEA'CINATED (*deacinatus*, *L.*) cleansed from the kernels.

DEA'CONSHIP (of *diaconus*, *L.* and *ship* an *English* termination for office) the office or dignity of a deacon.

To **DEAD'EN** (of *deab*, *Sax.*) to take away from the force of a weight, blow, &c.

DEAD Water (with *Mariners*) is the eddy water that is next behind the stern of the ship, which is so termed, because it does not pass away so swiftly, as that water does that runs by her side; so that when a ship has a great eddy following her stern, they say she makes much dead water.

DEAD'LY (of *deadlic*, *Sax.*) causing death.

DEAF'ISH, something hard of hearing.

DEAF'NESS (*deafnesse*, *Sax.*) hardness or want of the sense of hearing.

DEAL'ING (*dæling*, *Sax.*) trading; also distributing.

DEAL'ER (of *dælan*, *Sax.* to divide) a trader, buyer or seller.

DEAR (*deon*, *Sax.*) costing a great price; also indeared.

DEAR'NESS (of *deonnesse*, *Sax.*) costliness, &c.

To **DEAR'TUATE** (*deartuatum*, *L.*) to disjoint, quarter or cut in peaces; to dismember.

DEATH (*deað*, *Sax.*) a privation of life, which is considered in the separation of the soul from the body.

DEATH-WATCH, a small insect,

D E

DEATH (with *Physicians*) is defined a total stoppage of the circulation of the blood, and the cessation of the animal and vital functions, which follow thereupon, as *respiration*, *sensation*.

DEATH'LESS (*deaðleas*, *Sax.*) immortal.

DEATH'LESNESS (*deaðleasnesse*, *Sax.*) immortality.

DEBACCHA'TION, a raging or madness, *L.*

DEBAR'RED (of *debarré*, *F.*) hindered or kept from.

DEBASE'MENT (*abaissement*, *F.*) a being brought low.

DEBA'TABLE (of *debate*, *F.*) that may be disputed.

To **DEBATE** (*debâtre*, *F.*) to dispute, to argue deliberately on a matter.

DEBAUCH'ED (*debauché*, *F.*) lewied, incontinent.

A **DEBAUCH'E** (*un debauché*, *F.*) a riotous person.

DEBEN'TURE (in the *Exchequer* and *King's house*) a writing given to the servants for the payment of their wages.

Essential DEBILITIES of a planet (in *Astrology*) is when a planet is in its detriment, fall or peregrine.

Accidental DEBILITIES of a planet (with *Astrologers*) is when a planet is in the 6th 8th or 12th houses; or combust, &c. so that by each of these circumstances it is said to be more or less afflicted, and to have so many or so few debilities.

DEBILITY (with *Physicians*) a weakness that proceeds from swooning, fainting, hunger, or some other indisposition; or it is a relaxation of the solids, which induces weakness.

DEBOIST'NESS, debauchedness, &c.

DEBONNAIRITY } (*debonnairé*, *F.*)

DEBONNAIR'NESS } good humour, courteousness, affability, &c.

Chirography DEBT, is a debt due by virtue of a note or writing under one's hand, and not proved in a court of judicature.

Hypothecary DEBT, a debt which is due by virtue of some contract or condemnation.

Predicatory DEBT, is a debt which arises from alienation of lands, &c. the whole purchase of which has not been paid.

Privileged DEBT, is a debt that must be satisfied before all others, as a king's tax, &c.

Regular DEC'AGON (in *Fortification*) a fortified town that has ten sides and as many angles, or ten bastions; the angles of which are all equal one to another.

DECAP'ILLATED (*decapillatus*, *L.*) having the hair pulled or fallen off.

DECAS'TYLE (*decastylus*, *L.* of *δέκα*, *Gr.*) that has ten pillars.

DECEAS'ED (*decedé*, *F.* *decessus*, *L.*) dead.

DECEIT'FULNESS (of *deceptio*, *L.*) false dealing, deceiving, &c.

DECEIVABLENESS (of *deceptibilis*, *L.*) deceitful

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DECEMBER (of *decem*, L. ten) the last month in our year beginning at *January*, or the 10th beginning at *March*. The time when the sun enters the tropick of *Capricorn* making our shortest day.

DECEMBER (*Hieroglyphically*) was represented by a man with a horrid aspect, clad in a shagged rug; with three or four night-caps upon his head, and over them a *Turkish* turban; his nose red and beard hung with icicles; at his back a bundle of holly and ivy, holding in furred mittins a goat.

DECEM'VIRAL Laws, the laws of the 12 tables.

DECEM'VIRI (among the *Romans*) the magistrates elected to govern the commonwealth; instead of consuls; these had an absolute power; but abusing it, they were banished, and their estates confiscated.

DECENCE } (*decence*, F. *decet*, L.) 1.

DECENCY } Propriety of form; proper formality; becoming ceremony.

Those thousand *decencies*, that daily flow
From all her words and actions.

Milt. Par. Lost.

In good works there may be goods in the general, but *decence* and gracefulness can be only in the particulars in doing the good.

Sprat's Serm.

2. Suitableness to character; propriety.
And must I own, she said, my secret smart?
What with more *decence* were in silence kept.

Dryden's Æneids.

3. Modesty; not ribaldry; not obscenity.
Immodest words admit of no defence;
For want of *decency* is want of sense.

Roscommon.

DECENT (*decens*, L.) becoming; fit; suitable.

Since there must be ornaments both in painting and poetry, if they are not necessary, they must at least be *decent*; that is in their due place, and but moderately used. *Dryden.*

DECENTLY, in a proper manner; with suitable behaviour; without meanness or ostentation: 2. without immodesty.

He performs what friendship, Justice, truth require;

What could he more, but *decently* retire?

Swift.

DECEP'TIBLE (*deceptilis*, L.) easy to be deceived.

DECEP'TIVE (*deceptivus*, L.) deceiving, deceitful.

DECERP'TIBLE (of *decerpere*, L.) that may be cropped off.

DECES'SION (*decessio*, L.) a departing or going away.

DECID'UOUSNESS (of *deciduus*, L.) aptness to fall.

DECIMA'TION (in the time of the civil wars in *England*) the sequestering the tenth part of a man's estimation.

DECIRCINA'TION (of *decircinare*, L.)

a drawing a circle with a pair of compasses.

DECI'SIVENESS (of *decisif*, F.) decisive property.

Half DECK (in a *great ship*) a deck which reaches from the main-mast to the stern.

Quarter DECK, reaches from the steerage aloft to the master's round house.

Spare DECK (in a *ship*) is the uppermost deck of all that lies between the main mast and the mizen; and is also called the *Orlope*.

To raise a **DECK** (*Sea term*) is to put it up higher.

To sink a **DECK** (*Sea term*) is to lay it lower.

DECLA'RABLE (*declarabilis*, L.) that may be declared.

North or South DECLINA'TION of any star or point of heaven (with *Astronomers*) is the distance of the star, &c. from the equator, accordingly as it declines northwards or southward.

True or Real DECLINATION of a Planet (with *Astronomers*) is the distance of its true place from the equator.

Circle of DECLINATION (*Astronomy*) a great circle of the sphere, passing thro' the poles of the world.

Parallax of the DECLINATION (*Astronomy*) is an arch of the circle of *Declination*, whereby the parallax of the altitude increases or diminishes the declination of the star.

Refraction of the DECLINATION (*Astronomy*) an arch of the circle of the *Declination*, whereby the *Declination* of a star is increased or diminished by means of the refraction.

DECLINING (*declinans*, L.) leaning or bowing downwards or moving from.

DECLIVOUS (*declivis*, L.) steep downwards.

To **DECOCT'** (*decoctum*, L.) to seeth or boil well.

DECOCT'IBLE (*decoctibilis*, L.) easy to be sodden or boiled.

DECOCT'IVE (*decoctivus*, L.) easily sodden.

DECOC'TURE *decoctura*, L.) a decoction, a broth or liquor wherein things have been boiled.

DECOLORA'TION, a staining or marring the colour.

DE'COMPOUND (*decompositum*, L. *uncomposse*, F.) a word composed of more than two words, as *indisposition*.

DECOMPOSITION (with *Apothecaries*) is the reduction of a body into the parts or principals that it is composed or consists of.

DECO'RAMENT (*decoramentum*, L.) an ornament, an adorning.

DE'CORATED (*decoratus*, L. *decors*, F.) beautified, adorned.

DECORA'TIONS (with *Architects*) ornaments in churches and other publick edifices, or other things that enrich a building, triumphal arch, &c.

DE'COROUS } (*decorosus*, L.) fair and
DECORO'SE } lovely, beautiful, graceful, comely.

To

TO DECORTICATE (*decorticare*, L.) to peel or pull off the bark of trees.

DECO'RUM (in *Architecture*) is the suiting and proportioning all the parts of a building, so as will best become the situation and design, i. e. different prospects are to be chosen for several parts of a building, according to the nature of the place, &c. and must be different dispositions and proportions for a palace to that of a church.

DECREATION, a depriving of being, an annihilation of what has been created.

DECREP'ID (*decrepitus*, L. *decrepit*, F.) worn out with age, so as to walk stooping, &c.

TO DECREP'ITATE (of *de* and *crepitatum*, L.) to reduce to powder, that makes a crackling noise.

DECRE'TAL, a rescript or letter of a pope, whereby some point or question in the ecclesiastical law, is solved or determined, F.

DECUM'BITURE (of *decumbere*, L. to lie down) a lying down, a being seized with a disease, so as to be forced to take to the bed.

DECURTA'TION, the cutting or making short.

DECUS'SATION, a cutting a-cross, or in the form of a letter X or starwise.

DECUSSO'RIMUM (with *Surgeons*) an instrument with which the skin called *Dura Mater* being pressed upwards is joined to the skull, so that the corrupt matter gathered between the skull and *Dura Mater*, may be let out at a hole made with a trepan, L.

DEDECORATED (*dedecoratus*, L.) dishonoured, disgraced.

DEDEC'OROUS (*dedecorus*, L.) uncomely, unseemly, dishonest.

DEDICA'TION Day, the festival of the dedication of a church, anciently observed in every parish with solemnity and good cheer, most of the ancient annual fairs are kept on that day, and they first arose from the concourse of people on the forementioned occasions.

DEDITI'TIOUS (*dedititius*, L.) yielding or delivering himself up into the power of another.

DEDUC'IBLENESS (of *deducibilis*, L.) capableness of being deducted.

DEED Indented (in *Law*) an *indenture*, a writing cut into dents or notches on the top or side, which consists of two or more parts; and in which it is expressed, that the parties concerned have interchangeably or severally set their hands and seals to every part of it.

DEED Pall } is a single plain deed un-
Polled DEED } indented, shewing that only one of the parties has put his hand and seal to it, for the purpose therein mentioned.

DEEP'NESS (*deepnerre*, Sax.) depth.

DEE'SIS (*dēsis*, Gr.) a beseeching or intreating.

DEESIS (with *Rhetoricians*) a figure frequently used in oratory or poetry, on occasion

either of earnest intreaty or calling to witness, as *Lydia*, *dic, per omnes te deos oro*.

DEFAIT' (in *Heraldry*) a beast whose head is cut off smooth, F.

DEFAT'IGABLENESS (of *defatigabilis*, L.) aptness to be tired.

TO DEFAULT' (of *defaute*, of *faute*, F.) to render a person liable to some forfeit, fine, amercement or punishment, by omitting to do something enjoined, or committing something forbid.

DEFAULT' (in *Common Law*) an offence in omitting to do what ought to be done.

DEFECT'IVENESS (of *defectivus*, L. *defectuosité*, F.) faultiness, imperfection.

Line of DEFENCE Fichant (in *Fortif.*) is a right line drawn from the point or vertex of the bastion to the concourse of the opposite flank with the courtine.

Line of DEFENCE Rasant (in *Fortif.*) is the face of the bastion continued to the courtine.

To be in a posture of DEFENCE, is to be provided and in readiness to oppose an enemy.

DEFEND'ABLE (of *defendere*, L. *defendre*, F.) that may be defended.

DEFEND'ERS, in ancient times, dignitaries in church and state to take care of the preservation of the publick weal, to protect the poor and helpless, and maintain the interest and causes of the church.

DEFEN'SIBLENESS (of *defensus*, L.) capableness of being defended.

DEFEN'SITIVES (with *Surgeons*) bandages, plaisters, or the like, used in curing wounds, to moderate the violence of the pain, impression of the external air, &c.

DEFEN'SIVE } (*defensif*, F.) that
DEFEN'SITIVE } which serves to defend, proper for defence.

DEFEN'SIVES } (with *Physicians*,
DEFEN'SATIVES } &c.) medicines outwardly applied to prevent an inflammation.

DE'FERENTS (with *Anatomists*) those vessels of the body appointed for the conveyance of humours from one part to another.

DEFI'CIENCY } (of *deficientia*, L.)
DEFI'CIENTNESS } defect, coming short, want, failing.

DEFICIENT Hyperbola, a curve of that denomination, having only one asymptote and two hyperbolical legs, running out infinitely towards the sides of the asymptote, but the contrary ways.

DEFICIENT Numbers (in *Arithmetick*) are numbers, all whose parts added together, amount to less than the integar, whose parts they are, as 8, whose parts 1, 2 and 4 make but 7, and so the parts of 16 make but 15, &c.

TO DEFIL'LE, is to reduce an army to a small front, to march thro' a narrow place.

DEFINITENESS (of *definitus*, L. *defini*, F.) certainty, limitedness.

DEFINI'TION, a short and plain description

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tion of a thing, with its nature and principal properties; also a decision or determination of an affair; or it is an exact description, explaining a thing by spiritual attributes.

Three things are necessary to make a definition good.

1. It must be universal, *i. e.* it must contain the whole thing desired.
2. It must be proper, it must agree with the thing defined.
3. It must be clearer than the thing defined, *i. e.* it ought to render the idea of it more plain and distinct, and make us (as much as can be) to understand the nature of it, and be serviceable to us to give a reason of its principal properties.

DEFINITION (with *Logicians*) an unfolding the essence or being of a thing, by its kind and difference.

DEFINITIVENESS (of *definitif*, *F.*) *definitivus*, *L.*) decisiveness, &c.

To **DEFLA'GRATE** (*deflagratum*, *L.*) to inkindle and burn off in a crucible, a mixture of salt or some mineral body with a sulphureous one, in order to purify the salt, or to make a *Regulus* of a mineral.

DEFLEXURE (*deflexura*, *L.*) a bending downwards, a turning aside or out of the way.

DEFLECTION (of the rays of light) a bending downwards, a turning aside, a property different both from *reflection* and *Refraction*, the same which is called *Inflexion* by Sir Isaac Newton.

DEFLORA'TION } ravishing; the taking
DEFLOW'ERING } ing away a woman's virginity; also the taking away the beauty and lustre of a thing.

DEFLOWERMENT (*defloratio*, *L.*) the act of deflowering a virgin; also the suffering of that act.

DEFLUOUS (*defluus*, *L.*) flowing, down, falling, shedding.

DEFLU'VIUM (among *Botanists*) a disease in trees, whereby they lose their bark. This distemper proceeds from a sharp humour that dissolves the glue, by means of which the bark is fastened to the wood; and sometimes it is occasioned by too great drought. *L.*

DEFORM'EDNESS (*deformatas*, *L.*) ugliness, ill-favouredness; a displeasing or painful idea, which is excited in the mind on account of some object that wants that uniformity which constitutes beauty.

DEFRAY'MENT (of *defrayer*, *F.*) the payment of expences.

DEFRACTION, a rubbing. *F.*

DEF'TARDAR, the treasurer of the revenues of the *Turkish* and *Persian* empire.

DEGENERATED (spoken of *Plants*) grown wild.

DEGENERATENESS (*degeneratio*, *L.*) degeneracy, a being grown wild, out of kind, &c.

DEGENERATION, the act of failing or declining from a more perfect or valuable kind

or condition to a less; a deviation from the virtue of ancestors.

DEGLUTINATED (*deglutinus*, *L.*) unglued.

DEGLUTITION, a swallowing down; that action in living creatures, by which that which is chew'd in the mouth, or any liquor, descends into the stomach by the motion and contraction of the fibres of the gullet.

DEGRADA'TION, a degrading, the act of depriving or stripping a person for ever of a dignity or degree of honour, &c.

To **DEGRA'VATE** (*degravatum*, *L.*) to make heavy, to burden.

DEGREE (*degré*, *F.*) step; also any state or condition, that is as it were ascending and descending.

DEGREE (with *Astron.*) is the 360th part of the circumference of any circle; a degree is divided into 60 parts called *Minutes*, and each *Minute* into 60 parts called *Seconds*, and so into *Thirds*, &c. The space of one degree in the heavens is accounted to answer to 60 miles on earth.

DEGREE (in *Fortif.*) is a small part of an arch of a circle (the circle containing 360 degrees) which serves for the measuring the content of the angle, so an angle is said to be of 10, 20, 30, 40, 50 or 60 degrees, &c.

DEGREES of Fire (with *Chymists*) are accounted four. The first is the most gentle heat of all, made only by two or three coals; the 2d a degree of heat just to warm the vessel sensibly, made by four or five coals, and so that a man may endure his hand upon it for some time; the 3d is when there is heat sufficient to make a vessel containing five or six quarts of water boil; the 4th degree is as great a heat as can possibly be made in a furnace: but all these degrees of heat admit of some variations, according to the peculiar circumstances of the operations, furnace, vessels, quantity of matter to be heated, &c.

DEICIDE (from *deus* and *cædo*, *L.*) the murder of God; the act of killing God: it is only used in speaking of the death of our blessed Saviour.

Explain how perfection suffered pain,
Almighty languish'd, and eternal dy'd;

How by her patient victor death was slain,
And earth profan'd, yet blest'd with *deicide*.

Prior.

DEJECTION } (*dejection*, *F.* de-
DEJECTEDNESS } *jectio*, *L.*) a low-
ness of spirits, melancholy.

What besides

Of sorrow and *dejection*, and despair,
Our frailty can sustain, thy tidings bring,
Departure from this happy place.

Milt. Par. loss.

2. Weakness, inability: 3. (in *medicine*) a going to stool.

DEJECTURE. The excrements.

DEJECTION (with *Astron.*) is said of the planets, when in their detriment, *i. e.* when they

they have lost their force or influence by reason of being in opposition to some others, which check and counter-act them.

DEJECTION (with *Physicians*) the art of ejecting or evacuating the excrements by means of the peristaltick motion of the guts.

DEI JUDICIUM (*i. e.* the judgment of God, so called, because it was accounted an appeal to God for the justice of a cause; and that the decision was according to the appointment of divine providence) the old Saxon manner of trial by *Ordeal*.

DEINCLINERS (in *Dialling*) such dials as both decline and incline, or recline at the same time.

DEIPAROUS (*deiparus*, *L.* of *deus*, a God, and *pario* to bring forth, *L.*) that beareth or bringeth forth a god.

DEISTICAL (of *deiste*, *F.* of *deus*, *L.*) of deism or *Deists*.

DEISTICALNESS (of *deiste*, *F.* *deus*, *L.*) deistical principles.

DE'ISTS (of *Deus*, *L.* God) a sect among the Christians of most or all denominations, who believe there is one God, a providence, the immortality of the soul, virtue and vice, rewards and punishments; but reject revelation, and believe no more than what natural light discovers to them, and believe no other article of the Christian religion, or any other.

DEIVIRILE (among *School Divines*) is a term used to signify something both divine and human, of *Deus*, God, and *Virilis*, pertaining to man.

DELACRYMA'TION, a falling down of the humours, the waterishness of the eyes, or a weeping much. *L.*

DELECTA'TION, a weaning from the breast.

DELAP'SED (*delapsus*, *L.*) sliding or slid down. *L.*

DELA'SSA'TION, a tiring or wearying. *L.*

DELECT'ABLENESS, delightfulness, pleasantness.

DELECTA'NEOUS (*delectaneus*, *L.*) delightful, pleasant.

DELEGATES, are commissioners of appeal, appointed by the king under the great seal in cases of appeals from the ecclesiastical court.

To DE'LE } (of *delere*, *L.*) to blot
To DELE'TE } out.

DELETERIUM (prob. of *δελείω*, *Gr.* to hurt) any thing that is of a deadly poisonous or mischievous quality.

DELF (of *deljan*, *Sax.* to delve or dig) a mine or quarry.

DELIACAL Problem, a famous problem among the ancient mathematicians about doubling the cube.

DELIBATED (*delibatus*, *L.*) tasted.

DELIBERATIVE Rhetorick, is that which is employed in proving a thing, or convincing an assembly of it, in order to induce them to put it in execution.

DELIBRA'TION, a peeling or taking off the bark, *L.*

DEL'ICATENESS (*deliciae*, *delicateffe*, *F.*) daintiness, niceness, tenderness.

DEL'ICITUDE (*delicatus*, *L.*) deliciousness.

DELI'CIOUSNESS (of *deliciosus*, *L.*) sweetness of taste, &c.

DELICIOUS'ITY (*deliciositas*, *L.*) deliciousness.

DELICIO'SE (*deliciosus*, *L.*) very delicious or sweet.

DELIGHT'FULNESS } (of *deliciae*, *L.*)

DELIGHT'SOMNESS } *delice*, *F.* and *vulnerre*, *Sax.*) very pleasant.

DELIN'EATED (*delineatus*, *L.*) drawn as with the out lines, pourtray'd, represented by draught or picture.

DELINI'MENT (*delinimentum*, *L.*) a mitigating or asswaging.

DELI'QUIUM animi, a fainting away or swooning, *L.*

DELIR'AMENT (*deliramentum*, *L.*) a dotage or doting.

DELIR'IOUS (of *delirium*, *L.* *delire*, *F.*) doting or being light-headed.

DELI'VERER (of *deliverer*, *F.* *liberator*, *L.*) one who frees from.

DELITIGA'TION, a striving, a childing, a contending. *L.*

DEL'PHIN (in *Astronomy*) a northern constellation consisting of ten stars.

DELPHOS, a city in *Bæotia*.

DELTOIDES (of Δ the Greek $\delta\epsilon\lambda\tau\alpha$, and $\sigma\iota\delta\epsilon$, shape) a triangular muscle arising from the *clavicular*, from the upper process of the shoulder-blade; as also from the process of the same, called *spiniforme*, and is fastened to the middle of the shoulder-bone, which it lifts directly upwards, &c.

DELTO'TON ($\delta\epsilon\lambda\tau\omega\tau\acute{o}\nu$, *Gr.*) a constellation or cluster of six stars, in form resembling the letter Δ , called otherwise *Triangulus septentrionalis*.

DE'LUGE (*diluvium*, *L.*) an inundation or overflowing of the earth either in part or the whole by water.

DELUMBA'TION, a beating or breaking of the loins, *L.*

DEMAIN } that land which a man

DEMEAN } holds originally of himself,

DEMESN } which the *Civilians* call

Dominicum, and is opposed to *Feodum* or *fee*, which signifies land held of a superior lord.

Indeed (the land of the crown only accepted) there is no land that is not held of some superior; because all, either mediately or immediately, do depend on the crown; so that when a man, in pleading, would intimate that his land is his own, he pleads *that he was seized or possessed thereof in his demain as of fee*; and by this he means, that tho' his land be to him and his heirs for ever; yet it is not true demain, but depends upon a superior lord.

DEMAND

DEMAND' (in *Law*) a claim or calling upon a person for any thing due.

DEMER'SED (*demersus*, L.) plunged, drowned.

DEMI Bastion (in *Fortification*) a bastion that has only one face and one flank.

DEMI Canon of the least size (with *Gunners*) a great gun, carrying a ball of six inches diameter, and thirty pound weight, requires a charge of twenty four pound of powder, and will carry a ball point blank 156 paces. This gun weighs 5400 pounds; is in length from ten to eleven feet, and the diameter at the bore is six inches one fourth.

DEMI Canon Ordinary (with *Gunners*) carries a ball six inches one sixth diameter, and thirty two pound weight; requires a charge of seventeen pound and half of powder, weighs 6600 pound; is in length twelve feet; the diameter at the bore six inches and a half, and carries a ball 164 paces.

DEMI Canon Extraordinary (with *Gunners*) carries a ball of six inches three eighths diameter, and 36 pound weight; requires a charge of 18 pound of powder; weighs 6000 pound; is in length 13 foot; the diameter at the bore is six inches three fourths, and carries a ball upon a point blank 180 paces.

DEMI-CULVERINE (of *demi* and *coulverine*, F.) a piece of ordnance of several sorts

DEMI-CULVERINE Ordinary (with *Gunners*) is in weight 2700 pound, is ten feet long; diameter at the bore four inches and half; requires a charge of seven pound, four ounces of powder; the ball is four inches one fourth diameter, and in weight ten pound eleven ounces; and shoots upon a point blank 175 paces.

DEMI-CULVERINE of the least size, is a piece of ordnance, in weight 3000 pound; in length from nine to ten feet, the diameter at the bore four inches one fourth; requires a charge of six pound one fourth powder; carries a ball of nine pound weight, and four inches one fourth diameter, will shoot upon a point blank 174 paces.

DEMI-CULVERINE Extraordinary, a piece of ordnance of 3000 pound weight, is ten feet one third long, four inches three fourths diameter at the bore, requires a charge of eight pound and half of powder, and a ball of four inches and a half diameter, and twelve pound eleven ounces weight, and will shoot upon a point blank 178 paces.

DEMI-DITONE (with *Musicians*) the same as *Tierce Minor*.

DEMI-GORGE (in *Fortif.*) is half the gorge or entrance into the bastion, but not taken from angle to angle, where the bastion joins the courtin, but from the angle at the flank to the centre of the bastion, or the angle that the courtins would make, if they were thus lengthened to meet in the bastion.

DEMI-HAQUE, a sort of gun. See *Haque*.

DEMI-LUNE, a half moon, F.

DEMI-SANG (*Law term*) of the half blood; as when a man has issue by his wife, either son or daughter, and upon the death of his wife he marries another, and has also a son or daughter by her; these sons or daughters are commonly called *half-brothers*, or *half-sisters*, or of the *half-blood*, F.

DEMIUR'GIC (*demiurgicus*, L. *δημιουργικός* of *δημιος*, the publick and *εργον*, Gr. work) of or pertaining to a creator.

DE'MONS (*Δαίμονα*, according to some of *δάζεσθαι*, to distribute, to administer, others of *δειμαίνω*, to make afraid, others of *δασιν*, Gr. to know) were certain spirits or *genii*, who are reported to have appeared to men, either to serve them or do them hurt.

DEMON'STRABLENESS, plainness or easiness to be demonstrated, capableness of demonstration.

DEMONSTRATION (with *Philosophers*) a syllogism in form, containing a clear and invincible truth of a proposition.

DEMONSTRATION (with *Logicians*) an argument so convincing, that the conclusion must necessarily be infallible.

A *Positive DEMONSTRATION*, is one which proceeding by affirmative and evident propositions, dependent on each other, ends in the thing to be demonstrated.

A *Negative DEMONSTRATION*, is whereby a thing is shewn to be such from some absurdity that would follow, if it were otherwise.

A *DEMONSTRATION a Priori*, one whereby an effect is proved from a cause; or a conclusion by something previous, either a cause or an antecedent.

A *DEMONSTRATION a Posteriori*, is one whereby either a cause is proved from an effect, or a conclusion by something posterior, either an effect or a consequent.

A *Geometrical DEMONSTRATION*, one framed from reasoning drawn from the elements of *Euclid*.

A *Mechanical DEMONSTRATION*, is one whose reasonings are drawn from rules of mechanicks.

DEMONSTRATION (with *Mathematicians*) a chain of arguments depending one upon another, and originally founded on first and self evident principles, or plain propositions raised and proved from them; so that in the conclusion it ends in the invincible proof of the thing to be demonstrated.

DEMONSTRATIVE (with *Rhetoricians*) one of the genera or kinds of eloquence, used in the composing panegyrics, invectives, &c.

DEMONSTRATIVENESS, aptness for demonstration.

DEMONSTRATORY (*demonstratorius*, L.) belonging to demonstration.

DEMURE'NESS, reservedness, affected gravity.

To **DEMUR'R** (*demeurer*, F. of *demorari*, L.) to put in doubts or objections in a suit;

to delay or put off a further hearing. In *Chancery*, a defendant demurs to a plaintiff's bill, by affirming that it is defective in such or such a point, and demands the judgment of the court upon it, if he shall be obliged to make any farther or other answer to it.

DEN (in *Old Records*) a low place, and is added to the names of several towns and villages in the same sense, as *Tenderden* in *Kent*, &c.

DENARII DE CHARITATE, *Whitsun* farthings, an ancient customary oblation to the cathedral about *Whitsuntide*, when the priest of the parish, and many of the parishioners went to visit the mother-church.

DENARIUS, a *Roman* silver coin, marked with the letter X, it being in value 10 asses, or about 7 pence half-penny *English*, L.

DENARIUS DEI (i. e. *God's Penny*) earnest money; so termed, because in ancient times, the money that was laid down to bind any bargain or agreement, was given to God, i. e. either to the church or poor. L.

DENARABLE (*denarrabilis*, L.) that may be related.

DENARRATION, a narration. L.

DENTRITES (of *δέντρον*, Gr.) a sort of whitish or ash-colour'd stones, which are seen on trees, shrubs, &c.

DENEB (with *Astronomers*) a star called otherwise *Cauda lucida*, or the lion's tail.

DENSATION, a making thick.

DENSENESS (*densitas*, L.) a quality belonging to compact bodies; thickness, a property of bodies whereby they contain such a quantity of matter under such a bulk.

DENTALS (*Dentales*, L.) such letters in pronouncing which the teeth are absolutely necessary, are by *Grammarians* so called.

DENTALIS Lapis (in *Pharmacy*) a kind of shell, which being pulveriz'd, is us'd in medicaments as an excellent *Alkali*.

DENTARPAGA (of *dens*, L. a tooth, and *ἀράξα*, Gr.) a surgeon's instrument for drawing teeth.

DENTA'TED (*dentatus*, L.) having teeth.

DENTICULATED (*denticulatus*, L.) having teeth, or jagged.

DENT'ED (of *dentatus*, L.) having notches like teeth.

DENTIL'OQUIST (*dentiloquus*, L.) one that speaketh through the teeth.

DENTIL'OQUY (*dentiloquium*, L.) a speaking through the teeth.

DENU'DATED (*denudatus*, L.) made naked or bare.

DENUMERATION, a present paying down of money.

DENUNTIATED (*denunciatus*, L.) denounced.

To DEOSTRUCT' (with *Physicians*) is to remove obstructions or stoppages; to open the pores of the body.

DEODAND (*Deodandum*, q. *dandum Deo*, i. e. to be devoted to God) a thing as it were forfeited to God, to atone for the violent death

of man by misadventure; as if a man were killed by the accidental fall of a tree, or run over by a cart-wheel; then the tree or cart-wheel, or cart and horses, is to be sold, and the money to be given to the poor.

DEOPILATIVES (in *Pharmacy*) medicines which soften, resolve and remove obstructions.

To DEPAUPERATE (*depauperatum*, L.) to impoverish or make poor.

DEPECULATOR, one that robs the commonwealth; or imbezcles the publick treasure.

DEPEN'CILLED } (of *de* and *penicillus*,
DEPEN'SILLED } L. pencil) designed
or drawn out with a pencil.

To DEPHLEG'MATE (in *Chymistry*) is to clear any thing from phlegm or water: as a spirit is said to be well dephlegmated, when it is made pure by being rectified and distilled over again, and either wholly, or as much as may be, cleared of all water and phlegm.

DEPHLE'GM'D. See to *dephlegmate*.

DEPLO'RABLENESS, lamentableness.

DEPLU'MATED (*deplumatus*, L.) having the feathers taken off.

DEPLU'MED (*deplumé*, F.) deplumated.

DEPORT', deportment, behaviour. *Milton*.

DEPORTATION (among the *Romans*) a sort of banishment, by which some island or other was assigned for the banished person to abide in, with a prohibition not to stir out upon pain of death. L.

To DEPOSE (*depositum*, of *deponere*, L.) to lay a thing down or to pledge it as a security for the performance of a contract; also to sequester or strip a person of his dignity. It is different from abdication in this, that abdication is taken to be the voluntary act of the person who possesses the office or dignity; but deposition is an obliging him to quit it by force; it is pretty much the same with deprivation and degradation; but the latter indeed is usually attended with more formality and ceremonies.

DEPOS'T (*depositum*, L.) the thing put into the hands of another to keep.

DEPOSIT (*depositum*, L. *depôt*, F.) a pledge.

DEPOSITIO (with *Grammarians*) the ending of the dimensions of a *Latin* or *Greek* verse; so as to find out, whether it be perfect, redundant or deficient. L.

DEPOSITUM, a pledge left in the hands of another, or in a place; also a wager. L.

Simple DEPOSITUM (in *Law*) is either necessary or voluntary; necessary as in case of *Fire*, *Shipwreck*, &c.

Voluntary DEPOSITUM, that which is committed by choice.

Judiciary DEPOSITUM, is when a thing, the right of which is contested between two or more persons, is deposited in the hands of a third person, by the decree of the judge.

DEPRECATION (in *Rhetoric*) a figure whereby

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whereby the orator invokes the aid of some person or thing, or prays for some evil or punishment to befall him, who speaks falsely, either himself or his adversary.

DEPRECIATED (*depreciatus*, L.) cried down in price or undervalued.

To DEPHE'ND (*deprehendere*, L.) to catch or seize unawares.

DEPREHEN'SIBLENESS, capableness of being caught or understood.

DE'PRIMENS (with *Anatomists*) one of the strait muscles, which moves the globe or ball of the eye, which serves to pull it downwards; it is also called *humilis*, L.

DEPRE'TIATED (*depretiatus*, L.) lessened in the price, undervalued, vilified.

DEPRE'TIATION, an undervaluing, a lessening the esteem or value, &c. L.

DEPRIVATION (in the *Cannon Law*) the act of divesting or taking away a spiritual promotion of dignity.

DEPRIVATION *a beneficio*, is when for some great crime a minister is wholly and for ever deprived of his benefice or living.

DEPRIVATION *ab officio*, is when a minister is for ever deprived of his office.

To DEPU'CELATE (*depuceler*, F.) to deflower, to bereave of virginity.

DEPUL'SORY (*depulsorius*, L.) putting away, averting.

To DE'PURATE (*depuratum*, L.) to purify, to separate the pure from the impure part of any thing.

DEPU'RED, purified, defecated, cleared from dregs.

DEPU'TY (in the sense of the *Law*) one who executes any office, &c. in the right of another man; for whose misdemeanour or forfeiture, the person for whom he acts shall lose his office.

DERAIGN'MENT (with *Civilians*) a discharge of a profession; a term sometimes applied to such religious persons, who forsook their orders.

DERELICT' Lands, such lands as are forsaken by the sea.

DERI'SORY (*derisorius*, L.) ridiculous, also to be laughed at.

DERIVA'TION (of *de* and *rivus*, a river or stream, L.) properly a draining of water or turning its course.

DERMATO'DES (of *derma*, the skin, Gr.) an epithet given to the exterior membrane that invests the brain, skin-like.

DEROG'ATIVE (*derogativus*, L.) derogatory, detracting from the worth of.

DEROG'ATORINESS, tendency to derogate.

DER'VICES } (*דרווש*, a beggar, Heb.)

DER'VISES } among the *Turks*, a sort of monks who profess extreme poverty, and lead a very austere life.

DESCAN'T (in a *metaphorical sense*) a continued discourse or comment, a large paraphrase on any subject.

DESCEND'ING (*descendens*, L.) falling or moving from below downwards.

DESCENDING latitude (*Astron.*) is the latitude of a planet in its return from the nodes to the equator.

DESCEN'SIONAL Difference (*Astron.*) is the difference between the right and oblique ascension of the same star.

Lineal DESCENT', is that which is convey'd down in a right line from the grandfather to the father, and from the father to the son, and from the son to the grandson.

Collateral DESCENT, is that which springs out of the side of the line or blood, as from a man to his brother, nephew, &c.

DESCENT (in *Mechanicks*) is the motion or tendency of a body towards the centre of the earth, either directly or obliquely.

DESCENT into a moat or ditch (in *Fortification*) is a deep digging into the earth of the covered way, in the form of a trench; the top of which is covered with planks or wattles bound close together, and well loaded with earth, to secure the soldiers against fire, in their passage into the moat or ditch.

To DESCRIBE (*describere*, L.) to write out or set down in writing.

To DESCRIBE (in *Language*) is to explain.

To DESCRIBE (in *Drawing, Painting, &c.*) to draw the form of a thing, to represent.

DESCRIPTION, as to its outward appearance, resembles a definition, it is a superficial, inaccurate definition of a thing, giving a sort of knowledge thereof; from some accidents and circumstances peculiar to it, which determine it enough to give an idea, which may distinguish it from other things, but without explaining its nature or essence.

DESCRIPTS' (with *Botanick Writers*) such plants as are described.

DESECRA'TION a unhallowing, a prophaning.

A DE'SART (*desertum*, L.) a wilderness, a large wild part of a country, a solitary, lonely place.

DESERTLESS, without merit, undeserving.

DESIC'CATIVE Medicines, those that are of a drying quality.

A DESICCATIVE (with *Physicians*) a drying plaister or ointment.

To DESI'DE (*desidere*, L.) to sink or fall down.

DESID'IOSE } (*desidiosus*, L.) idle,

DESID'IOUS } slothful, lazy, sluggish.

DESIGN, respecting *Arts and Sciences*, denotes the thought, plan, geometrical representation, &c.

DESIGN (in *Painting*) the first draught or sketch of a picture; or in general is the thought that the artist had about any great piece; whether the *contours* or outlines be only drawn, or whether the piece has the shadows or the colours; so that if there appears much skill or judgment, it is common to say, *the Design is great and noble*.

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DESIGN (in *Painting*) is also used to signify the just measures, the proportions and outward forms, which those objects ought to have, which are drawn in imitation of nature, and may be called a *just* imitation of nature.

DESIGNA'TION, an appointment, designation, nomination; also the marking the abutments and boundings of an estate.

DESIP'IENCE (with *Physicians*) the doctage or raving of a sick person.

DESIP'IENT (*desipiens*, L.) foolish, doating.

DESIR'ABLENESS, worthiness to be desired.

DESIRE (*desir*, F. *desiderium*, L.) uneasiness of mind on account of the absence of any thing, the present enjoyment of which would afford pleasure and delight; longing, wishing; also entreaty or request.

DESI'ROUSNESS, earnestness, desire.

DES'OLATENESS, solitariness, uncomfortableness; also a lying waste.

DES'OLATORY (*desolatorius*, L.) making desolate, belonging to desolation; comfortable.

DESPAIR (*desparatio*, L. *desespoir*, F.) the reflection of the mind upon the unattainableness of some good, which is the cause of different effects in the minds of men, sometimes causing pain and uneasiness, and sometimes, unconcernedness.

DESPAIR'INGNESS (*desparatio*, L.) a being without hopes.

DESPARATENESS (of *desperare*, L.) hopelessness; also daringness, furiousness.

DESP'ISABLE (*despicabilis*, L.) the same as *Despicable*.

DESPISABLENESS (of *despicere*, L. to look down upon) deservings to be despised.

DESPONSA'TED (*desponsatus*, L.) affianced, espoused, betrothed.

A DESPOT'ICAL Government, a government when a prince having gained an absolute power over his people, is no longer guided or controlled by the laws of his country, but governs solely by his will and pleasure.

DESPOT'ICALNESS, arbitrariness.

DESPOTISM, despotick government.

To DESPU'MATE (*despumatum*, L.) to scum or clarify liquor.

DESQUA'MATED (*desquamatus*, L.) scaled, having the scales taken off.

DESSERT (*deserte*, F.) the last course at table; a service of fruits and sweetmeats.

DESTILLATION, an extraction of the most unctious parts which are rarefied into vapour or smoke, as it were by fire.

DES'TINATED } (*destinatus*, L. *destin'*,

DES'TINATE } F.) appointed, determined, ordained, condemned to.

DESTINY (with *Pagan Philosophers*) was a secret or invisible power or virtue, which with incomprehensible wisdom conducts what to mankind appears irregular and fortuitous,

D E

which comes much to the same, that with us is called *God*.

DESTITUTENESS, a being forsaken or left without.

DESTRUCTIBIL'ITY, a capableness of being destroyed.

DESTRUCT'IVENESS, destroying nature, &c.

DESUDATORY (*desudatorium*, L.) an hot-house or bagnio.

DESUETE (*desuetus*, L.) out of use.

DESULTO'RES } persons of agility of
DESULTO'RII } body, who used to leap from one horse to another, at the horse-races in the *Circensian* games.

DESUL'TORINESS, the skipping from one thing to another.

DESUL'TURE (*desultura*, L.) a vaulting from one horse to another.

DETACHED Pieces (in *Fortification*) are demi-lunes, horn-works or crown-works, and even bastions, when separated and at a distance from the body of the place.

DETER'GENT (*detergens*, L.) wiping off, cleansing, scowring.

DETERGENTS (in *Physicks*) such medicines, which mundify, cleanse and carry off viscid and glutinous humours that adhere to the body.

DETER'MINABLENESS, capableness of being determined or decided.

DETER'MINATENESS, definiteness, positiveness.

DETERMINA'TION (in *Physicks*) the disposition or tendency of a body towards one way.

DETERMINATION (with *Philosophers*) the action by which the cause is limited or restrained to act, or not to act, this or that, or in this or that manner.

Effective DETERMINATION (with *Schoolmen*) is such as proceeds from an efficient cause, as when an artist determines an instrument to a certain action, or from the *Form*, as that determines the indifference of the matter; and thus our senses are said to be *determinations*, to have ideas upon the presence of external objects.

Moral DETERMINATION, is one which proceeds from a cause which operates *morally*, i. e. by commanding, persuading, or advising some effect.

Physical DETERMINATION, is an act where God excites and applies a second cause to act antecedently to all the operations of the creature.

To DETERMINE (*determinare*, of *de* and *terminus*, properly to set or appoint bounds) to judge or decide a matter in controversy or question; to put an end to a matter; to incline, to dispose, to resolve, purpose or design.

DETER'SIVENESS, cleansing quality.

Action of DETINUE (in *Law*) is when a man is sued to deliver up his trust.

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DETRAC'TIVE, apt to detract.

DETRAC'TIVENESS, detracting quality or humour.

DETRIMENT'ALNESS, prejudicialness.

DETRIMENT'OUS (*detrimentosus*, L.) causing damage or loss; hurtful.

DETRUN'CATED (*detruncatus*, L.) cut or chopped off; beheaded.

DETURB'ATION, a casting or throwing down from on high; also a troubling or disturbing. *L.*

DEVER'GENCE (*devergentia*, L.) a devexity or declivity, by which any thing tends or declines downward.

DEVEX' (*devexus*, L.) hollow like a valley; bowed down, bending.

DEVEX'ION, devexity, bendingness or shelvingness. *L.*

DEVEX'NESS (*devexitas*, L.) bendingness, shelving downwards.

To **DEVI'ATE** (with *Grammarians*) is when a word varies from the sense of its primitive or original.

DEVICE } is understood to signify an
DEVISE } emblem, or a representation of some natural body, with a motto or sentence applied in a figurative sense, to the advantage of some person.

DE'VI'OUSNESS of *devius*, L.) swervingness, aptness to go out of the way.

DEVIRGINATED (*devirginatus*, L.) deflowered.

DEVIS'ERATED (*devisceratus*, L.) imbowelled, having the bowels taken out.

To **DEVI'TIATE** (*devitiatum*, L.) to corrupt or marr, to deflower.

DEVOCA'TION, a calling down, *L.*

DEVOID' (of *de* and *voidé*, F.) empty of.

To **DEVOLATE** (*devolutum*, L.) to fly away or down.

DEVOLA'TION, a devouring or consuming, *L.*

DEVOTED (*devotus*, L.) set apart for holy use, attach'd, strongly inclined to.

DEVOTION (*devotion*, F. *devotio*, L.)

1. The state of being consecrated or dedicated:
2. piety, acts of religion: 3. an act of external worship.

In vain doth man the name of Just expect,
If his *devotions* he to God neglect. *Denham*.

4. Prayer, expression of devotion.

An aged holy man,
That day and night said his *devotion*,
No other worldly business did apply.

Fairy Queen, b. i.

5. The state of the mind under a strong sense of dependance upon God.

Grateful to acknowledge whence his good
Descends, thither with heart, and voice, and eyes

Directed in *devotion*, to adore

And worship God supreme, who made him
chief

Of all his works.

Milt. Par. Lost, b. vii. l. 514.

DEVOTIONAL, pertaining to devotion,

annexed to worship, religious.

DEVOTIONALIST, a man zealous without knowledge, superstitiously devout.

DEVOUR'INGNESS (of *devoratio*, L.) devouring nature, &c.

DEVOUT (*devotus*, L.) 1. Pious, religious, devoted to holy duties.

We must be constant and *devout* in the worship of our God, and ready in all acts of benevolence to our neighbour.

Roger's Serm. 13.

2. Filled with pious thoughts: 3. expressive of devotion or piety.

Anon dry ground appears, and from his ark
The ancient size descends, with all his train;
Then with uplifted hands, and eyes *devout*,
Grateful to heav'n.

Milt. Par. Lost, b. ix. l. 863.

DEVOUTLY, piously with ardent devotion, religiously.

Think, O my soul, *devoutly* think,
How, with affrighted eyes,
Thou saw'st the wide extended deep
In all its horrors rise.

Addis. Spect. No. 490.

DEVOUT'NESS, fulness of devotion.

DEUTEROCANON'ICAL (of *δεύτερος*, and *κανονικός*, Gr.) a name that school divines give to certain books of the sacred scripture that were added after the rest, as the book of *Esther*, &c.

DEW'Y, having dew on it, wet with dew.

DEX'TER, right, on the right hand or right side, *L.*

DEX'TRA, the right hand, *L.*

DIABOL'ICALNESS (of *diabolicus*, L. *diabolique*, F. of *διάβολος*, of *δᾶλλω*, Gr. to destroy) devilish nature.

DIABO'TANUM (of *διά* and *βόταν*, Gr.) a plaister made of herbs.

DIACALAMIN'THES, a compound medicine, whose principal ingredient is Calamint, *L.*

DIACALCI'TEOS (in *Surgery*) a plaister applied after the amputation of a cancer.

DIACAP'PARIS, a medicine whose principal ingredient is capers, *L.*

DIACAPRE'GIAS, a medicine made of goats dung, *L.*

DIACAR'THAMUM, a medicine so called, one of whose principal ingredients is Carthamum, *L.*

DIACAR'YON, a medicine made of the juice of green walnuts and honey, *L.*

DIACAS'SIA, a medicine made of Cassia, *L.*

DIACASTO'RIMUM, a medicine made of Castor, *L.*

DIACATHOL'ICON (of *διά* and *καθολικός*, Gr. universal) an universal medicine.

DIACATO'THIA (in the *Civil Law*) a tenure or holding of lands by fee-farm.

DIACHY'LUM, a kind of plaister made of the mucilages or pappy juice of certain fruits, seeds or roots.

DIA.

DIACINNAMOMUM, a medicine made of Cinnamon.

DIACITONIUM, a medicine made of Citonia.

DIACLASIS (of διακλάω, Gr. to break off) a fracture.

DIACONICON (of διακονέω, Gr.) the sacristy, the place in or near ancient churches, where the vestments and church-plate were reposit.

DIACOPE (*diacopus*, L. of διακοπé, Gr.) a cutting or dividing asunder.

DIACOPE (with *Surgeons*) a deep wound, especially one made in the skull with a large instrument.

DIACOPE (with *Rhetoricians*) the same as *Diafole*.

DIACORAL'LION, a medicine made chiefly of Coral.

DIACORUM, a medicine made of acorns, L.

DIACOS'TUM, a medicine made of Costus, L.

DIA'CRISIS (διάκρισις, Gr.) a separating, severing or dividing.

DIACRO'CUMA, a medicine made chiefly of saffron, L.

DIACROM'YON (of δια and κρόμυον, Gr.) a medicine made of onions.

DIACUMINUM, a composition made of cummin, L.

DIACYDONITES (of δια τῶν κυδωνίων, Gr.) such medicines in which quinces are an ingredient.

DIACYDONIUM (δια τῶν κυδωνίων, Gr.) a confection made of the pulp of quinces and sugar, commonly called marmalade, L.

DIADAMASCE'NUM, a composition of damascens, L.

DIADEMATED (*diadematus*, L.) wearing a diadem, crown or turban.

DIADOCHUS (διαδοχέ, Gr.) a precious stone like a beril.

DIÆRESIS (in *Printing*) is a vowel mark'd with two tittles or points, as *cn ē, ī or ū*, to signify, that it is sounded by itself, and not joined to another so as to make a diphthong; as *æra* by the points over the *æ* is distinguished from *ara*.

DIÆRESIS (with *Anatomists*) is a consuming or eating out the vessels, so that some certain passages are made by some sharp fretting matter, which naturally should not have been; also when some real ones are widened more than ordinary, so that the humours run out which ought to be contained in the vessels.

DIÆTA (διαίτα of διατάσθαι, Gr. to make use of a certain order of food) diet, food, a particular way or manner of life, L.

DIAGAL'ANGA, a medicine made of galangal.

DIAGLAUCION (διαγλαυκίον, Gr.) a medicine for the eyes made of the herb *Glaucium*, L.

DIACLY'PHICE (διακλυφική, Gr.) the

art of cutting or making hollow or concave figures in metal.

DIAGNO'SIS (διαγνώσχω, Gr. to know) a discerning or knowing one thing from another, a judging of, L.

DIAGNOSIS (with *Physicians*) a knowledge or judgment of the apparent signs of a distemper, or a skill by which the present condition of a distemper is perceived; and this is threefold, viz. 1. a right judgment of the part affected: 2. of the disease itself: 3. of its cause.

DIAGONAL } (with
DIAGONAL Line } *Geometricians*) a line drawn across any figure from angle to angle; sometimes called the diameter diagonal; and sometimes it signifies a particular parallelogram, or long square, that has one common angle and diagonal line, with the principal parallelogram.



DIAG'ONAL Scale, and the *Plain Scale*, serve to represent any numbers and measures whatever, the parts of which are equal to one another; thus gunners make use of a scale, or take the dimension of a piece of ordnance. Engravers have a scale or rule to make a draught of a fortification on paper, &c.

DI'AGRAM (in *Geometry*) a scheme or figure made with lines or circles, for the laying down an explanation or demonstration of any proposition or figure, or properties belonging thereto.

DIAGRAPH'ICE (διαγραφική, Gr.) the art of painting or carving on box, L.

DIAGRY'DIUM *Scammony*, or the plant or root of scammony prepared by boiling it in a hollowed quince, or with the juice of a quince, or lemon, or pale roses.

DIAHYS'SOPUM, a medicine made up of hyssop.

DIAIRIS, a medicine made of the plant Iris, L.

DIAL PLANES, are plain boards, plates or surfaces on which hour-lines are drawn for any latitude, and are distinguished according to the respect they bear to the horizon of the place where they are made, and are, according to their position or situation, parallel, perpendicular or oblique.

Primary **DIALS**, are either *horizontal* dials or vertical dials.

Moon **DIALS**, such as shew the hour of the night, by the means of the light or shadow of the moon projected thereon by an index.

Mural **DIALS**, such as are placed against walls.

Equinoctial **DIAL**, is one described on the equinoctial plane, or a plane parallel to the horizon.

Vertical **DIAL**, is one drawn on the plane of a vertical circle.

Polar **DIAL**, is one described on a plane passing through the poles of the world and the east

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east and west points of the horizon.

DILEMMA (with *Physicians*) a space between two fevers. *L.*

DIALLING (with *Miners*) is the using a compass and long line to know which way the load or vein of ear inclines, or where to sink an air-shaft.

DIALLING *Line* } graduated lines
DIALLING *Scales* } placed on rulers,
&c. to expedite the making of sun-dials.

DIALACA, a medicine made of Lacca or Gum-lac.

DIALTHEA (*διαθαία*, Gr.) anunguent, the chief ingredient of which is *Alibaea*.

DIALYSIS (*διάλυσις*, Gr.) a figure in Rhetoric, when two points are placed by *Grammarians* over two vowels in one word, which would otherwise make a diphthong; but are by this character (·) pointed into two.

DIAMETER of a Column (in *Architect-ure*) is that taken just above the bases.

DIAMETER of the swelling (in *Architec-ture*) is that taken at the height of one third from the base.

DIAMETER of the Diminution (*Architec-ture*) is that taken from the top of the shafts.

DIAMETRICALLY (*diametriquelement*, *F.* of *διάμετρος*, Gr.) directly.

DIAMOND (*adamas*, *L.* of *ἀδάμας*, Gr. *diamant*, *F.*) the hardest, most sparkling, and most valuable of all precious stones. The goodness of a diamond consists in three things.

1. Its lustre or water. 2. Its weight or big-ness. 3. Its hardness. The *Great Mogul* of India has a diamond that weighs 269 3-4ths carats, valued at 11 millions, 723 thousand, 278 pounds, 14 shillings and 9 pence.

Facet DIAMOND, is one cut in faces both at top and bottom, and whose table or principal place at the top is flat.

Rose DIAMOND, is one that is quite flat underneath; but whose upper part is cut in divers little faces, usually triangles, the upper part of which terminates in a point.

A **rough DIAMOND**, is one just as it comes out of the mines that has not yet been cut.

A **Table DIAMOND**, is one which has a large square face at the top encompassed with four lesser.

Temple DIAMONDS (so called of the *Tem-ple* in *Paris* in *France*, where they are made) are a sort of facetious diamonds, of no great value, but us'd much in the habits of the actors upon the stage.

DIAMORON, a confection made of mul-berries.

Simple DIAMORUM (of *δια* and *morum*, *L.* a mulberry) a medicinal composition made of mulberry juice and sugar.

Compound DIAMORUM (in *Pharmacy*) is made of mulberry juice, sapa, verjuice, myrrh and saffron.

DIAMOSCHUM, a medicinal powder

whose chief ingredient is musk.

DIAN'GEOPOL'YSER'MOUS (of *Διαν*, *πολύ* and *σπέρμα*, Gr.) having two seed vessels containing many seeds.

DIANI'SUM, a medicine made of aniseeds, *L.*

DIANU'CUM (*Pharmacy*) a kind of *Rob*, made of the juice of green walnuts and sugar boiled to the consistence of honey.

DIAOLIBA'NUM, a medicine made of *Olibanum*.

DIAPAL'MA, a kind of salve. *L.*

DIAPAPA'VER, a medicine made of pop-pies. *L.*

DIAPAS'MA (*διαπάσμα*, of *διαπάσσω*, Gr.) a composition of powders, with which the ancients us'd to dry their bodies from sweat at their coming out of the baths.

DIAPEDIASIS (with *Anatom.*) a break-ing of the blood vessels; a sweating or bursting out of the blood thro' the veins, which is caused by their thinness.

DIAPEN'TE (*διάπεντε*, *i. e.* of five, Gr.) a physical composition made up of five in-gredients, *viz.* myrrh, gentian, birth-wort, shavings of ivory and bay-berries; also the liquor called punch.

DIAPENTE (in *Musick*) the second of the concords; the terms of which are as three to two, otherwise called a perfect fifth, and makes up an octave with the *Diatessaron*.

DIAPHANE'ITY } (*diaphaneté*, *F.*

DIAPHA'NOUSNESS } of *διαφανεία*, Gr.) the property of a diaphanous body, *i. e.* one that is transparent like glass; the hu-mours of the eye; the *Tunica Cornea*, &c. The pores of diaphanous bodies, are so ranged and disposed, that the beams of light can pass thro' them freely every way.

DIAPHOEN'ICON, an electuary whose chief ingredient is dates, *L.*

DIAPHON'ICKS (of *διαφονέω*, Gr.) a science that explains the properties of refract-ed sounds, as they pass through different mediums.

DIAPHONI'A (with *Rhetor.*) a figure when a word repeated is used in a signification different from what it was at first.

DIAPHORET'ICK (*διαφορητικός*, Gr.) discutive, that dissolves by sweat, &c.

DIAPHORET'ICALNESS, a property to cause sweat.

DIAPHRAGM' (*diaphragma*, *L.* of *διαφράγμα*, of *διαφράττω*, to inclose, Gr.) a fence or hedge set between.

DIAPHRAG'MATICK *Artery* (*Anat.*) one that issues from the trunk of the *Aorta*, and goes from thence to the *Diaphragma*.

DIAPOMPHO'LYGOS (of *διά* and *πέμα-φολυξ*, Gr. the recrement of brass) an unguent of which that is an ingredient.

DIAPRU'NUM, an electuary made of damask prunes, &c.

DIAPYE'TICKS, medicines promoting the suppuration of swellings, and causing them

to run with matter, or ripening or breaking
fores, &c.

DIAPHTHORA (διαφθορά, Gr.) cor-
ruption of any part.

DIARRHO'DON (in *Pharmacy*) a name
given to several compositions wherein red
roses are an ingredient.

DIASATY'RION, an electuary where-
of the chief ingredient is Satyrion or Rag-
wort.

DIASEBESTEN (in *Pharmacy*) an elec-
tuary wherein *Cebes*es are the basis.

DIASEN'NA, a composition made of
Senna.

DIASPOLET'ICUM, a medicine made
of Cummin.

DIASTEM' (in *Antient Musick*) a name
given to a simple interval, in contradiction to
a compound interval which they call a *System*.

DIAS'TOLE (with *Rhet.*) a figure, when
between two words some other word, and
sometimes two words, are put between two
words of the kind; as *Dii mea vota, Dii*
audire Lyce, Horace, *Duc age, duc ad nos*,
&c. This figure is by the *Latins* called
Separatio.

DIASTREM'MA (of διατρέπω, Gr.) to
turn aside) a distortion or laxation.

DIATA'SIS (of διατείνω, Gr. to stretch
out) a distension of any sort, particularly of a
limb in case of a fracture.

DIATERE'TICA (διατρέφεις, Gr.) the
art of preserving health.

DIATE'RESIS (of διατρέφεις, Gr.) a good
constitution of the bones, when they are apt
to move easily and strongly, such as the arms,
hands, &c.

DIATHA'MERON, a compound of dates.

DIATO'NICK (of διά and τόνος, Gr.) as
diatonick musick, which see.

DIATUR'BITH, an electuary of Turbith.

DIAXYL'ALOEES, a medicine made of the
wood of aloes, *L.*

DICA'CIOUSNESS (*dicacitas*, *L.*) talk-
ativeness; also buffoonery, drollery.

DICHORÆ'US (διχόρεος, Gr. *i. e.* com-
pounded of two choreus's) a foot in verse, ei-
ther *Greek* or *Latin*, which consists of four
syllables, of which the first and third are
long, and the second and fourth short, as
Comprobare.

DICHOT'OMIST (διχοτομία, Gr.) one
who divides a thing into two parts.

DICÆOL'OGY (δικαιολογία, Gr.) a
pleading one's cause, and advocating for.

DICOTY'LEDON (with *Botanists*) a term
used of plants, which spring with two seed-
leaves opposite each other, as the generality
of plants have.

DICTA'TION, a pronouncing or dictating
of any thing to another man to be written by
him.

DICTATOR, a person who directs ano-
ther what to write,

DICTA'TOR (with the antient *Romans*)

a magistrate elected in the great emergencies
of the state, whose office held six months, and
no longer, during which time he acted like
an absolute monarch, so that from his sen-
tence there lay no appeal, not even in cases of
life and death.

Application was never made to this magi-
strate but in cases that were difficult and dan-
gerous, when affairs could not well be ma-
naged the usual way.

There were 24 axes borne before the dic-
tator, whereas a consul had but 12.

DICTA'TORSHIP (*dictatura*, *L.*) the
office and dignity of a dictator.

DICTATORY (*dictatorius*, *L.*) pertaining
to a dictator, or dictating.

DICTA'TRIX, a she-dictator or inditer,
&c. *L.*

DICTYOI'DES (of δικτυον, a net, and
εἶδος, shape, Gr.) a muscle, &c. in form
resembling a net.

DIDAC'TICALLY (of *didactique*, *F. di-*
dacticus, *L.* of διδακτικός of διδάσκω, Gr.
to teach) instructively.

DIDYMOITO'KIA (διδυμοιτομία of διδυ-
μοι, twins, and τρέφω, Gr. to bring forth) a
bearing twins.

DE DIE IN DIEM, from day to day, *L.*

DIE'RESIS (διαίρεσις of διαίρω, Gr.) the
making two syllables into one.

DIERESIS (with *Surgeons*) a separation of
parts which are unnaturally joined together,
and are an hindrance to a cure.

DIERESIS (with *Anatomists*, &c.) a con-
sumption of the canals or vessels of an animal
body, either by having some passages made
that should not have been, or by the dilation
of the natural passages beyond their natural
state, by which the juices which should be
contained in them extravase or run over.

DIES, a day. *L.*

DIETET'ICK, pertaining to a regular or
prescribed diet.

DIETICAL (of *dieta*, *L. διαίτα*, Gr.)
appertaining to a prescribed food, or a meth-
od of eating and drinking.

DIF'ERENCE (with *Logicians*) is an es-
sential attribute, which belongs to any *species*,
which is not found in the *Genus*, and is the
universal idea of that species. As for ex-
ample, *body* and *spirit* or *soul* in human na-
ture, are two species of substance, which in
their ideas do contain something more than is
in that substance; for in a body is found im-
penetrability and extension, in a soul or spirit
the power of cogitation, of thinking and rea-
soning; and thence the difference of a body
is impenetrable extension, and the difference
of a spirit is cogitation.

DIFFERENTIAL of any quantity, is the
fluxion of that quantity.

DIFFERENTIAL Quantity (in the *higher*
Geometry) an infinitely small quantity, or par-
ticle of a quantity, so small as to be incom-
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DIFFERENTIAL *calculus* (*Geog.*) a method of differencing quantities, that is, of finding a differential, or that infinitely small quantity, which taken an infinite number of times is equal to a given quantity.

DIFFERENTIAL (in the doctrine of *Logarithms*) the doctrine of tangents.

DIFFERENTIO-DIFFERENTIAL *calculus*, is a method of differencing differential quantities, as the sign of a differential is the letter *d*, that of a differential of *dx*, is *ddx*, and the differential of *ddx*, *ddd* or *d²x*, *d³x*, &c.

A **DIFFERENTIAL** (of the first power or degree) is that of an ordinary quantity, as *dx*.

A **DIFFERENTIAL** (of the second power) is an infinitesimal or a differential quantity of the first degree, as *ddx* or *dx dx*, or *x²*, &c.

A **DIFFERENTIAL** (of the third power, &c.) is an infinitesimal or a differential quantity of the second power, as *ddd*, or *dx³*, &c.

DIFFERENTNESS (of *differentia*, *L.*) difference.

DIFFICULTNESS (*difficulté*, *F.* of *difficultas*, *L.*) hardness to be performed, trouble, a difficult case, point or question.

To **DIFFIDE** (*diffidere*, *L.*) to mistrust, to doubt, to despair.

DIFFIDENTNESS (of *diffidentia*, *L.*) distrust, suspiciousness.

To **DIFFIND'** (*diffindere*, *L.*) to cut or cleave asunder.

DIFFISION, a cleaving asunder.

DIFFLU'ENCY (*diffluentia*, *L.*) a flowing abroad, or divers ways.

DIFFLU'ENT (*diffluens*, *L.*) loose and ready to fall asunder.

DIFFLU'OUS (*diffusus*, *L.*) flowing forth, abroad or several ways.

To **DIFFUND'** (*diffundere*, *L.*) to pour out, to scatter abroad; also to diffuse or spread abroad.

DIFFU'SEDNESS (of *diffusus*, *L.*) the being pured forth.

DIFFU'SE (*diffusus*, *L.*) diffusive.

DIFFU'SION, a pouring out; a spreading abroad. *L.*

DIFFUSION (with *Philosophers*) is the dispersing the subtil effluvia's of bodies into a kind of atmosphere quite round them; as for example, the magnetical particles are diffused every where round about the earth in parts adjacent to it. And the light is diffused by the rays of the sun, issuing all round from that wonderful body of fire.

To **DIGEST'** (with *Surgeons*) to bring to maturity, to ripen.

DIGEST'IBLENESS, easiness to be digested.

DIGEST'IVENESS (of *digestivus*, *L.*) digestive faculty.

DIGESTIVES (in *Physicks*) are such medicines as cause digestion, by strengthening and increasing the tone of the stomach.

DIGITATED (in *Botany*) a term apply'd to the leaves of plants which are either composed of many simple leaves, set together upon one foot-stalk, as in the *Cinque-foil*, *Veitches*, &c. or else, when there are many deep gashes or cuts in the leaf, as in those of *Strawberries*, *Hops*, &c.

To **DIGITIZE**, to point with the finger.

DIGITS (in *Aritmetick*) are any whole number under ten, as 1, 2, 3, 4, 5, 6, 7, 8, 9, are called digits, *L.*

DIGLYPH (*Archibecture*) a kind of imperfect triglyph, console or the like, with only two channels or engravings.

DIG'NIFIEDNESS (of *dignus*, worthy, and *fit*, *L.* to make) dignity.

DILA'TABLENESS, capableness of being widened.

DILA'TATION (in *Physicks*) a motion in the parts of a body whereby it expands itself to a greater bulk than usual. This is by some confounded with rarefaction, which is erroneous in this, that rarefaction is an expansion of a body caused by heat; whereas dilatation is effected by its own elasticity, when it has been compressed by a greater bulk than usual.

DILATATO'RIMUM (with *Surgeons*) an instrument to open any part, as the mouth, womb or fundament. *L.*

DIL'IGENTNESS (*diligentia*, *L.*) great care, carefulness.

DILUEN'TIA (with *Physicians*) medicines, &c. good to dilute and thin the blood. *L.*

DILU'TE (in *Botanick Writers*) faintly; *dilutius*, more faintly. *L.*

DILUTED (*dilutus*, *L.*) tempered with water, made thin, &c.

DILUTE'NESS, faintness, weakness; *spoken of Colours*.

To **DIMINISH** (*diminuo*, *Lat.*) 1. To make less by abscission or destruction of any part: the opposite to encrease.

That we call good which is apt to cause or increase pleasure, or diminish pain in us.

Locke.

2. To impair, to lessen, to degrade.

Impiously they thought Thee to diminish, and from thee withdraw The number of thy worshippers. *Milton.*

3. To take any thing from that to which it belongs: the contrary to add.

You shall not add unto the word which I command you, neither shall you diminish aught from it. *Deut. iv. 2.*

To **DIMINISH**. To grow less; to be impaired.

Crete's ample fields diminish to our eye; Before the boreal blasts the vessels fly.

Pope's Odyssey.

DIMINISHINGLY. In a manner tending to vilify, or lessen.

DIMI.

DIMINUTION (with *Musicians*) is when there are a number of words which are to make tones, and several quick motions in the space of a cadence; several quavers and semi-quavers corresponding to a crochet or minim.

DIMINUTION (with *Rhetoricians*) is the augmenting and exaggerating what they are about to say, by an expression that seems to weaken and diminish it.

DIONY'SIAS (*διονυσιας*, Gr.) a precious stone having red spots, accounted efficacious for preventing drunkenness.

DIONYSIONY'MPHAS (of *διονυσια* and *συμφη*, Gr.) a certain herb supposed to resist drunkenness.

DIPET'ALOUS Flower (with *Botanists*) is that which has two flower leaves, as Inchanters Night-shade.

DIP'SAS, a serpent so named (*Hieroglyphically*) was put to signify an insatiable desire and greediness after any thing; because 'tis related, that its bite causeth such a thirst, that nothing is able to allay it.

DIPHRY'GES (in *Pharmacy*) the scoria, sediment, or calx of melted copper, gathered in the furnace when the metal is run out.

DIPYRE'NOUS (with *Botanists*) which has two seeds or kernels, as *ligustrum*, privet.

DIRE'FULNESS of *dirus*, L. and *pulnere*, Sax.: dreadfulnes.

DIRE'NESS (of *dirus* and *neffe*, Sax.) dreadfulnes.

DIRECT' (in *Opticks*) *Direct Vision* is that performed by direct rays: In contradistinction to vision by refracted or reflected rays.

DIRECT Vision, is the subject of *Opticks*, which prescribes the laws and rules thereof.

DIRECT (in matters of *Genealogy*) is understood of the principal line for the line of ascendants and descendants, in contradistinction to the collateral line.

Angle of DIREC'TION (*Mechanicks*) is that comprehended between the lines of direction of two conspiring powers.

DIRECTION (of the *Loadstone*) is that property whereby the magnet always presents one of its sides towards one of the poles of the world, and the opposite side to the other pole.

Magnetical DIRECTION, the tendency or turning of the earth, and all magnetical bodies to certain points.

DIRECT'NESS (of *directus*, L.) straitness of way.

DIRECT'OR (with *Surgeons*) a hollow instrument used to guide the incision knife.

DIRECT'ORY, a sort of regulation for religious worship drawn up by the assembly of divines by order of the parliament in 1644. The design of which was, that the ministers might not be wholly at a loss in their devotions, after the *Common Prayer* had been put down.

This gave some general hints, which were

to be used at discretion, for the directory prescribed no form of prayer, nor of eternal worship, nor required the people to make any responses, but *Amen*.

DIR'GE (probably of *dyrken*, Teut. to command or praise) a song of lamentations sung at funerals.

To **DISA'BLE** (of *dis*, negat. and *able*, of *habilis*, L.) to render unable.

DISADVANTA'GEIOUSNESS, prejudicialness, &c.

DISAFFECT'EDNESS, disaffection.

DISAGREE'ABLENESS, disagreeable quality.

DISALLOW'ABLENESS, the not being allowable.

DISAS'TROUSNESS (of *disastre*, F.) unluckiness, unfortunateness.

To **DISBARK'** (*debarquer*, F.) to disembark, to come or bring out of a ship.

DISBUDDING of *trees* (with *Gardeners*) is the taking away the branches or sprigs that are newly put forth, that are ill-placed, &c.

DISBUR'THENING *Fruit-trees*, is the taking off the two great number of leaves and fruit, that those which remain may grow the larger.

DISCERN'IBLE, that may be discerned or perceived.

DISCERN'IBLENESS, visibleness.

DISCERN'ING, an act of the mind, whereby it distinguishes between ideas.

DISCERN'MENT (*discernment*, F.) the discerning faculty, discretion, judgment.

DISCERN'IBLENESS, capableness or aptness to be pulled in pieces.

DISCOIDAL (of *discus*, L.) in the form of a disk or quoit.

DISCOID'ES (with *Botanists*) a term used when the middle part of the flower is compounded of small hollow flowers, and the whole formed into a sort of flattish knob, a little rising in the middle, like a discus or quoit of the ancients. Of these some have downy seed, as *Star-wort*, *Groundsel*, *Helychrysum*, &c.

DISCOIDES (of *discus*, a quoit, and *ειδος*, shape, Gr.) an epithet given to the chrystalline humour of the eye.

DISCOMMEND'ABLENESS (of *dis* neg. and *commendabilis*, L.) undeservingness.

DISCOMPO'SEDNESS (of *decomposé*, F. of *dis*, neg. and *compositus*, L.) disquiet of mind.

To **DISCONCERT** (*dsconcerte*, F.) to disturb, to disorder, to put out of countenance, to break the measures.

DISCON'SOLATENESS (of *dis* and *consolatio*, L.) being without consolation.

DISCONTENT'MENT (of *dis* and *contentement*, F.) discontentedness.

DISCONTIN'UEDNESS (of *dis* and *continuatio*, L.) an interruption or breaking off.

DISCONTINU'ITY, a discontinuance.

DISCONTIN'UOUS (of *dis* and *continuus*, L.)

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L.) not continued, parted or left off in the middle or elsewhere.

DISCORD'ANCY } disagreeableness,
DISCORD'ANTNESS } jarring.

DISCOV'ERABLE (of *decouvrir*, F.) that may be discovered.

DISCOUNT (in *Traffick*) is the setting off or abatement of what the interest comes to at the time when the money becomes due, on consideration of present payment.

DISCOUR'SIVE, discursive. *Milton*.

DISCOUS Flower (with *Florists*) is a compound flower, having a disk of florets.

A naked DISCOUS flower (with *Florists*) is that which has a disk without any rays, as in *tanfy*, &c.

A Radiate DISCOUS Flower (with *Florists*) is that which has its disk encompassed with a ray, as is in the sun-flower.

DISCREPANCY (*discrepantia*, L.) disagreement.

DISCRE'TE Proportions (in *Arithmetick*) is when the *ratio* or reason between two pairs of numbers is the same, but there is not the same proportion between all the four numbers; thus if the number 6, 8, :: 3, 4, be considered, the *ratio* between the first pair 6 and 8, is the same as that between 3 and 4, and therefore these numbers are proportional; but it is only discretely or disjunctly, for 6 is not to 8, as 8 is to 3, *i. e.* the proportion is broken off between 8 and 3, and is not continued all along, as in these following, which are continued proportionals, *viz.* 3, 6, 12, 24.

DISCRETE Quantity, is such as is not continued and joined together, as *Number*, whose parts being distinct cannot be united into one *continuum*, for in a *continuum* there are no actual determinate parts before division, but they are potentially infinite.

DISCRIM'INABLE (of *discrimino*, L.) that may be discriminated or distinguished from some other thing.

DISCRIM'INATENESS, distinguishingness, distinctness.

DISCUR'SIVE } (*discurforius*, L.) given
DISCUR'SORY } to ramble up and down.

DISCUS'SIVENESS, dissolving or dispersing quality.

DISDAIN'FUL (of *dedain*, F. and *yull*, Sax.) scornful, &c.

DISDAIN'FULNESS, scornfulness.

DISEA'SEDNESS (of *des-aisé*, F. and *nerre*, Sax.) the having a disease.

To DISENCUM'BER (of *dis* and *encumber*, F.) to free or rid from encumbrances.

DISESPOU'SED (of *dis* and *espousé*, F.) discharged from espousals, divorced.

DIESTIMA'TION, disesteem, disrespect.

To DISFUR'NISH (of *dis* and *fournir*, F.) to unfurnish.

To DISGOR'GE (with *Farriers*) is to discuss or disperse an inflammation or swelling.

DISGRACE'FUL, bringing disgrace, scandalous, reproachful,

DISGRACE'FULNESS (of *disgrace*, F. and *yulnerre*, Sax.) reproach, dishonourableness.

DISGUST'FUL (of *degoût*, F. and full) unrelishable, causing displeasure.

DISHON'OURABLE (*deshonneur*, F.) disparaging, disgraceful.

DISHON'OURABLENESS, dishonourable quality.

DISIDE'MONY } (*δεισιδαίμονια*, of *δει-*
DISIDÆMONY } *δα*, to fear, and

δαίμων, a *dæmon* or god) superstition, a worshipping God out of fear,

DISINCOR'PORATE (of *dis* and *incorporare*, L.) to disunite or separate from being one body or corporation.

DISINGEN'UOUSNESS (of *dis* and *ingenuitas*, L.) want of ingenuity, dissimulation, un sincerity.

DISIN'TERESSEDNESS, a being free from self-interestedness.

DISJUNCT'IVE (*disjunctivus* L.) separating.

DISK (with *Florists*) is a body of florets collected together, and forming as it were a plain surface.

DISLIKE (of *dis* and *like*) distaste, displeasure, &c.

DISLOY'ALNESS (*deloyauté*, F.) an act committed against fidelity and law; unfaithfulness, perfidiousness; commonly used with respect to one's sovereign prince; false dealing, villany.

DISMANT'LED (*demantelé*, F.) having the walls pulled down.

DISMAY', terror, amazement, astonishment, fright.

DISORIENT'ATED (of *dis*, negative, and *Oriens* the East) turned from the East.

To DISMIS'S a Cause (in the Court of Chancery) is to put it quite out of the court, without any further hearing.

DISOBLI'GINGNESS (*action desobligeante*, F.) displeasing behaviour, &c.

DISPASSIONATE (of *dis* and *passionné*, F.) free from passion. *Milton*.

DISPATCH'FUL (of *depeche*, F.) quick, making dispatch.

DISPENSATION, by *non obstante*. If any statute tends to restrain some *Prerogative* incident to the person of the king, as to the right of pardoning, &c. which are inseparable from the king; by a clause of *non obstante* he may dispense with it; was disannulled by stat. 1 W. & M.

DISPENSATION (of a Law) is that which suspends the obligation of a law itself, and is distinct from the equity of it, and from the inequitable construction of it; for equity is only the correction of a law, that is too general or universal.

DISPER'MOS (with *Botanists*) is a term used of plants which bear two seeds after each flower, as *Rubia*, *Madder*, *Pastina*, a *Parship*, &c.

DISPERS'EDNESS (*dispersio*, L.) dispersion,

sion, being in a dispersed state.

DISPE'RSION (in *Dioptricks*) the point of dispersion, is a point from which refracted rays begin to diverge, when their refraction renders them divergent.

DISPLANT'ING *Scoop*, an instrument to take up plants with earth about them.

DISPLEAS'ANT (*deplaisant*, F.) unpleasant, displeasing.

DISPLEAS'EDNESS (*deplaisir*, F.) affront, discourtesy, shrewd turn; discontent, dissatisfaction, anger.

To **DISPLO'DE** (*displodere*, L.) to discharge with a loud noise, as a gun.

To **DISPOIL'** (*dispoliare*, L.) to rob, rifle or spoil.

DISPONDÆ'US (in *Grammer*) the foot of a Latin verse consisting of four syllables, and those all long, as *concludentes*; it being a composition of two spondees.

DISPORTING, sporting, diverting, playing. *Milton*.

DISPOSITION (in *Rhetorick*) is the distribution of things or arguments invented or found out in their proper order.

DISPOSSE'SSION (of *deposseder*, F. *dis* and *possidere*, L.) a being put out of possession.

DISPROF'ITABLE (of *dis* and *profitable*, F.) unprofitable.

DISPROPOR'TIONABLE } (of *dis*,
DISPROPOR'TIONAL } and *por-*
DISPROPOR'TIONATE } *tiona-*
tus, L. and *proportionel*, F. bearing no proportion to, unequal.

DISPROPOR'TIONABLENESS } (of
DISPROPOR'TIONALNESS } *dis-*
DISPROPOR'TIONATENESS } *pro-*
portionné, F. and *ness*, Eng.) the being not proportionable.

DISPU'TABLENESS, liableness to be disputed.

DISPUTA'TIOUS, prone to dispute.

To **DISQUAL'IFY** (of *dis* neg. and *qualifier*, F.) to render unqualified.

DISQUI'ETNESS, inquietness.

DISQUI'SITION, a particular inquiry into the nature, kind and circumstances of any problem, question or topick.

DISRANK'ED (of *dis* and *rang*, F.) put out of the ranks, disordered.

DISREGARD'FUL, negligent, heedless, careless.

DISREP'UTABLE (of *dis* and *reputatio*, L.) not reputable.

DISSATISFAC'TORINESS, unsatisfy- ingness, &c.

DISSECTION (with *Anatomists*) the cutting up or anatomizing the bodies of animals.

DISSENTA'NEOUSNESS, disagreeableness.

DISSE'PIMENT (with *Botanists*) a middle partition, whereby the cavity of the fruit is divided into forts, or cases or boxes.

DISSER'VICEABLENESS, unserviceableness, prejudice, injuriousness, &c.

DISSHEV'ELLED (*deckeweld*, F.) hav-

ing the hair hanging loose about the shoulders. **DISSIM'ULABLE** (*diffimulabilis*, L.) that may be dissembled.

DISSIMULA'TION (*Hieroglyphically*) was painted like a lady wearing a vizard of two faces, in a long robe of a changeable colour, and in her right hand a magpye.

DISSIM'ULANCE (*diffimulantia*, L.) dissembling.

DISSO'LUBLENESS (of *diffolubilis*, L.) capableness of being dissolved.

DISSOLU'TION (in *Physicks*) a discontinuation or analysis of the structure of a mixed body; whereby what was one and contiguous is divided into little parts, either homogeneous or heterogeneous.

DISSUA'SIVENESS (of *dissuasif*, F.) dissuasive quality, efficacy, &c.

Point of DISTANCE (in *Prospective*) is a right line drawn from the eye to the principal point.

Curtate DISTANCE (*Astronomy*) is the distance of the planet's place from the sun, reduced to the ecliptick.

DISTANCE of the eye (in *Prospective*) is a line drawn from the foot of the line of altitude of the eye to the point, where a line drawn at right angles to it, will intersect the object.

DISTANTNESS, distance, a being distant from.

DISTAST'FUL (of *dis*, *taste* and *full*) disagreeable to the taste, &c.

DISTAST'FULNESS, disagreeableness to the taste.

DISTEM'PER, a redness. *Milton*.

DISTEM'PEREDNESS (of *dis*, *temperies*, L. and *ness*) a being diseased.

DISTIL'ERS company. Their armorial en- signs are *azure*, a fess wavy *argent* between a sun drawing up a cloud, distilling drops of rain *proper*, and a distillatory double armed or with two worms and two bolt receivers *argent*, the crest an helmet and torce, a barley garb wreathed about with a vine-branch fruited all *proper*. The supporters a *Russian* and an *Indian* in their respective habits. The motto, *Drop as rain and distil as dew*.

DISTINC'T *Notion* or *Idea* (according to *Mr. Leibnitz*) is when a person can enumerate marks and characters enough whereby to recollect a thing.

DISTINC'T'NESS (of *distinctus*, L. and *ness*) the being distinct.

DISTRACTION (in *Surgery*) the act of pulling a fibre, membrane, &c. beyond its natural extent, and what is so pulled or extended is said to be distracted.

DISTRAIN'T, a seizure.

DISTRESS (*distresse*, F.) the act of dis- training goods.

DISTRES'S (in *Law*) signifies the seizing of



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of a persons goods. A *distress* may be made any where *intra-feodum*, except in a church-yard or high-way; but then it must be something, the property of which is in some person or other, and therefore whatsoever is of *Fera-natura*, i. e. wild by nature, as *Bucks*, *Conies*, *Dogs*, &c. cannot be distrained; nor any working tools or utensils in trade, nor any thing, which cannot be returned in as good condition as it was taken; nor any thing affixed to the free-hold.

A *distress* must not be made in the night time except for *damage feasant*.

Real DISTRESS, is made upon immoveable goods.

Grand DISTRESS, is a distress made upon a man's whole estate real and personal, or on all the goods and chattles of a man within the county.

Personal DISTRESS, is upon moveable goods.

Finite DISTRESS, is that limited by law.

Infinite DISTRESS, is without limitation.

DISTRESSEDNESS (probably of *bis*, twice, and *stringere*, *L.* to bind close, &c.) being in distress.

To *DISTRIBUTE* (in *Printing*) is to take a form asunder, to separate the letters, and to dispose them in the cases again, each in its proper cell.

DISTRIBUTIO (in *Rhetorick*) a figure, when its peculiar property is applied to every thing; as robbery to the hands; wantonness to the eyes, &c. *L.*

DISTRIBUTION (with *Artibetis*) is dividing and dispensing the several parts and pieces, which compose the plan of the building.

Manuel DISTRIBUTIONS } certain
Quotidian DISTRIBUTIONS } small
sums of money appointed by the donors, &c. to be distributed to such of the canons of a chapter as are actually present and assisting at certain obits and offices.

DISTRIBUTIVELY (of *distributive*, *L.*) by way of distribution

DISTRICHI'ASIS (*διστριχιασις*, *Gr.*) a double row of hairs on the eye-lids.

DISTRUST'FULNESS, aptness to be distrustful.

To *DISTURB'* (*disturbare*, *L.*) to interrupt, to hinder or let; to cross, trouble or vex, to disorder or put into confusion.

DISTURB'ANCE (*disturbatio*, *L.*) trouble, vexation; disorder, tumult, uproar.

To *DISVEL'OP* (*developer*, *F.*) to open, unwrap or unfold.

DI'VAN (in the *Arabick* lang. signifies an *Estrade* or *Sofa* in the *Turkish* dialect) it is used not only for a council chamber or court wherein justice is administered to the eastern nations; but is used also for a hall in private houses. The *Chinese* have *Divans* on purpose for ceremonies, their customs do not allow of the receiving of visits in the inner parts of the house but only in the entry.

DIVAN Begui (in *Persia*) one of the ministers of state who is the controller of justice. There are *Divan Beguis*, not only at court and in the capital, but also in the provinces, and other cities in the empire. They are not confined by any other law or rule in the administration of justice but the *Alcoran*, and that too he interprets as he pleases. He only takes cognizance of criminal cases.

DIVAPORA'TION, an evaporating or exhaling. *L.*

DIVER'SION (with *Physicians*) the turning of the course or flux of humours from one part to another by such applications as are proper.

DIVERSION (in the *art of war*) is when an enemy is attacked in any one place where he is weak and unprovided, with design to make him call his forces from another place where the general is going to make an irruption.

DIVERT'ING, pleasant, delightful, agreeable.

DIVERT'INGNESS (*qualité divertissante*, *F.*) diverting quality.

DIVERT'ISEMENT (*divertissement*, *F.*) diversion, pastime, sport, pleasure.

DIVES'T (of *di* priv. and *vestire*, *L.* to clothe) to strip off, to unclothe a person, to deprive or take away dignity, office, &c.

DIVI'DABLE, divisible, capable of being divided.

DIVI'DEND (in *Law Proceedings*) a dividing of fees and perquisites between officers, arising by writs, &c.

DIVIDEND (in *Companies*) is the share of a proprietor in the sum of money to be divided among the proprietors, as profit gained by, or interest upon the stock in proportion to his part thereof.

DIVINATION (*divinatio*, *L.*) *divination* is a prediction or foretelling of future things, which are of a secret and hidden nature, and cannot be known by any human means.

Ayliffe's Parergon.

DIVINE (*divinus*, *L.*) 1. Partaking of the nature of God.

Her line

Was Hero-make, half human, half *divine*.

Dryden.

2. Proceeding from God; not natural; not human.

Instructed, you'd explore

Divine contrivance, and a God adore.

Blackmore's Creation.

3. Excellent in a supreme degree.

The *divine*st and richest mind,

Both by art's purchase, and by nature's dower,
That ever was from heav'n to earth confin'd.

Davies.

4. Presageful; divining; prescient.

Yet oft his heart, *divine* of something ill,
Mistake him; he the fault'ring measure felt.

Milt. Par. Lost.

DIVINE'LY (*divinement*, *F. divinitus*, *L.*) after a divine manner.

DIVINE'NESS

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DIVINE'NESS (of *divinitas*, L. *divinite*, F.) divine quality.

DIVISIBIL'ITY } *divisibilité*, F. of

DIVIS'BLENESS } L.) a being divisible or capable of being divided into several parts, either actually or mentally; a passive power or property in quantity whereby it becomes separable, either actually or at least mentally.

DIVISION (of a *mode*) divides a quality into its degrees. Philosophers as well as physicians suppose 8 degrees in any quality. Hence when a quality is said to be in the 8th degree, it denotes that it cannot be any farther intended or heightened.

DIVISION (in *Marit. Affairs*) the third part of a naval army or fleet, or of one of the squadrons thereof under a general officer.

Common **DIVISOR**. See *Common*.

Just **DIVISOR** (in *Arithmetick* and *Geometry*) such number or quantity as will divide a given number or quantity, so as to leave no remainder; so that if the number 6 be given, 1, 2, and 3 will be the just divisors of it.

DIVORCE (*divortium*, L.) is with us of two kinds.

1. The first is filed *Divortium a mensâ & thore*, in which case they are only separated as to bed and board, and the wife is allowed a maintenance out of the estate of her husband.

2. The second is filed *divortium a vinculo matrimonii*, in which case the woman receives her fortune back again, and both parties are set free from all obligations to one another.

DIURETICALNESS, diuretick quality.

DIURN'ALNESS (of *diurnatilis*, L.) the happening daily.

DIURN'AL Circle, is an immoveable circle, in which any star or point in the surface in the mundane sphere moves by a diurnal motion.

DIURNA'LIS (in *Law*) as much land as can be ploughed in a day by an ox.

DIURN'ARY (in the *Greek* empire) an officer who wrote down in a book for that purpose whatever the prince did, ordered and regulated, &c. every day.

DO'CED } a musical instrument commonly called a dulcimer.

DOU'CET }

DOCK } (in *Law*) a means or expedient for cutting off an

DOCK'ING } estate in tail, in land or tenements; that the owner may be able to sell, give or bequeath them.

DOCTILOQUOUS (*doctiloquus*, L.) speaking learnedly.

DOC'TORSHIP (of *doctor*, L. and *ship* of *reip*, *Sax.*) the office or dignity of a doctor.

DOCUMENT (in *Law*) a proof given of any fact asserted; but chiefly with regard to ancient matters.

DOCUMENTAL, of or pertaining to instruction, &c.

DODECAGON (in *Fortification*) a place fortified with twelve bastions.

DO

DODECA'GON (of *dōdeka* and *γωνία*, Gr. a corner) in *Geometry*, a figure with twelve sides, and as many angles as in the figure.



DOG (*dogghe*, Dut.) a domestick animal, remarkably various in his species; comprising the mastiff, the spaniel, the bull-dog, the greyhound, the hound, the terrier, the cur, with many others. The larger sort are used as a guard; the less for sports.

DOGE (of the republicks of *Venice* and *Genoa*) a principal magistrate; the office is elective, and at *Venice* is for life, but at *Genoa* for two years only; his children and brothers are excluded from the principal offices of state, and are not allow'd to receive any benefices from the court of *Rome*, except the cardinalship, which is only a titular honour, not having any jurisdiction annexed to it.

He is not allowed to lay down his office for his ease, and when he dies, the state does not go in mourning for him, and after his death his conduct is very strictly examined into by three inquisitors and five correctors.

He is chief of all councils, and rises to none but to foreign ambassadors; but when he comes into the council, all the senators and magistrates rise in honour to him.

The money of the republick is coined in his name, but bears neither his effigie nor arms; but with those of the republick.

All credentials run in his name, but he does not sign them; this being done by the secretary of state.

He receives ambassadors, who direct their dispatches to him; but he is not allowed to open them but in the presence of the counsellors.

And tho' indeed he was formerly in a manner an absolute prince, yet now his power has been so retrenched, that he can do but little of himself, not even go out of *Venice* without the concurrence of the senate.

DOG'GEDNESS, churlishness, crabbed temper.

DOG'GISH, crabbed, currish, surly, &c. **DOGMAT'ICAL Medicine**, the rational method of practising physick, such as *Hippocrates* and *Galen* used. And hence all those physicians, who upon the principles of school philosophy reject all medicinal virtues, which they think not reducible to manifest qualities, are called *dogmatical physicians*, L.

DOGMAT'ICI, those physicians that confirm their experience by reason.

DOG'MES (of *δόγμα*, Gr.) opinions. **DO'LIMAN**, a long setanne worn by the *Turks*, hanging down to the feet, with narrow sleeves buttoned at the wrist.

DO'LOUR (*dolor*, L.) pain, grief, sorrow, affliction, torment, anguish.

DOLOS'ITY (*dolositas*, L.) hidden malice.

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DOMAIN, the inheritance, estate, habitation or possession of any one.

DOMES-Day-Book, a book preserved and still remaining in the exchequer, fair and legible; it is a survey of the several counties, hundreds, tithings, &c. of England, made in the time of *William the Conqueror*, about the year 1086, designed as a register, by which sentence may be given as to the tenures of estates, and a decision may be made of that noted question, whether lands be ancient demesne or not.

This book consists of two volumes, a greater and a lesser. The greater comprehends all the counties of England, except *Northumberland*, *Cumberland*, *Westmoreland*, *Durham* and part of *Lancashire*, which were never surveyed. The lesser volume contains the survey of *Essex*, *Suffolk*, and *Norfolk*.

DOMES'TICK Navigation, is coasting or sailing along the shore, in which the lead and compass are the chief instruments.

DOMES'TICKNESS (of *domesticus*, L. *domestique*, F.) domestick quality, or pertaining to the house or home.

DOMIDU'CA, a title of *Juno*, so called on account of her office of attending or assisting in bringing the bride home to the bridegroom.

DOMIFICA'TION } (with *Astrologers*)
DOMIFYING } the dividing or distributing the heavens into 12 houses, in order to erect a horoscope.

DOM'INA, a title given to honourable women, who anciently held a barony in their own right; *Ant. Writ. Domina*, a lady, a mistress, L.

DOMINANT (*dominans*, L.) ruling, governing.

DOMINEER'ING, lordly behaviour or speech.

DOMIN'ICA in *Ramis Palmarum*, Palm Sunday, so called from the palm-branches and green boughs formerly distributed on that day, in commemoration of our lord's riding to *Jerusalem*.

DOM'INUS, this word prefixed to a man's name, in old time, usually denoted him a clergyman, and sometimes a gentleman or lord of the manor, L.

DON } in the ancient *British*, signified
DAUN } a river.

DON, DEN } in ancient *British*, also signified a castle.

DONABLE (*donabilis*, L.) that may be given.

DORIA's Wounds-wort, an herb.

DOR'MAN Window (*Architecture*) a window made in the roof of an house.

DOR NICK } (of *Deornick* of *Tournay* in
DOR'NIX } *Flanders*, where first made)
a sort of stuff used for curtains, hangings and carpets.

DOTA'TION, an endowing, L.

DOT'INGNESS (of *doten*, Dut.) folly, childishness, by reason of age.

DOUBLE (in *Law*) the duplicates of letters patents.

DOUBLE Pellitory, a sort of herb.

DOUBLE founted, having two springs.

DOUBLES, the same as letters patents.

DOUBLE Horizontal Dial, a dial having a double style; one to shew the hour on the outward circle, and the other to shew the same in the stereographick projection, drawn on the same plane.

DOUBT'ING, is the act of withholding a full assent from any proposition, on suspicion that we are not fully apprized of the merits thereof; or from our not being able peremptorily to decide between the reasons for and against it.

DOUBTFULNESS (of *doute*, F. *full* and *ness*) dubiousness.

DOUBT'LESS (*sans doute*, F.) without doubt.

DOUC'NE (in *Architecture*) an ornament of the highest part of a cornice, or a moulding cut in form of a wave, half concave, and half convex, F.

DOVE, is an emblem of simplicity, innocence, purity, goodness, peace and divine love, and represents the Holy Ghost. Having no gall, it is the symbol of a true and faithful Christian, who is obliged to forgive injuries, bear adversity patiently, and never to suffer the sun to go down upon his anger; but to do good to those that despitefully use him.

DOVE's foot, an herb.

DOW'ABLE (in *Law*) having a right to be, or capable of being endowed.

DOW'RY Bill (among the *Jews*) the bridegroom at the time of marriage gave his wife a dowry bill.

DOWN, a soft, woolly substance, growing on the tops of thistles, &c.

DOWN'WARD (*ὑνεπειν*, Sax.) towards the lower part.

To DOXOL'OGIZE (of *δόξα*, glory, and *λέγειν*, to say, Gr.) to say the hymn called *Gloria Patri*, &c.

DOXOL'OGY (*doxologia*, L. *doxologie*, F. of *δοξολογία*, of *δόξα*, glory, and *λέγειν*, to say, Gr.) a verse or short hymn of praise, appointed anciently in the church to be said after the prayers and psalms in divine service, as the *Gloria Patri*, &c. Also the conclusion of the *Lord's Prayer*, viz. *For thine is the kingdom, the power and glory, &c.* The *Gloria Patri* is said to have been composed by the first council of *Nice*, in acknowledgment of the *Trinity*, in opposition to the heresies of those times, and that *St. Jerom* added, *As it was in the beginning, &c.*

A DRAB'LER (in a *Ship*) a small sail set on the bonnet as the bonnet is on the course, and only used when the course and bonnet is not deep enough to clothe the mast.

DRACON'ITES (*δρακονιτης*, Gr.) a precious stone, said to be taken out of the brain of a dragon.

DRA-

DRACON'TICK *Monib* (with *Astron.*) the space of time in which the moon going from her ascending node called *Caput draconis*, i. e. the dragon's head, returns to the same.

DRA'GOMAN (תרגמן, *Cald.*) an interpreter in the eastern countries, whose office is to facilitate commerce between the *Oriental*s and *Occidental*s.

DRAG'ON (δράκων, *Sax.*) a kind of serpent that with age grows to a monstrous bigness.

DRAGON Wort, the herb *Serpentary*, or *Viger's-bugloss*.

DRA'MA (δράμα, *Gr.*) a play, either comedy or tragedy, is a composition either in prose or verse, that consists not in the bare recitation, but in the actual representation of an action. Our *Drama's* are *Tragedies*, *Comedies* and *Farces*; for those grotesque entertainments which have been lately introduced and brought upon the stage, scarce deserve the name of *Drama's* or dramatick poetry.

DRA'PERS, were incorporated anno 1438, in the reign of King Henry VI. Their armorial ensigns are 3 clouds radiated proper, each adorned with a treble crown Or. The crest on a helmet and torse a ram, lodg'd as the second attired. The supporters 2 lions as the last *pelletée*. The motto, *To God only be Honour and Glory*. Their hall is in *Trockmorton-street*.



DRASTICK (of δραστικός, *Gr.* active, brisk) a purge that operates quickly and briskly.

DRAUGHT (in *Trade*) the overplus or deficiency of the turn of a pair of scales, to the advantage or disadvantage of buyer or seller.

DRAW BOY (with *Weavers*) a lad who pulls up the leashes of a weaver's loom, which makes the raised figures in silk to stuff.

DREAD'FUL (δραδύλλ, *Sax.*) causing dread.

DREAM'INGNESS, slothfulness, acting as if in a dream.

DREAR (δρεαρίγ, *Sax.*) dreary.

DREER'INESS (δρεαρίγκερρε, *Sax.*) difmalness.

DREG'GINESS (δρεγτενερρε, *Sax.*) full of dregs.

DREN'GAGE (in *Law*) the tenure by which *Drenges* held their lands.

DRIFT (with *Miners*) a channel or passage, cut out of one part of the mine, to lead to or from another, thereby to carry on the whole more effectually by proper communications for air, to draw water, ore, soil, &c.

To go a **DRIFT**, a boat is said so to do, when it is carried by the stream, and has no body in it to row or steer it.

DRIPS (with *Builders*) a sort of steps on

flat roofs to walk upon, the roof is not quite flat, but a little raised in the middle, and those steps or drips lie each a little inclining to the horizon, a way of building much used in *Italy*.

DRO'DENNE (δρόπεννε, *Sax.*) a thicket of wood in a valley, a grove or woody place, where cattle were kept.

DROM'EDARY (dromedaire, *F.* dromeda, *L.* δρόμας of δρέμα, *Gr.* to run) a beast resembling a camel, but smaller and slenderer, having 2 bunches on its back, which supply the place of a saddle. They are said to be able to endure a great deal of fatigue, and so swift as to travel 100 miles a day, they have no fore-teeth nor hoof; but their feet are covered with a thick, fleshy skin.

DRONE, a musical instrument, called also a bassoon.

DROPS (in *Architecture*) are an ornament in the pillars of the *Dorick* order underneath the triglyphs, representing drops or little bells.

DROP'SICALNESS (of *hydropicus*, *L.* *hydropique*, *F.* of υδρωπικός, *Gr.*) having a droply.

DROUGHT'INESS (of δρουζοδίζ and nerre, *Sax.*) thirstiness.

DROUTH (δρουζοδ, *Sax.*) thirst. *Milton*.

To **DROWSE** (*droofen*, *Dutch*) to make heavy with sleep.

There gentle sleep

First found me, and with soft oppression seiz'd
My drowsed senses uncontroll'd.

Milt. Par. Lost.

To **DROWSE**. 1. To slumber; to grow heavy with sleep.

All their shape

Spangled with eyes, more numerous than those

Of *Argus*; and more wakeful than to drowse,
Charm'd with *Arcadian* pipe, the pastoral reed
Of *Hermes*, or his opiate rod.

Milt. Par. Lost.

2. To look heavy; not cheerful.

DROWSILY, sleepily, heavily, sluggishly, idly, slothfully, lazily.

DROWSINESS. 1. Sleepiness; heaviness with sleep; disposition to sleep.

In deep of night, when drowsiness
Hath locked up mortal sense, then listen I
To the celestial *Siren's* harmony.

Par. Regained.

2. Idleness, indolence, inactivity.

DROWSY, sleepy, heavy with sleep, lethargick, lulling, stupid, dull.

DRUIDS (*derio*, oaks, and *bud*, incantation) the priests and philosophers of the ancient *Britons*.

DRUM of the Ear (*Anatomy*) a membrane of the cavity of the ear.

DRUNK (δρυνκεν, *Sax.*) fuddled, intoxicated with drink.

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ard nature, or of *Druncengeorn*, Sax.) a drinker to excess.

To **DRUNK'EN** (*Druncnian*, Sax.) to drink to excess.

DRUNK'ENNESS (of *Druncnyrre*, Sax.) excessive drinking.

Drunkennes, physically considered, consists in a preternatural compression of the brain, and a discomposure of its fibres, occasioned by the fumes or spirituous parts of liquors.

DRUNKENNESS (by *Naturalists*) is thus accounted for. An immoderate quantity of wine being received into the stomach, being there heated, undergoes a kind of effervescence; more or less as the liquor abounds more or less with a sulphur. By this action or effervescence it becomes attenuated and rarefied, so that the grosser parts being left behind, the finer are fitted to penetrate and shoot thro' the veins to the brain, or are conveyed thro' the veins to the heart; whence after a further heat and rarefaction they are sent thro' the carotid arteries, &c. to the brain. Hence necessarily arises a repletion of the meninges of the brain, and a compression of the fibres of the brain itself, from the fresh stock of rarefied sulphur, continually exploded into them: Hence also an obstruction of the pores and passages of the brain; a frequent and disorderly pulsation of the fibres and other symptoms.

DRY Bodies (with *Philosophers*) are such whose pores contained between their confirmed parts are not filled with any visible liquor.

DRY Rent (in *Law*) a rent reserved without clause of distress.

DRY'NESS (of *Drugenerre*, Sax. or of *droogh*, Du.) want of moisture.

DUAL'ITY (of *dualitas*, L.) a being two.

DU'BITABLE (*dubitabilis*, L.) doubtful.

DU'BIOUSNESS (of *dubius*, L.) doubtful.



DUCAL Coronet, has only flowers raised above the circle, which none of an inferior rank can have, nor may they mix flowers with the crosses, which only belongs to the prince. See the figure.

DUCK'ING at the Main Yard (with *Sailors*) is when at sea a malefactor having a rope fastened under his arms about his waste, and under his breech, is hoisted up to the end of the yard, and let fall from thence violently two or three times into the sea.

Dry DUCKING, is a punishment by hanging the offender by a cord a few yards above the surface of the water, and publishing the punishment by the discharge of a cannon.

DUCKING (at *Marseilles* and *Bourbon* in France) a punishment inflicted on vagrants that are condemn'd to the *Ca'e*, (as they call it) which is to be shut up in an iron cage, fastened to the yard of a chaloup and duck'd in the river.

At *Toulouse* in France the same punishment is inflicted on persons guilty of blasphemy. In *England* *Ducking* is a punishment that the mob inflicts on pick-pockets.

DUCKING STOOL, a sort of wooden or iron chair hung over a river or some watery place, in which scolding women were wont to be fastened and let down into the water.

DUCTABIL'ITY (*ductabilitas*, L.) easiness of being drawn out.

DUCT'ILNESS (of *ductilis*, L.) ductility, easiness to be drawn out in length.

DU'ELLISTS (according to Mr. *Boyle*) the two principles of those chymical philosophers, who pretend to explicate all the phenomena in nature, from the doctrine of *alkali* and *acid*.

DUET (in *Musick*) a song or air compos'd for two voices.

DUKE, several countries and towns in *England* give titles to dukes, tho' oftentimes it happens, that but a small part of their estate lies in that county, &c.

DUKES (*duces*, L. of *ducendo*, leading) are so called of being leaders of armies, and generals to kings and emperors, and anciently enjoy'd the title no longer than they had the command: but in process of time great estates were annexed to the titles, and so the dignity became hereditary. But this was earlier in other nations than in *England*. And the first duke created in *England* was *Edward* called the *Black Prince*, who was eldest son to king *Edward III.* and was created duke of *Cornwal*, which gives the title of prince of *Wales*. The manner of creating a duke is as follows.

He having his hood and furcoat on, is led betwixt a duke and a marquis, going before with his sword, and before him, one with the robe and mantle on his arms; the mantle is of crimson velvet, guarded about the shoulders with 4 guards of ermine.

On the right hand an earl bears the cap of state, of the same as the mantle and double ermine; but not indented as those of the royal blood are. The cap within a coronet of gold adorned with leaves without pearls. On the left hand another bears a rod or verge.

All the said peers are to be in their robes, and thus they conduct him into the presence-chamber, where having made obeisance three times to the king sitting in his chair, the person to be invested kneels down.

Then *Garter* king at arms delivers the patent to the king, who returns it to be read aloud, and when he comes to the word *Investimus*, the king puts the ducal mantle upon him that is to be made a duke, and at the words *Gladio cincturamus* girds on his sword; at the words *cappæ & circuli aurei impositionem* the king likewise puts on his head the cap and coronet of gold; and at these words, *virgæ aureæ traditionem*, gives the rod or verge of gold into his hand.

Then the rest of the said charter being read, wherein he is declared *duke*, the king gives him the said charter or patent to be kept.

A *duke* may have in all places out of the king or prince's presence a cloth of estate hanging down within half a yard of the ground, as may his dutchess, who may also have her train borne by a baroness; and no earl without permission from him is to wash with a *duke*.

The eldest sons of *dukes* are by the courtesy of England stiled marquises, and their younger sons lords, with the addition of their christian names, as lord *Thomas*, lord *John*, and take place of viscounts; but not so privileged by the laws of the land.

A *Duke* has the title of grace, and being writ unto is stiled, *most high, potent, and noble prince*.

Dukes of the blood royal are stiled *most high, most mighty and illustrious princes*.

DUKE-DUKE, a grandee of the house of *Sylva*, who has that title on account of his having several dukedoms.

DULCIFLUOUS (*dulcissimus*, L.) flowing sweetly.

DUL'CIMER, a musical instrument something like a harpsicord; but that whereas in making the strings of the latter sound by pushing down the keys, &c. the strings of the former are struck with small iron or brass pins.

DUL'COROUS (of *dulcis*, L.) sweet in taste.

DUL'NESS (of *dul*, Brit. a block-head, *sole*, Sax.) heaviness, sluggishness.

DU'MAL (*dumalis*, L.) pertaining to briars, &c.

DUMB'NESS (*dumbnytre*, Sax.) a want of the use of speech.

DUMOSITY (*dumositas*, L.) fulness of briars, &c.

DUN } (*duna*, Sax.) a mountain or high
DON } open place; so that the names of those towns that end in *dun* or *don* were either built on hills or open places, as *Ashdon*, &c.

DON'MOW, there was an antient custom in the priory, that if any person from any part of England would come thither, and humbly kneel at the church door before the convent, and solemnly take the ensuing oath, he might demand a fitch or gammon of bacon, which should be freely given him.

*You shall swear by the custom of your confession
That you never made any nuptial transgression.
Since you were married man and wife,
By household bravels or a contentious strife;
Or otherwise, in bed or at board,
Offended each other in deed or in word;
Or since the parish clerk said amen,
Wish'd yourselves unmarried again;
Or in a twelvemonth and a day,
Repented not in thought any way;
But continued true and in desire,
As when you joined bands in holy quire,*

*If to these conditions, without all fear,
Of your own accord you will freely swear,
A gammon of bacon you shall receive,
And bear it hence with love and good leave;
For this is our custom at Dunmow well known,
Though the sport be our's, the bacon's your own.*

DUN'SICAL, block-headed, dull, stupid.

DUN'INESS, hardness of hearing.

DUN'SETS (Old Rec.) those who dwell on hills or mountains.

DU'O (in *Musick Books*) a song or composition to be performed in two parts only; the one sung and the other played on an instrument; or by two voices alone.

To DUPE one (of *duper*, F.) a bubble, to cheat, to gull, to impose upon, to put upon, &c.

DUPLE Ratio (in *Mathem.*) is where the antecedent term is double the consequent, or where the exponent of the ratio is 2: thus 6 : 3 is in a *duple Ratio*.

Sub DUPE Ratio, is where the consequent term is double the antecedent, or the exponent of the ratio is one half; thus 3 : 6 is in a *sub duple Ratio*.

DUPLICATE Proportion } (in *Arithme-*
DUPLICATE Ratio } tick) ought to be well distinguished from double. In a series of geometrical proportions; the first term to the third is said to be in a *duplicate ratio* of the first to second; or as its square is to the square of the second: thus in the 2, 4, 8, 16, the ratio of 2 to 8 is duplicate of that 2 to 4; or as the figure of 2 to the square of 4, wherefore *duplicate ratio* is the proportion of squares, as *triplicate* is of cubes; and the ratio of 2 to 8 is said to be compounded of that 2 to 4, and of 4 to 8.

DUPLICATION (in *Arithmetick*) the multiplying by 2.

DUPLICATION, a doubling, the folding of any thing back on itself.

DUPLICATURE (*duplicatura*, L.) a doubling.

DU'RABLENESS, lastingness.

DURA Mater (in *Anatomy*) a strong thin membrane which lies or covers all the inner cavity of the *Cranium*, and includes the whole brain, being itself lined on its inner or concave side, with the *Pia mater*, or *Meninx Tenuis*.

DURABILITY (of *durabilis*, L.) durability, lastingness.

DURA'TION, an idea that we get by attending to the fleeting, and perpetually perishing parts of succession, L.

DURATION (in *Philosophy*) is two-fold, imaginary or real.

Imaginary DURATION, is that which is only framed by the working of fancy, when there is not any such thing in nature, as when the *Romanists* imagine that the continuance of some in purgatory is long, and that of others short.

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Real DURATION, is also distinguished into extrinſical permanent, &c.

Extrinſical DURATION, is the making a comparifon between duration and ſomething elſe, making that thing to be the meafure of it. So time is divided into years months and days, this is called duration, though improperly.

Permanent DURATION, (in *Metaphyſicks*) is ſuch, the parts of whoſe eſſence are not in flux, as eternity.

Successive DURATION, is a duration the parts of whoſe eſſence are in a continual flux, as time.

To be in DURESS (in *Law*) is to be illegally detained priſoner, in the hands of a bailiff or ſerjeant, and threatned with or hardly uſed; in which caſe, whatever contracts he ſhall make are void in law, upon his pleading he was forced to do ſo for fear, or to free him from his illegal imprifonment.

To dye in DURESS, is when tho' legally imprifoned, to dye by reaſon of illegal, hard and cruel uſage of the jailor, for which the jailor upon proof is to ſuffer death.

DUSTINESS (*duſtineſſe*, *Sax.*) the condition of a thing covered or ſoiled with or conſiſting of duſt.

DUSTY (*duſty*, *Sax.*) covered or ſoiled with duſt, &c.

DUTCH, the *Dutch* are thus ſatyriſed.

1. They rob God of his honour.
2. The king of his due.
3. The fiſh of their quarters.
4. And burn up the earth before the day of judgment.

The ground of theſe are

1. Becauſe they tolerate all religions.
2. Becauſe they revolted from the king of Spain, when he was about to ſet up an inquiſition among them.
3. Becauſe they have taken in part of the ſea in making their towns, by ſtrong banks, piles, &c.
4. Becauſe they burn much turf, peat, &c.

DUTCH'ESS (*ducheſſe*, *F.*) the wife of a duke.

DU'TEOUS, dutiful. *Milton.*

DUUM'VIRI Municipales, (among the *Romans*) were the ſame magiſtrates in free towns, that the conſuls were in *Rome*; who were ſworn to ſerve the city faithfully, and were allowed to wear the robe called *Prætexta*, *L.*

DUUM'VIRI Navales (among the *Romans*) were the magiſtrates appointed to take care of their fleet; to fit out ſhips and pay the ſailors, *L.*

DUUM'VIRI Capitales (among the *Romans*) were judges in criminal cauſes; but it was lawful to appeal from them to the people, *L.*

DYE (in *Architecture*) is the middle of the pedettal, or that part which lies between the

baſe and the cornice, frequently made in the form of a cube or dye; alſo a cube of ſtone placed under the feet of a ſtatue, and under its pedettal, to raiſe it and ſhew it the more.

DYERS, were incorpo-

rated by *Henry VI.* their arms are *fable*, a chevron engrail'd between three madder bags *argent*, banded and corded *or.* They are the 13th company, their ſupporters 2 lions crowned *or.* The motto, *Da gloriam Deo.* They had a hall before the fire in 1666; but it not having been erected ſince, they now meet at *Salter's-Hall.*



DYNASTY (*dynaſtica*, *Gr.*) government, ſovereignty.

DYR'GE } (as ſome ſay, of *dyrken*,
DURGE } Teut. to praiſe) a mournful ditty or ſong over the dead, a laudatory ſong.

DYSCINESIA, *δυſκινηſία*, of *δύς* and *κίνησις*, *Gr.* motion) an inability or difficulty in moving.

DYSTRICHI'ASIS (of *δύς* and *τριχιασις*, *Gr.*) a continual defluxion of tears from the pricking of hairs in the eye-lids which grow under the natural hairs.

E

E *e Roman*, *E e Italick*, *Æ æ Engliſh*, *E e Saxon*, *E e Greek*, are the fifth letters in order of their reſpective alphabets.

E, called *e final*, ſerves to lengthen the foregoing vowel, and diſtinguiſh ſeveral *Engliſh* words, as *fire*, *fir*, *fire*, *fir*, &c. but in foreign words it makes a ſyllable, as *epitome*, &c.

E, numerically, ſignifies 250.

EA } at the end of names, either of per-
EAE } ſons or places, is either from the *Saxon* *iſe*, an iſland, as *Ramſey*, &c. or from *ea*, *Sax.* water, or from *lea*, *Sax.* a field.

EAD (a contraction of *eadig*, *Sax.* happy) at the beginning of many names, is now contracted to *Ed*, as *Edward*, *Edmund*, *Edwin*, &c.

EA'DEM, the ſame, of the feminine gender, as *ſemper eadem*, always the ſame, *L.*

EAGER (*eaſen*, *Sax.* *aigre*, *F.*) 1. ſtruck with deſire, ardently wiſhing, keenly deſirous, vehement in deſire, hotly longing.

Of action *eager*, and intent of thought,
The chiefs your honourable danger ſought.
Dryd. Ovid.

With joy th' ambitious youth his mother heard,

And *eager* for the journey ſoon prepared,
He longs the world beneath him to ſurvey,
To guide the chariot and to give the day.

Dryden.
2. Hot

2. Hot of disposition, vehement, ardent, impetuous.

Imperfect zeal is hot and *eager*, without knowledge. *Spratt*.

Palemon replies,

Eager his tone and ardent were his eyes.

Dryden.

3. Quick, busy, easily put in action.

His Numidian genius

Is well disposed to mischief, were he prompt
And *eager* on it, but he must be spur'd.

Addison's Cato.

4. Sharp, sower, acid: 5. keen, severe, biting.

EAG'ERNESS (*eaƷonneſſe*, *Sax.* tartness, sharpness in taste; also earnestness, vehemence, being sharp set, &c.

EA'GLE (*aigle*, F. of *aquila*, L.) has a long hook'd beak, yellow, scaly legs; thick crooked talons, and a short tail. Its plumage is chestnut, brown, ruddy and white. Its beak, black at the tip, and in the middle blue, tho' in some yellow; it is said to be the most swift, most strong, most laborious, most generous, most bold, and more able to endure the most sharp cold than any other bird, and for these reasons both the ancients and moderns have made it the emblem of *Majesty*.

EAGLE STONE, a stone said to be sometimes found in the nest of an eagle, and very effectual in forwarding or preventing the delivery of women in labour; according as it is apply'd above or below the womb.

EA'GLET (*aiglette*, F.) a young or small eagle. The eagle is said to prove her eaglets in the brightness of the sun; if they shut their eye-lids, she disowns them.

EALHORD'A (*calhorda*, *Sax.*) the privilege of affizing and selling beer.

To EAN (*eacnian*, *Sax.*) to bring forth young, spoken of an ewe or female sheep.

EAR (*eaſ*, *Sax.* ore, *Dan.*) the instrument or organ of hearing in an animal body, also the handle of several sorts of vessels for liquors, &c.

EAR'ING (of *eaſian*, *Sax.*) a gathering of ears of corn.

EARL (*eorl*, *corla*, *Dan.* of *eor*, honour, and *eſel*, noble, *Sax.*) a title of nobility between a marquis and a viscount, and is a title more ancient with us than those either of dukes or marquises, and the first earl created in England, was *Hugh de Pufax*, earl of *Northumberland*, by *K. Richard I.*



EARL's Coronet, has no flowers raised above the circle like that of a duke or marquis, but only points rising, and a pearl on each side of them; see the figure.

EARL'INESS (of *eaſ*, *Sax.* before now) soonness of time.

EARN'ESTNESS (*eoſneſtneſſe*, *Sax.*) vehemence or strong desire or endeavour.

EARTH (*eoþe*, *Sax.* terre, F. terra, L.

Gr. ὤλη, *Heb.*) the opinion of the ancients concerning the figure of the earth, was very different from what is now believed; some held it to be a large hollow vessel; others that it was an immense plain, supported with pillars like a table. And these opinions are so stiffly maintained by some of the fathers (particularly *Laſtanti* and *Auguſtin*) and so firmly believed, even for more than 600 years after Christ, that pope *Gregory* excommunicated and deposed *Virgilius*, bishop of *Straſburg*, for asserting the *Antipodes*. And many of the philosophers believed it to be a cone or high mountain, by which they accounted for the disappearance of the sun at night. But the moderns have discovered the body of the earth and water to be a globe, which may be proved by these plain and undeniable arguments.

1. It plainly appears that the earth is globular from the eclipses of the moon; for the shadow of the earth, being always round, the earth that is the body that intercepts the beams of the sun, and is the undisputed cause of such eclipse, must of necessity be of a round form.

2. The nearer any person approaches to either of the poles, the stars nearest to the pole are the more elevated from the horizon towards the zenith; and on the contrary, the farther a person moves from the poles, the same stars seem to withdraw from him till they quite disappear. Again, they rise and set sooner to one that travels to the *East*, than they do to one that travels to the *West*; inſomuch that if a person should spend a whole year in going round the earth to the *East*, he would gain a day; whereas on the contrary, in journeying the same westward, he would lose a day. And this is actually seen between the *Portuguese* in *Macao*, an island on the south of *China*, and the *Spaniards* in the *Philippine* islands, the Sunday of the *Portuguese* being the Saturday of the *Spaniards*; occasioned by the one's sailing thither eastward, and the other westward; for the *Portuguese* sailing from *Europe* to the *East-Indies*, and thence to *Macao*, and the *Spaniards* passing westward from *Europe* to *America*, and thence to the *Philippine* islands, between them both, they have travelled round the earth.

3. That the world is round, is demonstrated by the voyages that have been made quite round it; for if a ship setting out from *England*, and sailing continually westward, shall at last come to the *East-Indies*, and so home to *England* again, it is a plain demonstration it is a globe and not a flat, a cube, a cone, or any other form. And these navigations have of late years been frequently made, which puts the matter out of all doubt.

EARTH'EN (of *eoþen*, *Sax.*) made of earth.

EARTH-

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(*Sax.*) the
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EARTHLINESS (of *eorðlicneſſe*, *Sax.*) earthly quality.

EARTH'LY minded (of *eorð* and *geminðe*, *Sax.* the mind) minding earthly things.

EARTHQUAKE (of *eorð*, earth, and *spacian*, *Sax.* to quake, a violent shock or concussion of the earth, or some parts of it, caused by fire or hot vapours pent up in the bowels or hollow parts of it, which force a passage, and frequently produce dreadful effects, as the destruction of whole cities, the swallowing up, or overturning mountains, &c.

Naturalists, some of them, ascribe *earthquakes* to water, others to fire, and all of them with some reason. Nay,

1. The earth itself may be the cause of its own shaking, when the roots or basis of some large mass being dissolved or worn away by a fluid underneath, it sinks into the same, and by its weight causes a tremor, produces a noise, and frequently an inundation of water.

2. The subterraneous *waters* may occasion *earthquakes* by their cutting new courses, &c. or the water being heated or rarefy'd by the subterraneous fires, may emit fumes, blasts, &c. and may cause great concussions.

3. The air may be the cause of *earthquakes*, for the air being a collection of fumes and vapours raised from the earth and water, if pent up in too narrow *viscera* of the earth, either the subterraneous heat, or its own native one, rarefying and expanding it, the force wherewith it endeavours to escape may cause a shaking of the earth.

4. *Fire* is a principal cause of *earthquakes*; both as it produces the subterraneous air or vapours before-mentioned; and as this *aura*, air or spirit, from the different matter and composition of which, sulphur, bitumen, and other inflammable matters do arise, takes fire, by either some other fire it meets withal, or from its collision against hard bodies, or by its being intermix'd with other fluids; by which means bursting out into a larger compass, the space becomes too narrow for it, and so pressing against it on all sides, it causes a shaking of the contiguous parts, till having made itself a passage, it spreads itself in a *volcano*.

There being much sulphur and bitumen, and such like combustible matter in many places in the bowels of the earth, it is no hard matter to imagine how it should enkindle, which tho' it may be done several ways, I shall instance but in one. Since the earth contains such different matters in it, it may be easily imagined that there are caverns in some places, which are filled with no other matter but gross airs, and sulphureous or bituminous vapours, and it may so happen that a flint shall drop from the arch of the cavern to another flint below, and strike fire out of it, which shall either enflame the vapour, or the sulphureous and bituminous matter

thereabouts, which when they have once taken fire, keeping it in very long, they communicate it to other bodies of a like nature, and when these get vent, they burst out in very violent eruptions, as has been seen in *Ætna*, *Vesuvius*, and other places.

But when it so happens that in vast caverns the vapours and thicker matter take fire all at once, the air in such a motion cannot rarefy and disperse, but it must give a sudden concussion to the upper part of the caverns, and make all the ground above it tremble, and cause an earthquake; and the deeper the mine lies, and the larger the quantity of matter is, which takes fire at one time, the more violent and extensive is the earthquake.

But if the cavern happens to be near the surface of the earth, there are many times eruptions of fire that consume the bowels of it, so that the ground sinks in; and where the opening is wide enough, trees and houses are swallowed up in it, as it happened in *Jamaica* in the year 1692.

And this is not bare conjecture, but is confirmed by experience, for the great eruptions of the famous burning mountains are always attended with an earthquake in the neighbourhood, as they in *Naples* and the places thereabouts have experienced.

EASE the Bow-line } (*Sea term*) signify
EASE the Sheet } let them be more slack.

EASEL PIECES (with *Painters*) are such small pieces, either portraits or land-ships, as are painted on the painter's easel (which is a frame on which the strained canvass is placed) so called in distinction from those larger pictures that are drawn on the walls or ceilings of rooms, &c.

EASINESS (of *aise*, *F.* ease, and the term *nefs*) facility; also soft or mild quality or temper.

EASTER (of *Eaſter*, *Sax.*) an idol or goddess of the *Saxons*, in honour of whom sacrifices were offered about that time of the year, a festival observed by the church in commemoration of our Saviour's Resurrection.

It is kept on the first Sunday after the full moon, after the vernal equinox.

EBB (*ebba*, *Sax.* *ebbe*, *Dan*) the going out of the tide, which is distinguished into several degrees, as *quarter Ebb*, *half Ebb*, *three quarters Ebb*, and *low* or *dead water*.

EBB (in a *figurative Sense*) is used to signify the lowest pitch of fortune or condition in the world.

E'BENUS (הבניס, *Heb.*) the eben-tree, an *Indian* and *Æthiopian* tree that bears neither leaves nor fruits; the wood of which (called *Ebony*) is as black as jet, and very hard, and so heavy, that the least slip of it will sink in water.

To **EBUL'LIATE** (*el ulliare*, *L.*) to bubble out.

EBULLI-

EBULLITION, any inward violent motion of the parts of a fluid, caused by the struggling of particles of different qualities, *F.* of *L.*

ECBOLIA } of ἐκβάλλω, to cast
ECBOLI'NA } out, *Gr.*) medicines
ECBOLA'DES } that facilitate delivery
 to women in hard labour; also those that
 cause abortion, *L.*

ECCATHART'ICKS (ἐκκαθαρτικά, of ἐκκαθαίρω, to purge out, *Gr.*) purging medicines.

ECCE HOMO, *i. e.* behold the man (with *Painters*) a name given to a painting, wherein our Saviour is represented in a purple robe with a crown of thorns on his head, and a reed in his hand; such as he was presented before *Pilate* by the *Jews*.

ECCEN'TRICAL (ἐκκεντρικός, *Gr.*) that has not the same center.

ECCEN'TRICK Circles (with *Astronomers*) are such circles that have not the same center, of which kind several orbits were invented by the ancients to solve the appearances of the heavenly bodies.

ECCENTRICK Equation (in the *Old Astronomers*) is the same with the *Prosthaphæresis*, and is equal to the difference of the sun's or planet's real or apparent places, counted on an arch of the ecliptick.

ECCENTRI'CITY (in the *Ptolemaick Astronomy*) is that circle which the sun is supposed to move in about our earth, and which hath not the earth exactly for its center.

E'CCHO. See *Echo*.

ECCLE'SIANS (in *Church History*) upon any misunderstanding between the emperors and the dignified clergy and others of the Christian church, the adherents to the emperor called those who stuck to the interests and privileges of the church *Ecclesiiani*, *i. e.* high churchmen.

ECCLE'SIARCH (*ecclesiarcha*, *L.* ἐκκλησιαρχός, *Gr.*) the ruler or head of a church.

ECCLESIAS'TICALLY (ἐκκλησιαστικώς, *Gr.*) according to the manner of the church.

ECCLI'SIS (ἐκκλισις, of ἐκκλίνω, *Gr.* to turn from) a dislocation or luxation of the joints of an animal body.

ECCO'PE (with *Surgeons*) a dividing of a fleshy part, and cutting off that which is gangren'd, canker'd or the like; also an amputation of an excrescence; also a kind of fracture or solution of the continuity of the skull, by a simple incision.

ECCOPROT'ICKS (*eccoprotica*, *L.* ἐκκοπρωτικά, *Gr.*) medicines of a lenitive or softening quality.

ECCRIMOCRIT'ICKS (*eccrimocritica*, *L.*) signs for making a judgment of distempers, from particular excretions or discharges of humours.

ECHARPE' (in *Gunnery*) as to batter en echarpe, signifies to batter obliquely or sideways, *F.*

ECHINOPHTHALMIA (of ἐχίνος, a sea hedge-hog, and ὀφθαλμία, a disease in the eyes) an imperfection of the eyes, when the eye-lids are set with hairs, as the *Echinus* is with prickles.

ECHI'NUS (in *Architecture*) a member or ornament taking its name from the roughness of its carving, resembling the prickly rind of a chestnut) first placed on the top of the *Ionick* capital; but now used in cornices of the *Ionick*, *Corinthian* and *Composite* orders, consisting of anchors, carts, and ovals or eggs, carved. The same that the *English* call quarter round, the *French* ove, and the *Italians* ovolo.

E'CHITES (of ἐχίς, a viper, *Gr.*) a precious stone, of a darkish green colour, somewhat resembling a viper; also an herb, a kind of Clivers.

E'CHO (ἠχώ, *Gr.*) the resounding of the voice.

ECHO (with *Architects*) is applied to certain kinds of vaults and arches most commonly of elliptical or parabolical figures, used to redouble sounds, and produce artificial sounds. *Single ECHO*, is that which returns the voice but once.

Tonical ECHO, an echo which will not return the voice, but when modulated into some peculiar musical note.

Poly syllabical ECHO, an echo that returns many syllables, words and sentences.

Manifold ECHO } an *Echo* which
Tautological ECHO } returns syllables
 and words, the same oftentimes repeated.

ECHO'METRE (of ἠχώ, sound, and μέτρον, measure) a scale or rule divided on it, which serves to measure the duration or length of sounds, and to find their intervals and ratio's.

ECHY'MOSIS (ἐκχύμωσις, of ἐκ τῶν χυμῶν, *Gr.* humours) a disease of the eye, wherein the blood, extravasated by some blow or contusion upon the arrival between the cutis and the flesh or muscles, stops there without any appearance of a wound.

ECLE'CTICI (of ἐκλέγω, *Gr.* to chuse) ancient philosophers, who without attaching themselves to any particular sect, took what they judged good and solid from each.

ECLE'GMA (ἐκλείγμα, of ἐκ and λείγω, *Gr.* to lick) a tincture or lochoch, a kind of medicine to be licked or sucked in; being a liquid composition, thicker than a syrup, but thinner than an electuary, *L.*

ECLIPSE, is a privation of light, either of the sun or moon, by reason of the interposition of some opaque body between them, or between them and the eye.

As for the eclipse of the *Sun* (so called by vulgar error) is properly speaking an eclipse of the *Earth* and not the sun, because it is the earth and not the sun that is deprived of light.

The duration of an *Eclipse* is the time between its immersion and emersion.

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of the body eclipsed, begins to be hid.

The *Emerſion* is the time when it begins to appear again.

Eclipses happen only at the time of the full moon, and not at every full moon, by reason of the obliquity of the moon's way with respect to the sun; but only in those full moons, which happen in or very near the *Nodes*.

Eclipses are either *total*, *partial* or *annular*.

A *total Eclipse* is when the whole disk of the body is deprived of light.

A *Partial Eclipse* is when only a part of it is deprived of light or darkened.

Annular Eclipses are such as are only of the sun, and happen when the moon is in her apogee, and thence appearing much less than the sun, and is most visible when the sun is in his perigee; the cusp of the shadow of the moon at such time not reaching the earth, she becomes in a central conjunction with the sun; but not being large enough to cover his disk, his whole rim or edge appears like a lucid ring.

The antients look'd upon eclipses as preſages of most sad disasters, upon which account they apply'd themselves to the study of astrology.

Central ECLIPSE of the moon (with *Astronomers*) is when not only the intire body of the moon is covered by the shadow; but also the center of the moon passes through the center of that circle, which is made by a plane cutting the cone of the earth's shadow at right angles, with the axis, or with that line, which joins the centers of the sun and the earth.

Lunar ECLIPSE, is the taking of the sun's light from the moon, occasioned by the interposition of the body of the earth between the moon and the sun.

Solar ECLIPSE, is when it happens that we are deprived of light by the interposition or coming in of the moon's body between it and our sight.

ECLIP'SIS (with *Physicians*) a failing of the spirits, a fainting or swooning away, a qualm, *L.*

ECLIP'TICK (*Linea Ecliptica*, *L.*) a great circle on the sphere of the world, described by the centre of the sun in its annual progress; it is also called *the sun's way* and the sun's orbit, because he never deviates from it in his annual motion from east to west. It is placed obliquely to the equator, making an angle with it of 23 degrees 30 minutes, and dividing it into two equal parts in the point, *Aries* and *Libra*. It is called *ecliptick*, because all eclipses happen in or near the nodes or intersections of the *ecliptick*.

ECLIPTICK Bounds, a space of about 15 degrees from the *Nodes* of the *ecliptick*, within which if the moon be at any time of her opposition to or in conjunction with the sun, there may be an eclipse.

The north or *ascending Node* is called the dragon's head, and the south or *descending*

Node the dragon's tail.

ECLOGUE, a pastoral composition (called from *Pastor*, *L.* a shepherd) wherein shepherds are introduced as taking one with another, such as the *Bucolics* of *Virgil* and the *Idylls* of *Theocritus*; which names tho' originally signified the same thing, yet custom has made a distinction between them, giving the name of eclogues to those wherein shepherds are introduced speaking, *Idylls* to such as are written in a plain, simple, natural stile, and supposing the persons conversing to be shepherds.

ECLOGUE (with some authors) is applied to other pieces besides poetical ones, and an extract or collection.

ECLOGA'RIOUS, a learned man, who has made abundance of extracts from authors.

ECPHO'NESIS (*Εκφώνησις*, *Gr.*) an exclamation.

ECPHYSE'SIS (with *Surgeons*) any process or knob that is joined with, or adheres to a bone.

ECPYC'TICA (*Εκπυκτικά*, *Gr.*) medicines of a thickening quality.

ECTASY (*ἔκστασις*, *Gr.*) 1. Any passion by which the thoughts are absorbed, and in which the mind is for a time lost: 2. excessive joy, &c. rapture.

Each delighted, and delighting, gives

The pleasing *ecstasy* which each receives.

Prior.

3. Enthusiasm, excessive elevation of the mind. He lov'd me well, and oft wou'd beg me sing; Which when I did, he on the tender grass Would sit, and hearken even to *ecstasy*.

Milton.

ECSTATICAL } (*ἐκστατικός*, *Gr.*) 1. *ECSTATICK* } Ravished, rapturous, elevated to *ecstasy*.

There doth my soul in holy vision sit,

In pensive trance, and anguish, and *ecstatick* fit,

Milton.

In trance *ecstatick* may thy pangs be drown'd, Bright clouds descend, and angels watch thee round.

Pope.

When one of them, after an *ecstatick* manner, fell down before an angel, he was severely rebuked, and bidden to worship God.

Stillingfleet's Def. of Disc. on Rom. Idol.

ECTHLY'PSIS (with *Grammarians*) the cutting off a vowel or consonant, especially the letter (*m*) in *Latin* or *Greek* verse, at the end of a word, when the next word begins with a vowel, or (*b*) as *div incido* for *divum incido*, *βέλομι' ἐγὼ* for *βελομαι ἐγὼ*.

ECTYLOTICKS (*ἐκτυλοτικά*, of *ἐκ* and *τύλος*, *Gr.* callus) remedies proper to consume and eat off callus's, warts and other excrescences found on the flesh.

ECZE'MATA (*ἐκζέματα*, *Gr.*) fiery red and burning pimples, which are painful, but do not run with matter, *L.*

EDA'CIOUSNESS, a great eating.

EDA-

EDA'CIOUS (*edax*, L.) given to eat much, ravenous.

ED'DY *Tide*, the same as eddy; a turning round in a stream.

EDEN'TATED (*edentatus*, L.) made or become toothless.

EDER (*eden*, Sax.) an hedge.

To **EDGE** in *with a ship* (*Sea term*) is said of a chafe that is making up to it.

EDG'LESS (*æglæy*, Sax.) without an edge.

ED'IBLENESS (of *edibilis*, and *ness*) capableness of being eaten.

ED'ILE (among the *Romans*) an officer appointed to oversee the buildings publick and private.

EDILES, magistrates in *Rome* of which there were 2, much like our mayors of cities. They had the super-intendance of publick and private buildings; as aqueducts, baths, bridges, roads, &c. They also took cognizance of weights and measures, and regulated the markets as to the price of provisions, &c. They examined comedies before they were acted; and frequently they treated the people with games at their own expence.

To **EDULCORATE** (in *Chymist.*) to make sweet, to sweeten, to purge any thing of its salts, &c. by repeating washing in cold water.

EFF'ABLENESS (of *effabilis* and *ness*) capableness of being spoken.

EFFECTION (with *Geometricians*) the problems or practices which, when they may be deduced from or founded on some geometrical propositions, are called the *Geometrical Effects* thereto pertaining.

EFFECTIVENESS (of *effectivus*, L. and *ness*) effective quality.

EFFECTUALNESS (of *effectualis*, L. and *ness*) efficiency, the being thoroughly accomplished.

EFFERVES'CENCE ? (with *Physicians*)

EFFERVES'CENCY { an inward motion of the particles of different natures and qualities tending to sudden destruction.

EFFERVESCENCE (in *Physicks*) is not applied to any ebullitions or motions produced by fire; but only to those that result from the mixture of bodies of different natures, or at least an agitation of parts resembling an ebullition or boiling produced by fire.

EFFERVES'CENT (*effervescent*, L.) growing very hot, boiling over, &c.

EFFI'CIENTNESS (*efficientia*, L.) the power or faculty to do a thing.

Equivocal EFFI'CIENT Cause, as the producing a frog, &c.

Moral EFFI'CIENT Cause, as the adviser is the cause of war, a murder, &c.

Natural EFFI'CIENT Cause, is that which not only acts without precept in opposition to artificial; but also from within and according to its own inclination, in opposition to violent, as fire acts when it warms.

Physical EFFI'CIENT Cause, as a horse which produces a horse.

Spontaneous EFFI'CIENT Cause, as a dog eating.

Universal EFFI'CIENT Cause, which in various circumstances produces effects, as *God* is of the *Sun*.

Univocal EFFI'CIENT Cause, which produces an effect like itself, as a horse begets a horse.

EFFI'CIENTS (in *Arithmetick*) the numbers given for an operation of multiplication, i. e. the *multiplicand* and the *multiplier*.

EFF'IGY, the stamp or impression of a coin representing the prince's head who caused it to be struck.

EFFLA'TION, a belching or breaking wind, L.

EFFLU'ENTNESS (*effluentia*, L.) an efflux, a blowing or running out.

Corpuscular EFFLU'VIA'S, in many bodies in the extreme subtilty and fineness of them are transcendently remarkable; as being able for a long time together to produce sensible effects; without any apparent or the least considerable diminution of the bulk or weight of the body which sends them forth.

EFFORMA'TION (of *ex* and *formatio*, L.) a being formed or made out of some matter.

EFFUL'GENT (*effulgens*, L.) shining out.

EFFUL'GID (*effulgidus*, L.) bright, shining, clear.

To **EFFUND'** (*effundere*, L.) to pour out.

EFFUTITIOUS (*effutitius*, L.) that which hath no signification, but only serves to fill up room.

EGERMINA'TION, a budding or springing forth, L.

Cow's EGG, a kind of *Bexoar*, frequently found in the stomach of a cow.

EGRE'GIOUS (*egregius*, L. i. e. chosen out of the flock) notorious or manifest.

EGRE'GIOUSNESS, choiceness, rareness, remarkableness, &c.

EGRES'SIO (with *Rhetoricians*) a figure when the same sound or words is twice repeated in several or in the same sentence, in an inverted order; as,

Nec sine sole suo lux, nec sine luce sua sol.

EGYPT'IANS (in our *Statutes*) a counterfeit kind of rogues, and their doxies or whores, being *English* or *Welsh* people, who disguise themselves in odd uncouth habits, smearing their faces and bodies, and framing to themselves an unknown canting language, wander up and down the country; and under the pretence of telling fortunes and curing diseases, &c. abuse the ignorant common people, tricking them of their money, and live by that, together with filching, pilfering, stealing, &c.

EJACULA'TION (a casting forth or darting afar off) a short prayer poured forth from the bottom of the heart, with fervent devotion, L.

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EJAC
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EJACULATION (in *Physick*) the act of emitting the *Semen*.

EJACULATION (in *Pyrotechny*) the expulsion of a ball or bullet or bomb out of a musket, cannon, mortar, &c.

EJECTITIOUS (*ejectitiuus*, L.) cast out.

An **EIGHT**, a plantation of osiers and willows.

ELABORATE (*elaboratus*, L.) done with pains; wrought and composed perfectly and curiously.

ELABORATION, the working or performing any thing with pains and exactness, L.

ELAN'GUID (*elanguidus*, L.) faint, weak.

ELAPIDATED (*elapidatus*, L.) cleared of stones.

To **ELAPSE** (*elapsus*, L.) to slide away easily.

ELAQUEATION, a disentangling, disentanglement.

Perfectly **ELAS'TICAL**, a body is said to be so, when with the same force as that which press'd upon it (though for a while it yielded to the stroke) it afterwards recovers its former place. And in this sense, an elastick body is distinguished from a soft body; *i. e.* one that being press'd yields to the stroke, loses its former figure, and cannot recover it again.

ELAS'TICK Body, is that which by being struck or stretched has its figure altered; but endeavours by its own force to resume the same; or it is a springy body, which when compress'd, condens'd and the like, makes an effort to set itself at liberty, and to repel the body that constrained it; such is a sword blade, a bow, &c. which are easily bent; but presently return to their former figure and extension.

Natural **ELASTICK Bodies**, the principal are air, sponges, the branches of trees, wool, cotton, feathers, &c.

Artificial **ELASTICK Bodies**, are steel-bows, sword-blades, &c.

ELATRA'TION, a barking out, L.

ELBO'ICK (of *Elbow*, *Elboza*, *Sax.*) a sentence or verse of a rude or ruffling quality, as it were hunching or pushing with the elbow.

EL'DERS (among the *Jews*) were the most considerable persons for age, experience and wisdom.

ELDERS (among the primitive *Christians*) were those of the first rank in the church.

ELDERS (with the modern *Presbyterians*) those persons of the particular congregations who inspect matters of religion and discipline, take care of the poor, provide the bread and wine for the sacrament, collect money to defray the expences of the church, &c. and the minister himself is also call'd the *Elder*.

EL'DERSHIP (of *alden*, *Sax.*) and *scip*) the dignity of an elder.

ELECAMPANE (*enula campana*, L.) the herb otherwise called horse-heal, good for the lungs.

ELECTION (in *Law*) is when a person is left to his own free-will, to take or do either one thing or another which he pleases.

ELECTION (in *Theology*) the choice which God of his good pleasure makes of angels or men for the designs of mercy and grace.

ELECTION (in *Pharmacy*) is that part of it that teaches how to chuse simple medicaments, drugs, &c. and to distinguish the good from the bad.

ELEC'TORAL Crown (in *Heraldry*) the electors of the empire of *Germany* wear a scarlet cap turned up with ermine, closed with a demicircle of gold, all covered with pearls; on the top is a globe with a cross all of gold.

ELEC'TRICA (with *Physicians*) drawing medicines, L.

ELEC'TRICK, pertaining to electricity.

ELEC'TRICALNESS (of *ἤλεκτρον*, Gr. amber) attractive quality, *i. e.* that force or property in some bodies, whereby they attract or draw small and high bodies to themselves; it is different from *Magnetism* in this, that the former attracts most kinds of bodies; but the latter only iron.

ELEEMOSYNA *Carucarum* (an ancient *Custom*) a penny which King *Ethelred* ordered to be paid for every plough in *England* towards the support of the poor.

ELEEMOSYNÆ (*Old Rec.*) possessions belonging to churches.

EL'EGANCE in the general, is a manner of saying things with choice, politeness and agreeableness: with *Choice*, ingoing out of the common way: with *Politeness*, in giving the thing a turn which strikes people of a delicate taste; and with *agreeableness*, in giving it a relish throughout, which hits every body.

EL'EGANTNESS (*elegantia*, L.) elegance.

EL'EGANCE } (with *Rhetoricians*) is the
ELEGANCY } choice of rich and happy expressions, which also shew an easiness, which easiness consists in making use of natural expressions, and avoiding such as seem affected, and discover the pains the orator was at to find them.

EL'EGY (*elegie*, F. *elegia*, L. *ἐλεγία*, Gr. of *ἔλεον*, commiseration, and *λεγειν*, to say) a kind of poem invented to complain of misfortunes of any kind whatsoever; but especially to mourn the death of friends, or the cruelty of a mistress. In an elegy the passions of grief, despair, &c. ought to predominate; the measure ought to be heroick verse, as the most solemn. The numbers and sentiments should be soft and sweet. Point should be intirely discarded, as being contrary to passion.

ELEMEN'TARINESS (of *elementarius*, L. *elementaire*, F.) elementary quality.

ELEMENT'ARY Principles (with *Naturalists*) are the simple particles of a natural mix'd body, or those very small parts out of which such a body is made up, and into which it may be resolved.

ELEMENT'ATED, made up or composed of the element or elements,

ELEMENTS of *Language* (with *Grammarians*) the letters of the alphabet.

ELEMENTS (in *Divinity*) the bread and wine prepared for the sacrament of the Lord's supper.

Gum **ELEMI**, a transparent resin of a whitish colour intermixt with yellow, something resembling wax, a pretty brisk bitter, tho' not disagreeable taste, and a smell something like fennel.

EL'EPHANT, the largest of all four footed animals, of so great strength in body, that he will kill a horse with one blow of his trunk, which is a long cartilaginous tube, with which he also feeds himself. He is also docile, cunning and faithful, and so sagacious, that there are numerous instances of his doing many things, that may seem to be beyond the capacity of a brute, and of a nature so gentle and mild, that he never fights, unless he be provoked, that the weakest and most tame animals may play before him without danger.

He has two teeth of six or eight feet long of a vast weight, standing out on each side of his trunk, which are ivory. He feeds on grass, herbs or plants.

ELEPHANTIASIS *Arabum* (with *Physicians*) a swelling in the legs and feet, akin to the *Varix*, proceeding from phlegmatick and melancholly blood, so that the feet resemble those of an elephant in shape and thickness.

ELEPHANTINI *Libri* (with the *Romans*) the actions of the princes, and the proceedings, acts, &c. of the senate, *L.*

To **ELEVATE** (*elevo*, *L.*) 1. To raise up aloft: 2. to exalt, to dignify: 3. to raise the mind with great conceptions.

Others a part sat on a hill retir'd
In thoughts more *elevate*, and reason'd high
Of providence, foreknowledge, will and fate.
Milton.

Now rising fortune *elevates* his mind,
He shines unclouded, and adorns mankind.

Savage.

4. To elate the mind with vicious-pride.

ELEVATE; exalted, raised aloft.

On each side an imperial city stood,

With tow'rs and temples proudly *elevate*

On seven small hills. *Milt. Par. Regained.*

ELEVATION. 1. The act of raising aloft: 2. exaltation; dignity: 3. exaltation of the mind by noble conceptions.

We are therefore to love him with all possible application and *elevation* of spirit, with all the heart, soul, and mind. *Norris.*

EL'EVATEDNESS (of *elevation*, *L.*) exaltedness, a being lift up, &c.

ELEVA'TION (in *Architecture*) a draught or description of the face or principal side of a building, called also the *Upright*.

An **ELEVE'** (of *elever*, *F.* to raise) a pupil or scholar educated under any one.

ELE'VEN, the number 11 has this property, that being multiplied by 2, 4, 5, 6, 7, 8, it will always end and begin with like numbers, as 11 multiplied by 2, makes 22, by 4, 44, by 5, 55, by 6, 66, by 7, 77, by 8, 88.

ELI'CIT (in *Ethicks*) signifying acts immediately produced by the will, and terminated by the same power. Such is willing, nilling, loving, hating, &c. such acts are denominated *elicit*, by reason that being before in the power of the will they are now brought forth into act.

ELEGIBILITY } as a *Bull of Eligibili-*

ELI'GIBLENESS } ty, a bull granted by the pope to certain persons to qualify them to be chosen or invested with an office or dignity.

ELIMATE (*elimatum*, *L.*) to file, to polish, to smooth.

ELINGUA'TION, a cutting out the tongue, *L.*

ELIPTOIDES (*Mathemat.*) an infinite ellipsis.

ELIX'IR (with *Alchymists*) the powder of projection or philosopher's stone.

Grand **ELIXIR**, an universal medicine that will cure all diseases.

ELIXIV'IATED (in *Chymistry*) cleared from the *lixivium* or lye

ELK (*elc*, *Sax.* *alce*, *L.* of *ἀλκη*, *Gr.* strength) a strong, swift beast, as tall as a horse, and in shape like an hart, bearing two very large horns bending towards the back, and as the elephant; having no joints in his fore-legs, with which he fights, and not with his horns; they sleep leaning against trees; they are found in the forests of *Prussia* and elsewhere.

ELK (*Old Records*) a kind of yew to make bows of.

ELL (*eln*, *Sax.* *aulne*, *F.* *ulna*, *L.*) a measure containing the *English* ell 3 feet 9 inches, the *Flemish*, 2 feet 5 inches.

ELLEBORINE, the herb Neefewort, Sanicle. *L. Plin.*

ELLIP'SIS (with *Rhetoricians*) a figure wherein some part of a discourse is left out or retrenched, used by a person who is in so violent a passion, that he cannot speak all that he would say, his tongue being too slow to keep pace with his passion.

ELLIP'TICAL *Space*, is the area contained within the circumference of a curve.

ELLIPTICAL *Conoid*, is the same with the *Spheroid*.

ELLIPTOIDES (of *ἐλλεψις* and *εἶδος*, *Gr.* form) an infinite ellipsis, *i. e.* an ellipsis defined by the equation $aym + x = bxm$ ($a-x$)ⁿ, wherein $m > 1$, and $n > 1$.

A *Cubical* **ELLIPTOID**, as $a^3 = bx^3$ ($a-x$)

Biquadrate **ELLIPTOID**, or of the third order, wherein $ay^4 = bx^2 (a-x)^2$ called also *surdsolidal Ellipsoid*.

ELOCUTION, the chusing and adapting words and sentences to the things or sentiments to be expressed. *Cicero.*

EL

ELOCUTION (with *Rhetoricians*) consists in apt expressions, and a beautiful order of placing of words, to which may be added an harmonious ear to form a musical cadence, which has no small effect upon the operations of the mind.

ELONGA'TA (in *Law*) a return of the sheriff, that cattle are not to be found, or are removed so far that he cannot make deliverance, &c.

ELONGATION (with *Surgeons*) a kind of imperfect disjoining, when the ligament of a joint is stretched and extended, but not so that the bone goes quite out of its place.

EL'OQUENT (*eloquens*, L.) that has a gift or good grace in speaking; well spoken.

EL'OQUENTNESS (*eloquentia*, L.) eloquence.

ELUM'BATED (*elumbatus*, L.) made lame in his loins.

ELUSCA'TION, blear-eyedness or purblindness. L.

ELU'SION, the act of evading or rendering a thing vain or of no effect: a dexterous getting clear or escaping out of an affair, a difficulty, an embarrass. L.

ELU'SORINESS (of *elusorius*, L.) aptness to elude, shuffling quality.

ELUX'ATED (*eluxatus*, L.) wrenched, sprained, put out of joint.

ELYS'IAN, belonging to the *Elysian* fields.

ELYS'IAN Fields (of *της λυσεως*, Gr.) i. e. solution, i. e. the putting off the chains of the body) a certain paradise of delightful groves and smiling meadows, into which the heathens held, that the souls of good men passed after death.

ELYTROI'DES (of *ελυτροειδης*, of *ελυτρον*, a sheath, and *ειδος*, Gr: form) the second proper coat, which immediately wraps up or covers the testicles, and is called *vaginalis*, or the vaginal tunicle.

EMA'NANT (*emanans*, L.) issuing or flowing from.

EMAR'GINATED (with *Botanists*) cut in or indented after a manner in the form of a heart, or having the margin hollowed inwards.

EMBAM'MA (*εμβάμμα*, Gr.) any sort of medicament, or sauce, good to create appetite.

EMBARCADE'RE (on the coasts of *America*) a place that serves some inland city for a port or place of shipping.

EMBAR'GO, a stop or arrest of ships, a restraint or prohibition imposed by a sovereign on merchant-ships, to prevent their going out of port for a time limited, and sometimes their coming in.

EM'BRING Days, the same as *Ember Days*.

EMBEZ'ZLEMENT, a spoiling or wasting.

EM

EMBLEMAT'ICALNESS (*εμβλημα*, Gr.) emblematical quality, enigmatical quality.

EMBLEMENTS (of *emblavence de blé*, i. e. corn sprung or put out above ground) signifies properly the profits of lands sown; also the profits that arise naturally from the ground, as grass, fruits, &c.

EMBOLIS'MIC, intercalary.

EM'BOLUS (with *Natural Philosophers*) the sucker of the pump or syringe, which when the sucker of the pipe of the syringe is close stopt, cannot be drawn up without the greatest difficulty, and having been forced up by main strength, and being let go, will return again with great violence.

EMBOS'SING, the art of forming or fashioning works in *relievo*, whether they be cast or moulded, or cut with a chissel.

EMBRACE'MENT (*embrassment*, F.) an embracing, or that which embraces.

EMBROCA'TION (of *εμβροχη* of *εμ-βροχω*, Gr. to soak in) a soaking or steeping.

EMBROCHE' (*εμβροχη*, Gr.) a kind of decoction or lotion, wherewith the part affected having been first bathed, is afterwards bound up with linnen cloths dipt in it, L.

To **EMBROI'DER** of *em* and *broder*, F.) to work embroidery.

EMBROI'DERER (of *em* and *brodeur*, F.) such a worker.

EMBROIDERERS were incorporated about *Anno 1561*. Their armorial ensings are palee of six, *argent* and *sable* on a fess *gules* between 2 lions of *England*, 2 broches saltireways between as many trundles or; the supporter 2 lions or.

To **EMBROI'L** (*bouiller*, F.) to disturb, to confuse, to distract, to throw into commotion, to involve in troubles by dissension and discord.

EMBROI'DERY (*brodeire*, F.) the working flowers, &c. with a needle on cloth, &c.

An **EMBROI'L** (*embrouillement*, F.) an embarrassment, perplexity, trouble.

EM'BRYO (with *Botanists*) the most tender *fœtus* or bud of a plant, whose parts are forcibly disposed to display.

EMBRYO (*Hieroglyphically*) was by the ancients represented by a frog.

EM'BRYONATE, of or pertaining to an embryo; also that is yet but in embryo.

EMBRYORES'TES } (of *εμβρυον*,
EMBRYOTHLAS'TES } and *εθισσω*,
Gr. to break; (of *εμβρυοθλασης*, of *εμβρυον* and *θλαω*, Gr. to break) a surgeon's instrument, with which they break the bones of a dead child, that it may the more easily be extracted out of the womb.

To **EMEM'BRATE** (*emembrare*, L.) to gild.

EMEND'ABLE (*emendabilis*, L.) that may be mended.

To **EMERGE** (*emergere*, L.) to rise up

out of the water, &c. to come out, to appear.

EMER'GENCE (of *emergere*, L.) a thing that happens suddenly; an unexpected circumstance of affairs.

EMER'GENT Year (in *Chronology*) is the *Epocha* or date wherein we begin to account our time, as the birth of our Saviour.

EMERGENT'NESS (of *emergens*, L.) emergency, casualness.

EMERSE (*emersus*, L.) risen up or out of.

EMERSION, properly an issuing or coming out from under water.

EMERSION (with *Philosophers*) the rising of any solid above the surface of a fluid specifically lighter than itself, into which it had been violently immersed or thrust.

EMERY, a metalline stony substance found in most or all mines, that yield metal, but more especially in those of gold, silver and copper.

The use of it is, that being mixed with oil it cleans and polishes any iron ware, marble, &c.

There are three sorts of it, *viz.* *Spanish*, *Red* and *Common*. The *Spanish* is found in the gold mines of the *West-Indies*; the second in the copper mines, and the third in the iron mines, which last is most generally used; it is of a brownish red colour, and is so very hard that it is very hard to reduce it to a powder.

EM'INENCE } a title of honour given

EMINENCY } to cardinals, as being more honourable than excellency. This title was conferred upon them by a decree of pope *Urban VIII.* in the year 1638.

EMINENT'IAL equation (in *Algebra*) a term used in investigation of the areas of curvilinear figures, so called because it is an artificial equation, which contains another equation eminently.

EMINENT'ER (*Academical term*) is used in the same sense with *virtualiter* in contradistinction to *formaliter*, i. e. when a thing possesses any thing in a higher manner than a formal possession.

EMMENALOGIA (of *εμμηνία* and *λόγος*, Gr.) a treatise of the *Emmenia*.

EMMEN'IA (of *εμμηνία*, Gr.) womens monthly courses.

EM'MET, an ant or pismire, by reason of its great pains it takes to lay up its winter stores of provision in the summer time, makes it generally taken for the emblem of industry.

E'MISSARY of a gland (*Anatomy*) is the common conduit, canal or *pelvis*, in which all the little secretory canals of a gland do terminate.

E'MISSARY (*emisarius*, L. *emissaire*, F.) a scout, a spy, &c. a trusty able dexterous person, sent under-hand to sound the sentiments and designs of another; to make some proposals to him, or to watch actions and motions, to spread reports, to favour a con-

trary party in order to make advantages of all. **EMIS'SION**, the act of throwing or driving a thing out, or sending forth, particularly a fluid from within outwards.

EMISSITIOUS (*emissivus*, L.) cast out.

EMMENALOGIA (of *εμμηνία* and *λόγος*, Gr. discourse) a discourse or treatise concerning womens menses.

EMMUSELLE' (in *Heraldry*) muzzled.

EMODULA'TION a singling in measure and proportion, L.

EMOLLIMENT (*emollimentum*, L.) an assuaging or softening.

EMOLLI'TION, the same as emolliment, L.

EMO'LUMENT (*emolumentum*, L.) properly gain arising from the grist of a corn-mill; also profit gotten by labour and cost.

EMPA'LEMENT (with *Florists*) or flower-cup, is those green leaves, which cover the petals or the utmost part of the flower of a plant, which encompasses the foliation of the attire, being designed to be a guard and band to the flower, where it is weak and tender; and for that reason those plants which have flowers, with a firm and strong basis, as tulips, &c. have no empalement.

To **EMPAN'NEL** (of *em* and *pannel*) to set down the names of the jury-men in a schedule of parchment or roll of paper by the sheriff, after he has summoned them to appear for the performance of the service required of them.

EMPAR'LANCE (of *parler*, F. to speak) a petition or motion made in court for a pause or day of respite, to consider what is best to be done; or for the defendant to put in his answer to the plaintiff's declaration.

EMPAS'TING (in *Painting*) the laying on of colour thick and bold.

EM'PEROR (with the old *Romans*) the common name of their general; but especially of a general, who after having obtain'd some notable victory, was first saluted *Imperator* by the soldiery; which was frequently confirm'd afterwards by the senate; but in process of time it came to be apply'd to absolute monarchs only.

In *Europe* it is principally used of the principal magistrate, as of *Germany* and *Russia* or *Muscovy*; and is commonly suppos'd to give them the precedence of kings and all other sovereigns, and that they have the right of conferring the regal dignity, and advancing dukedoms into kingdoms, as was done by *Leopold* the emperor, as to the kingdom of *Prussia*; and in ancient times the kings both of *England* and *France*, bore the titles of *Imperatores*, i. e. of emperors.

EM'PHASIS (in *Rhetorick*) a figure when a tacit signification is given to words, or when more is signified than expressed.

EMPHATICALNESS (of *εμφατικός*, Gr.) emphatical quality.

EMPHRAC'TICKS (*εμφρακτις*, Gr.) medicines

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Medicines that by their clamminess stop the pores of the skin.

EMPHY'SODES *Febris* (with *Physicians*) a vehement heat in fevers, which causes pustules and inflammation in the mouth, *L.*

EMPHYS'TEMA (with *Surgeons*) a kind of swelling, wherein wind is contained, with a little skinny phlegm.

EMPHY'TEUTA } a tenant that rents
EMPHY'TEUTESS } land on condition to plant it.

EMPHY'TEUSIS (in the *Civil Law*) a contract made by consent, but created by the Roman law, and not the law of nations; by which houses or lands shall be improved, and that a small yearly rent shall be paid to the proprietor.

EMPHYTEU'TICK (of *ἐμφύτευσις*, *Gr.*) set out to farm.

EMPHY'TON *Thermon* (with *Naturalists*) the *calor innatus* or innate heat, which they suppose to be produced in a *Fœtus* in the womb from the *Semen* of the parents, which afterwards decays and ceases by degrees, when respiration is begun, and the *Fœtus* subsists of itself. This heat is by some naturalists styled an *innate* and *natural Spirit*, which they suppose to consist of three parts, *viz.* of a *primogenial moisture*, an *innate spirit* and *heat*, *L.*

EMPIRE (of *imperium*, *L.*) is properly any large extent of country under the jurisdiction of a single person. *Germany* was in the year 800 advanc'd to the dignity of an empire by pope *Leo III.* who placed the crown upon the head of *Charlemaign*, together with the title of emperor.

EMPIR'ICA *Medicina*, quacking or pretending to the cure of diseases by guess, without considering the nature of the disease, or of the medicines made use of for its cure; but depending intirely on the authority of experienc'd medicines.

EMPIR'ICALNESS, quackishness.

EMPLAS'TICK (*emplasticus*, *L.* of *ἐμπλαστικός*, *Gr.*) clammy, sticking, closing, healing.

EMPLASTRUM (*ἐμπλαστρον* of *ἐμπλάττω* or *ἐμπλάττω*, *Gr.* to put in a mass or do over) a plaister or salve, a medicine of a stiff, glutinous consistence, composed of divers simple ingredients spread on leather, linnen, &c. and applied externally.

EMPLAS'TERED (of *ἐμπλάσσω*, *Gr.*) done or daubed over with plaster or plasters.

EMPLECT'ON *opus* (in *Architecture*) a work knit and couched together; properly when the stones of a building are so laid, that their front and back part are smooth, but their inside rough or unhewn; that they may take the better hold one of another, *L.* of *Gr.*

EMPLOY' } (*εργον*, *F.*) busi-
EMPLOY'MENT } ness, occupation, &c.

EMPRESS, the wife of an emperor.

EMPROSTHOTONIA (*εμπροσθοτονία*,

of *εμπροσθεν*, before, and *τίνειν*, to stretch, *Gr.*) a convulsion of the neck, which draws the head forwards.

EMP'TIO *venditio* (in *Civil Law*) that contracts by consent only, which we call buying and selling, whereby the seller is bound to deliver the goods, and the buyer to pay the price of them according to the bargain.

EMP'TINESS (*æmptineſſe*, *Sax.*) vacuity, being void.

EMP'TIOUS (*emptitiuſ*, *L.*) that which may be bought, saleable.

EMP'TIVE (*emptiuſ*, *L.*) bought or hired.

EMPYREUMAT'ICAL, of or pertaining to an empyreuma.

EM'RODS, the same as *Hæmorrhoids*, which see.

EMULA'TOR, one that strives to equal or excel another; also one that envies another's excellence.

EMUL'GENT *Arteries* (with *Anatomists*) two large arteries, which arise from the descending trunk of the *Aorta*, and are inserted to the kidneys, and carry the blood with the humour called *serum* to them.

EMUL'GENT *Veins* (with *Anatomists*) two veins arising from the *Vene cava*, and inserted to the kidney, which bring back the blood, &c. after the *serum* is separated from it by the kidneys.

EM'ULOUS (*æmuluſ*, *L.*) striving to excel; also envious.

EM'ULOUSNESS (*æmulatio*, *L.*) emulation.

E'NACH (in the practice of *Scotland*) satisfaction for any crime or fault.

ENAL'LAGE (*εναλλαγή* of *εναλλάττειν*, *Gr.* to change) a changing.

ENALLAGE (with *Rhetoricians*) a figure whereby we change and invert the order of the terms in a discourse against the common rules of language.

ENALLAGE (with *Grammarians*) a change either of a pronoun or a verb, as when a possessive is put for a relative, *suus* for *ejus*, or when one mood or tense is put for another.

To **ENAMEL** (*email*, *F.*) 1. To inlay; to variegate with colours.

See Pan with flocks, with fruits Pomona crown'd;

Here blushing Flora paints th' enamell'd ground.
Pope.

2. To lay upon another body so as to vary it.

Higher than that wall, a circling row
Of goodliest trees, loaden with fairest fruit,
Blossoms, and fruits at once of golden hue,
Appeared with gay enamelled colours mix'd.

Milt. Par. Lost.

ENAMEL. 1. Any thing enamelled, or variegated with colours inlaid.

Down from her eyes welled the pearles round,
Upon the bright enamel of her face;

Such honey drops on springing flowers are found,
When *Phœbus* holds the crimson morn in chase.
Fairfax.

To

To **ENAMOUR** (*amour*, F.) to inflame with love; to make fond.

Or should she, confident,
As sitting queen ador'd on beauty's throne,
Descend with all her winning charms begirt,
T' *enamour*, as the zone of Venus once
Brought that effect on Jove, so fables tell.

Milt. Par. Lost.

ENANGIOMO'NOSPER'MOUS (of *ενανγιον*, a vessel, *μονος*, alone, and *σπερμα*, seed, Gr.) a term used of a plant that has but one single seed in its seed-vessel.

ENCAUSTES (*εγκαυστης*, Gr.) an enameller, that engraves with fire, L.

To **ENCAMP** (of *in* and *camper*, F.) to form a camp.

ENCANTHUS (in *Surgery*) a tumour of the *Caruncula lacrymalis*, in the great canthus in the angle of the eye.

ENCEPHALI (of *εν* in, and *κεφαλη*, Gr. the head) worms generated in the head.

ENCHEIRE'SIS (of *εγχειρεσις*, Gr.) a taking in hand to perform, an attempt.

ENCHIRE'SIS (*εγχειρησις*, Gr.) the act of undertaking, a setting about any thing, L.

ENCHIRD'ION (*ενχειριδιον* of *εν* and *χειρ*, Gr. the hand) a manual or small volume that may be carried about in one's hand; a pocket-book.

ENCIEN'TE (in *Fortification*) a wall or rampart, surrounding a place sometimes composed of bastions and curtains, either faced or lined with brick or stone, or only made of earth.

ENCLIT'ICKS (with *Grammarians*) conjunctions, so called because they incline or cast back the accent to the syllable before going, as *que*, *ne*, *ve*, in *Latin*, which are joined to the end of other words, as *indoctus-que pila*, *discive*, *trochive*, *quiescit*, Hor.

ENCLO'SURE (*cloture*, F.) a place enclosed or encompassed with a ditch, hedge, &c.

ENCYCLOPÆDIA (*encyclopædia*, L. of *εγκυκλοπαιδεια*, of *εν* in, *κυκλος*, a circle, and *παιδεια*, Gr. learning) a circle or chain of all sciences and arts.

END'ABLE (of *enb*, Sax. and *able*) that may be ended.

To **ENDAM'MAGE** (*endommager*, F.) to do damage, to hurt.

ENDEN'IZONED (of *dinaison*, F. *Minshew*) enfranchised, admitted or taken into the number of denizens or freemen.

ENDITE'MENT, is much the same in common law, as *accusatio* is in the civil. See *Indictment*.

ENDIVE (*indivia*, L.) an herb.

END'LESS (of *enblegre*, Sax.) without end.

END'MOST, with the end foremost.

ENERGET'ICAL *Particles* (with *Philosophers*) i. e. such particles or bodies which are eminently active, and produce manifest opera-

tions of different natures, according to the various circumstances or motions of those bodies or particles.

ENERGET'ICALNESS (of *ενεργητικος*, Gr.) energy.

ENERGU'MENUS (with *Diutines*) a term used to signify a person possessed with the devil or an evil spirit.

ENER'VATEDNESS (of *enervatus*, L.) enfeebledness.

E'NEYA' (in the practice of *Scotland*) the principal part of an inheritance, which descends to the eldest son.

ENFANS *Perdues* (q. d. *lost children*) the soldiers who march at the head of a body of forces, appointed to sustain them, in order to make an attack, begin an assault, &c.

EN'GINE (in a *figurative* sense) an artifice, contrivance or device, F.

ENGINEERY, the art of an engineer.

EN'GLAND (*En'gelonb* or *En'gelenlonb*, Sax.) before called *Britain*, took its name of the *Angles*, *Angli* or *Angeli* (as they were called by *Tacitus*) who were part of the *Suevi*, a branch of the *Cimbri*; and so of the same original with the *Saxons*. *Goropius Becanus* derives their name from *Angelen* or *Anglen* fish-hooks, because they inhabited near the sea-shore; but this seems both forced and trifling. Others, as *Cambden*, *Vershegan*, &c. derive it from *angulus* an angle, corner or narrow neck of land, their ancient country near *Sleswick*. Mr. *Somnes* deduces it from *ang* or *eng*, which in the *Teut.* signifies a narrow or straight place, and hereupon concludes, that the *Angeli* or *Angli* were so called because they inhabited the strait passages in the mountainous parts of *Germany*; and to confirm it, alledges that *Angleven* in *Pomerania* was so named from the angles that are situated in such narrow passes. Others derive the name from *Ingo* and *Engo*, a son of *Woden*, the great progenitor of the *English* Saxon kings. The posterity of which *Ingo* were called *Inglingar* or *Inglins*, who seems to have been made by his father king of that part of the *Suevi*, which afterwards from their first king called themselves *Inglish* or *Inglins*; and it is certain, that the *Byzantine* historians, *Nicetas* and *Codinus*, called the *Angli* *Ἰγγλινες*, i. e. *Anglini* or *Inglins*.

England is the best and largest part of the island called *Great-Britain*, which is divided into 3 principal parts, viz. *England*, *Scotland* and *Wales*, which last, the most southern, is parted from *Scotland* by the rivers *Tweed* and *Solway*, and from part of *Wales* by the river *Dee*.

With relation to other countries it is bounded eastward by the *German Ocean*, which separates it from the low countries; southward by the channel, which divides it from *France*; and westward by the *Irish* sea, or *St. George's* channel, which parts it from *Ireland*; being in length from north to south, viz. from

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Berwick upon Tweed to Portsmouth in Hampshire 320 miles; and in breadth from Dover to the lands end from east to west 230 miles; and as to its latitude lies between 50 and 57 degrees of north latitude. The longest day in the northern parts is upwards of 17 hours.

The name of *Britain* was given it by a special proclamation of *Egbert*, the first sole monarch of *England* since the *Heptarchy*.

In the reign of king *Alfred*, about 800 years ago, it was first divided into shires and counties, which are now 40 in number, viz. 18 maritime, and 22 inland, most of which take their names from their respective chief towns.

The country is generally flat and open, not overgrown with wild and unwholesome forests, nor over topped with dreadful high mountains; no country is freer from hurtful and venomous beasts, venomous serpents, and noisom flies and vermine.

It is well watered with the rivers *Thames*, *Medway*, *Severn*, *Ouse*, *Trent*, *Humber*, *Dee*, *Tine* and *Tweed*.

For food no country is more plentiful, either of corn or pasture for man or beast, nor of great and small cattle, both for meat and labour, and the sea and rivers yield great abundance of excellent fish; for cloths they have the best of woollen manufactures, vast quantities of which are exported all over the world; the timber, especially for shipping, the best in the world; its vegetable and mineral productions are not only sufficient for its own use; but it exports more lead than all *Europe* besides.

The air indeed is for the most part gross and impregnated with the saltness of the sea, from whence arise the greatest inconveniences the place is subject to.

The weather is changeable and irregular; but for the most part cloudy and rainy, especially at the fall of the leaf and winter.

ENGLAND, is by some thus characterized, viz. a paradise to women, a purgatory for men, but a hell for horses.

ENGONASI { *εγγονασίς*, Gr. a bowing

ENGONASIS } of the knee) a northern constellation, consisting of about 48 stars, so called from the figure represented on the celestial globe of *Hercules* bearing upon his right knee, and endeavouring to bruise a dragon's head with his left foot.

ENGRAVING, the art of working upon stones or metals, so as to make any figures or representations of men, beasts, flowers, plants, &c.

The ancients were very famous for this art upon precious stones, cornelians, crystals, &c. as still is to be seen on many exquisite pieces of workmanship now remaining in the cabinets of the curious; but this art lay buried for many centuries, till the revival of sculpture and painting in *Italy*.

Then engraving on precious stones began to appear again, but came not to perfection till

the beginning of the 15th century, when one *John de Cornigliuele*, of *Florence*, rendered himself famous for engraving cornelians curiously. The engraving on wood and copper was not found out in *Europe*, unless to a very mean degree, till after the invention of printing, being brought to a tolerable perfection by *Albert Durer*, and *Lucas*.

ENGYSCOPE (*engiscopium*, L. of *εγγύς*, near, and *σκοπέω*, Gr. to behold) an instrument for the viewing of small bodies more distinctly; so called, because it brings the eye much nearer to them, so as to cause them to appear, as having larger parts and dimensions; the same as a microscope.

ENHARMONIC *Musick*, a particular manner of turning the voice, and disposing the intervals with such art, that the melody becomes more moving. The last of the three kinds of musick used by the ancients, and abounding in *Dieses* or *Sharps*. See *Cromatick* and *Diatonick*.

ENHARMONICAL *Diesis* (in *Musick*) is the difference between the greater and lesser semi-tone.

ENIGMATICALLY (*of αἰνυμαλῶς*, Gr.) by way of riddle.

ENNEE'MERIS (*εννεμερίς*, Gr.) a grammatical figure in *Latin* and *Greek* verse, which is a *Cæsura* after the fourth foot in the ninth syllable of the verse, which odd syllable ending the word, helps to make the next foot with the following word, as in this verse.

Ille latus niveum molli fultus byacinto.

In which all the four branches of the *Cæsura* are found, as *Trimemeris*, *Pentamemeris*, *Heptamemeris* and *Ennememeris*.

ENNO'BLEMENT, a making noble; also a being ennobled or made noble.

ENOR'MOUSNESS (*enormitas*, L.) heinousness.

ENOR'THROSIS (*of ενόρθωσις*, or rather *ἐναρθρωσις*, Gr.) a kind of loose joining of the bones.

ENRAGE'DNESS, a great rage.

ENRICH'MENT (*of enricbir*, the being made rich.

ENROL'MENT (*of s'enroller*, F.) an enrolling, &c.

ENS (in a *Philosophical* sense) a being, whatever has any kind of existence.

ENS (in *Metaphysicals*) is applied in its most general sense to every thing that the mind any way apprehends; and whereof it affirms or denies, proves or disproves any thing.

ENS Rationis (with *Schoolmen*) an imaginary thing or creature of the brain, which exists no where but in the understanding or imagination, L.

ENS Primum (the first or chief essence according to the *Paracelsians*) the most efficacious part of any natural mixt body, either animal, mineral or vegetable, which they pretend to be able to separate from them, and by them to perform wonderful things for the renewing

renewing and restoring of youth, *L.*

ENS Veneris (the being or essence of *Venus*, i. e. copper) a sublimation of equal parts of *Cyprus Vitriol* calcined to a dark colour, and *Sal Armoniack* into a yellow flour, *L.*

ENS (in *Physicks*) in a less general sense, signifies something that exists some way farther than in being conceived or being capable of being perceived in the mind, which is called *Ens Positivum* or *Reale*.

ENS (in *Pharmacy*, &c.) a term used of some things that are pretended to contain all the qualities or virtues of the ingredient they are drawn from in a little room.

ENS, in its proper or restrained sense, is that to which there are real attributes belonging, or that which has reality not only in the intellect, but in itself.

To **ENSAI'N** (with *Falconers*) to purge a hawk or falcon from her glut and grease.

ENSEMBLE, together, or with one another, *F.*

Tout **ENSEMBLE** (in *Architecture*) of a building, the whole work and composition considered together, and not in parts.

ENSHRI'NED (of *en* and *shrin*, *Sax.* *escrin*, *F.* *scrinium*, *L.* a desk or coffer) preserved in a shrine or coffer, as a holy or sacred thing.

ENSTA'LMENT (of *en* and *styllan*, or *styal*, *Sax.*) a creation of a Knight of the garter, &c. or the ceremony of it.

ENTABLAMENT } (in *Architecture*)

ENTABLATURE } *Vitruvius* and *Vignola* called it *Ornament*; it signifies the *Architrave*, *Freeze* and *Cornice* together. Others call it *Trabeation*, and it is different in different orders. The words are borrowed from *Tabulatum* in *Latin*, i. e. cieling, because the freeze is supposed to be formed by the end of the *Foists*, which bears upon the *Architrave*. It is also used for the last row of stones on the top of the wall of a building, whereon the timber and the covering rest.

ENTELECHIA (*εντελεχια*, of *εντελής* and *εχω*, *Gr.* to have) the human mind or soul, so called by *Aristotle*, as being the perfection of nature, and principle of motion. The ancient commentators on *Aristotle* interpreted *εντελεχια*, by *actus*, *L.* meaning by that a kind of substantial form, by which *action* is produced in the body. But the moderns understood by *εντελεχια*, a sort of continued and perpetual motion and fit modification of matter, which qualifies the whole to be able to perform such acts as are proper to it.

To **ENTER** (in *Carpentry*) is to let the tenon of a piece of timber into the mortise of another.

To **ENTER** a ship (*Sea Term*) to board her.

ENTEROCE'LIK (*enterocelius*, *L.*) troubled with the rupture called *Enteroccele*.

ENTERO Hydromphalos (of *εντερον*, *ὕδωρ* *ἀμφολος*, *Gr.*) a kind of *Exomphalos*, wherein, besides a displacing and bunching out of the

intestine, there is a deal of watery humour collected along with it.

ENTERPLEADER (in *Civil Law*) is called *Cognitio præjudicialis*.

To **ENTER'R** (*enterrer*, *F.*) to interr, to bury.

To **ENTHAL'AMIZE** (*entbalamizare*, *L.*) to bring a bridegroom and bride to their bride-chamber.

ENTHEATED (*entbeatus*, *L.*) *Ev* and *Sto.*, *Gr.* inspired by God.

To **ENTHRAL'**. See to *Intbral*.

ENTHUSIASM (*enthusiasmus*, *L.* of *ενθουσιασμός*, of *ενθουσιάζω*, *Gr.* to inspire) a prophetick or poetick rage or fury, which transports the mind, raises and enflames the imagination, and makes it think and express things extraordinary and surprising. But the word is generally apply'd to those persons who pretend to have divine revelation to support some ridiculous or absurd notions in religious affairs, and thereby discards reason and scripture revelation, substituting in the room thereof the groundless fancies and whimsical imaginations of either a designed imposture or a disordered brain; using sometimes extravagant words and gestures.

ENTHUSIASTICALLY (of *ενθουσιasticός*, *Gr.*) in an enthusiastic manner.

ENTHYMEM (*enthymema*, *L.* *ενθυμήμα*, of *ενθυμέομαι*, *Gr.* to conceive in the mind) a conception or idea of the mind.

ENTHYMEN (with *Rhetoricians*) is when the concluding sentence consists of contraries.

ENTI'G, alluring, drawing in.

ENTIER'TY (*entierité*, *F.*) (*Law Word*) intireness, or the whole, as distinguished from moiety or half, *F.*

ENTIRE (*entier*, *F.* *integer*, *L.*) 1. Whole, undivided: 2. unbroken, complete in its parts: 3. full, complete, comprising all requisites in itself.

An action is *entire* when it is complete in all its parts; or, as *Aristotle* describes it, when it consists of a beginning, a middle, and an end. *Spectator*, No. 267.

4. Sincere, hearty: 5. firm, sure, solid, fixed. *Entire* and sure the monarch's rule must prove. Who founds her greatness on her subjects love.

Prior.

6. Unmingled, unallay'd.

Wrath shall be no more

Thenceforth, but in thy presence joy *entire*.

Milt. Par. Lost.

ENTIRELY. 1. In the whole, without division: 2. completely; fully.

Here finished he, and all that he had made View'd, and beheld; all was *entirely* good.

Milt. Par. Lost.

ENTITATIVE (*entitativus*, *L.*) when a thing is taken according to its essence, form or being.

ENTITATIVE, implies an abstraction or retrenchment of all the circumstances from a thing under consideration.

ENTITY

EN'TITY (in the *School Philosophy*) a physical *Ens* or being, considered according to what it is in its physical capacity.

EN'TRANCE (of *intrare*, L.) entry or going in, admittance; and a door, passage, &c.

ENTRANS'D, being in a trance.

ENTRESO'LE (in *Architeſture*) a kind of little ſtory, contriv'd occasionally at the top of the firſt ſtory, for the conveniency of a wardrobe, &c. It is alſo called *Mexanzine*.

EN'TRY (with *Merchants*) the ſetting down the particulars of trade in the books of accounts.

ENTRY, a ſolemn reception or ceremony performed by kings, princes or ambaffadors, upon their firſt entering a city, or upon their return from ſome ſucceſſful expedition, by way of triumph.

To **ENU'CLEATE** (*enucleatum*, L.) to take out the kernel.

ENUDA'TION, a making naked or plain, laying open, &c. L.

An **ENVI'RONMENT**, an encompassing round.

EN'VIOUSNESS (of *invidioſus*, or *invidia*, L.) envy, envious nature.

ENU'MERABLE (*enumerabilis*, L.) numera- ble.

ENU'MERATION (with *Rhetoricians*) a part of the peroration, wherein the orator, collecting the ſcattered heads of what has been delivered, throughout the whole, makes a brief and artful rehearsal or recapitulation thereof.

ENUN'CIATIVE (*enunciativus*, L.) that may be ſhewed, uttered or pronounced.

ENUN'CIATIVELY (*enunciative*, L.) declaratively.

EN'VOY, a perſon deputed or ſent on purpoſe to negotiate ſome particular affair with a foreign prince or ſtate, but is not accounted ſo honourable, as an ambaffador. Thoſe who are ſent from *England*, *France*, &c. to *Genoa*, the princes of *Germany*, &c. go only in quality of envoys, and not of ambaffadors, but are uſually perſons of lower rank. They are of 2 ſorts, *ordinary* and *extraordinary*, they are both intitled to all the privileges of ambaffadors; but the ſame ceremonies are not performed to them. Thoſe who are appointed to ſtay any conſiderable time at the place to which they are ſent, are termed reſidents.

To **ENVY** (*invidere*, L.) to grudge or be uneaſy at the good fortune of others.

ENVY (*invidia*, L. *envie*, F.) an uneaſineſs of grief, ariſing from beholding the good qualities or proſperity of others.

ENVY (*Hieroglyphically*) an envious perſon was repreſented by the water-ſerpent *Hydra*, becauſe of its proceeding from corruption and mud; intimating, that perſons that entertain this ungrateful paſſion in their breſts are of ſuch a ſordid diſpoſition, that they ſeem to be made up of mud and baſeneſs.

Envy was painted by the ancients in a garment of diſcoloured green colour, full of eyes.

To **EN'WORTHY** (of *en* and *πυνθ*, *Sax.*) to render one's ſelf worthy of, illuſtrious or noble.

To **ENWRA'P** (of *en* and *hρεονχιαμ*, *Sax.*) to wrap up in.

ENY'STRON (of *ένωω*, Gr. to perfect) the laſt or fourth ventricle in animals that chew the cud, which compleats the digeſtion.

EO'DERBRICE (of *εοδον*, a hedge, and *brice*, *Sax.* a breaking) a hedge-breaking.

EPACMAS'TICA (of *επαυμασις*, Gr.) a fever which grows continually ſtronger.

EPANADI'PLOSIS (*επαναδιπλωσις*, of *επαναδιπλώω*, Gr.) a redoubling, L.

EPANADI'PLOSIS (with *Rhetoricians*) is a figure, when they begin and end a ſentence with the ſame words, as *kind to his friends, and to his enemies kind*. In *Latin* this figure is called *Incluſio*.

EPANADI'PLOSIS (with *Physicians*) frequent redoublings or returns of fevers.

EPANALEP'SIS (*επαναλεψις*, of *επαναλαμβάνω*, Gr. to repeat) a repetition.

EPANALEPSIS (with *Rhetoricians*) a figure, in which the ſame word is repeated for enforcement-ſake, eſpecially after a long parentheſis; as, *it is manifeſt they have erred, it is manifeſt*.

EPANAPHO'RA (*επαναφορα*, of *επαναφέζω*, Gr. I refer) i. e. reference.

EPANAPHORA (with *Rhetoricians*) a figure, when the ſame word begins ſeveral ſentences or clauſes; as, *bic gelidi fontes, bic mollia prata, bic nemus*.

EPA'NODOS (*επάνοδος*, of *επι* and *άνίδω*, Gr. a ſcent) a return.

EPANODOS (in *Rhetorick*) a figure, when the ſame ſound or word is twice repeated in ſeveral ſentences, or in the ſame ſentence; as,

*Neither the Light without its Sun,
Nor yet the Sun without its Light.*

EPANORTHO'SIS (*επανόρθωσις*, of *επανορθόω*, Gr. to correct) correction or amendment, a reſtoring to the former ſtate.

EPAPHÆ'RESIS (*επαφαιρσις*, of *επι*, over and above, and *ἀφαιρέω*, Gr. to take away) a cutting or clipping over again, L.

EPAPHÆRESIS (with *Physicians*) a repeated blood-letting, or any repeated evacuation.

EPAU'LEMENT (in *Fortification*) a ſhouldering-piece, F.

EPEXE'GESIS (*επεξηγησις*, Gr.) a plainer interpretation of that which was mentioned.

EPHE'BITY (*εφηβια*, Gr.) the age of a ſtrippling at the entrance of the 15th year.

EPHE'MERES, birds or creatures that live but one day, and therefore hieroglyphically repreſented the ſhortneſs of man's life.

EPHEMERID'IAN, of or pertaining to an ephemeris.

A a

EPHE-

EPHEMERINE } (*ephemerinus*, L. εφη-
EPHEMERIAN } μερινός, Gr.) belong-
 ing to a journal, register or day-book.

EPHEMERIS (εφήμερις, Gr.) a register
 or day-book, a journal.

EPHEMERIS (with *Astrologers*, &c.) a
 journal containing observations relating to the
 heavenly bodies, especially shewing their places
 at noon.

EPHEMERON } (εφήμερον, of ἐπὶ and
EPHEMERIUM } μέρα, Gr.) a kind
 of plant that dies the same day it springs, a
 may-lilly, meadow-saffron, a liricon-fancy, L.

EPHIALTES (εφιάλης, Gr.) a disease
 called the night-mare, chiefly affecting per-
 sons asleep, and lying on their backs, who
 fancy their wind-pipe and breast is oppressed
 by some weight, and imagine that some spectre
 or demon stops their breath.

EPIBOLE (ἐπιβολή, Gr.) a casting or
 putting in.

EPIBOLE' (with *Rhetoricians*) a figure
 wherein the repetition of the same word at the
 beginning of the several sentences has respect
 to the matter; whereas in the figure *Epa-
 nalepsis*, it has regard chiefly to the stile.

EPI'ICENE Gender (in *Grammar*) a gender
 which contains both sexes under one termina-
 tion, whether masculine or feminine.

EP'ICK (ἐπικός, of ἐπός, Gr.) a verse per-
 taining to, or consisting of hexameter or
 heroick verse.

EP'ICK Poem, is a discourse invented with
 art, to form the manners of men by instruc-
 tion, designed under the allegories of some im-
 portant action, which is related in verse, af-
 ter a probable, diverting and wonderful man-
 ner. *Bosja* thus defines it; and it agrees very
 well with our idea of an epick poem. Tho'
Aristotle says epick poetry makes use of dis-
 courses in verse and prose, and *M. Dacier*
 agrees with him; but we in *England* have all
 our poetry in verse at least, if not in rhyme.
 And we rank discourses in prose, altho' there
 may be the texture of a fiction in them, a-
 mong what we call fables, and allow nothing
 to be epick poetry, but what is in verse. See
Heroick Poem.

Epick poetry is not confined to observe unities
 of time and place. *Aristotle* says it has no
 settled time, and in that it differs from the
Dramatick. And as to unity of place, that
 need not be observed, because the poem is real,
 as an history, which may be left off by the
 reader at pleasure.

EPICLIN'TÆ (ἐπικλινία, of ἐπικλινω, Gr.
 to incline) earthquakes that move sidelong.

EPIDEMI'A (ἐπιδημία, Gr.) a catching
 or contagious disease, communicable from one
 to another, as the plague, pox, &c.

EPIDEM'ICALNESS (ἐπιδημικός, Gr.)
 universality of infection, &c.

EPIDES'MUS (with *Surgeons*) a liga-
 ture, bandage or swathe for a wound or sore.

EPIDI'DYMIS (ἐπιδιδυμῖς, Gr.) a body of
 vessels, the figure of which resembles crook-

ed veins, swollen with ill-blood; the greater
 globe or bunch of which is fastened to the back
 of the testicles, and lesser to the vessel that
 carries the semen, L.

EPIGAS'TRICK Veins, the flank veins.

EPIGAS'TRION (ἐπιγαστριον, Gr.) the
 fore-part of the abdomen or lower belly; the
 upper part of which is called the *hypocho-
 ndrium*, the middle *umbilicalis*, and the lower
hypogastrium, L.

EPIGRAM (ἐπιγράμμα, Gr.) a sort of
 little poem ending with a conceit or point of
 wit; when it is long it grows flat, and seldom
 thrives above two or three couplets: It was
 at first an inscription put on the bases or pedes-
 tals of statues or on trophies; but in time it
 began to be used in a more lax sense for a short
 and smart poetical performance, either lau-
 datory or satyrical; it is accounted the lowest
 piece of poetry, because its subtlety and
 fineness rather turns upon words than the
 thoughts, and so may be look'd upon but as
 a sort of punning.

EP'ILEPSY (ἐπιληψία, of ἐπιλαμβάνω, to
 invade or seize upon, Gr.) this disease is a con-
 vulsion of the whole body, which hinders or
 puts a stop to all animal actions, and proceeds
 from a disorder in the brain.

EP'IOLOGUE (epilogus, L. of ἐπιλογος, of
 ἐπι and λόγος, Gr.) in *Dramatick Poetry*, a
 speech addressed to the audience when the play
 is ended; usually containing some reflections
 on some incidents in the play, and particularly
 those of the part in the play acted by the actor
 who speaks it.

EPILOGUE (in *Rhetorick*) is the conclu-
 sion of an oration or recapitulation, wherein
 the orator sums up or recapitulates the sub-
 stance of his discourse, that it may be kept
 fresh in the minds of his auditors, who are
 frequently confused in their thoughts by the
 number and variety of the things they hear.

EPILOI'MICA (ἐπιλοιμικά, of ἐπι and
 λοιμός, Gr. a pestilence) medicines good a-
 gainst a pestilence or plague.

EP'IMONE (with *Rhetoricians*) a figure
 by which the same cause is continued and per-
 sisted in, much in one form of speech; also a
 repetition of the same word to move affection,
 as thus, *thus it pleased him*, &c.

EPIPAROX'ISM (of ἐπὶ and παροξισμός,
 Gr. a fit) a term which physicians use when
 a patient is seized with more fits in a fever
 than are usual.

EPIPHO'NEMA (ἐπιφώνημα, of ἐπιφώνω,
 Gr. to call upon) is an exclamation containing
 some sentence of more than ordinary sense,
 which is placed at the end of a discourse. It
 is like the last blow, where two persons have
 been fighting, and gives the auditory a close
 and lively reflection on the subject that has
 been treated on. *Virgil* gives us an example
 of an *Epiphonema*.

Tantæne animis cælestibus iræ!
What so great wrath in heavenly minds!

EPI.

EPIPHORA (ἐπιφορά, Gr.) an attack or onset.

EPIPHORA (with *Rhetoricians*) a figure in which a word is repeated at the end of several sentences, but it differs from *Epistrophe*, in that it has respect chiefly to the matter.

EPIPHORA (with *Physicians*) a violent flowing of humours into any part, especially the watering or dropping of the eyes; occasioned by a thin rheum, which is commonly called *involuntary weeping*, and continually flows from the corners of the eyes; also the fall of water into the cuds, as in some kind of ruptures.

EPIPHYSES *Vermiforms* (*Anatomy*) two eminences of the *Cerebellum*, shaped like worms, which keep open the passage from the third to the fourth ventricle, *L.*

EPIPLOCE' (with *Rhetoricians*) a figure expressing a gradual rising of one clause of a sentence out of another, much after the manner of a climax, as, *he having taken his house, he brought out his family, and having brought them out, slew them.*

EPIPLO'ICK, of or belonging to the *Epiploon*.

EPIPLOIDES (ἐπιπλοῖδες, of ἐπίπλοον, and εἶδος, Gr. from) a term applied to the arteries and veins distributed through the substance of the *Epiploon* or caul.

EPI'PLOON (ἐπίπλοον, Gr.) the caul, a cover spread over the bowels in the shape of a net, and bounding with blood-vessels, whose use is to cherish the stomach and guts with its fat.

EPILOSARCOM'PHALOS (of ἐπιπλοον, σάρξ, flesh, and ομφαλός, the navel, Gr.) a sort of tumour of the *exemphalos* kind.

EPIS'CPAL (*episcopalis*, *L.*) of or pertaining to a bishop or episcopacy.

EPISCOPA'LIANS, those of the episcopal party, and are retainers to the church of *England*. A name given to those who kept to the doctrine of the church of *England*, and the government of the church by bishops as it was before the reformation; they retain the greatest part of the canon law, the decretals of the popes, the liturgy, &c. more strict than the Catholics themselves in many places do; but in matters of faith they agree with the *Catonists*.

EPISQDE (ἐπισόδιον, Gr.) an entrance or coming in.

EPISODE (with *Poets*, &c.) a separate action or relation tacked to the principal subject to furnish the work with a variety of events, or to give a pleasing diversity.

EPISOD'ICAL, of or belonging to an episode.

EPISOD'IC, said of a poetical fable when it is swelled with unnecessary incidents; and its episodes are not necessarily nor properly connected with each other.

EPISTOLOGRA'PHICK (of ἐπιστολή, an epistle, and γραφικός, of γράφω, Gr. to write) of or pertaining to the character letters, &c.

in written hand, as *Epistolographic character*.

EPISTROPHÆ'US (of ἐπιστροφή, of ἐπὶ, on, and στρέφω, to turn, Gr.) the first *Vertebra* of the neck, that turns round upon the axis or second.

EPI'STROPHE (ἐπιστροφή, Gr.) a turning or alteration, a going back, *L.*

EPISTROPHE (with *Rhetoricians*) a figure, wherein several sentences end in the same word, as *ambition seeks to be next to the best, after that to be equal with the best, then to be chief and above the best.*

EPISTYL'IUM (ἐπιστύλιον, Gr.) that which is now called an *Architrave*, which is the first member of the *Entablature*, and is usually broken into two or three divisions termed *Fasciæ*, i. e. swathes, fillets, bands or lifts.

EPI'TAPH (ἐπιτάφιον, of ἐπὶ τῷ ταφῷ, i. e. upon a tomb or monument) which, says a certain author, should remember the name of the deceased and his progeny truly; his country and quality briefly; his life and virtues modestly, and his end christianly, exhorting rather to examples than vain-glory.

EPITA'SIS (in *Physick*) the increase or growth and heightening of a disease, or a paroxysm of a disease, especially of a fever.

EPI'THEMA (ἐπίθημα, Gr.) a medicine applied to the more noble parts of the body; also an outward application, generally of a liquid form like a fomentation.

EPITHY'ME (ἐπιθυμία, Gr.) a medicinal plant of a very extraordinary nature and figure. Its seed very small, from which arise long threads like hairs, which soon perish as well as the root, unless they meet with some neighbouring plant both to sustain and feed them. It grows indifferently on all kinds of herbs, and writers attribute to them the virtues of the plants they grow on; but those most used in medicine are such as grow on thyme.

EP'ITHETS (with *Grammarians*) are adjectives or words put to substantives, expressing their natures or qualities, as a *generous spirit*, a *violent rage*, where the words *generous* and *violent* are the epithets expressing the qualities of the mind and passion.

To **EPIT'OMIZE**, to make an abridgement, or to reduce into a lesser compass.

EPIT'OMIZER (of Ἐπιτομή, Gr.) an abridger.

EPI'TRITUS (ἐπίτριτος, Gr.) a foot of a *Latin verse*, consisting of four syllables, where the first syllable is short, and all the rest long, as *Salutantes*; the second is made out of a *Trochæus* and *Spondæus*, where the first syllable is long; and the second short, and the two last is long, as *concitati*; the third is compounded of a *Spondæus* and an *Iambus*, where the two first syllables are long, the third short, and the last long, as *Communicantes*; the fourth consists of a *Spondæus* and a *Trochæus*.

cbæus, where the three first syllables are long, and the last short, as *incantare*.

EPITROCHAS/MUS (with *Rhetoricians*) a figure, wherein the orator runs hastily over several things, either for brevity sake, as *Cæsar* invaded the borders, took the city, and pursued *Pompey*; or else to amaze those he speaks to, as *Stand still, Sirs; What brought you this way? Who are you that appear in arms? Whither are you marching?*

EPI'TROPE (ἐπιτροπή, of ἐπιτρέπω, Gr. to grant) permission, a committing of an affair to one's management.

EPITROPE (with *Rhetoricians*) is a figure, when the orator grants what he may freely deny, in order to obtain what he demands. This figure is sometimes used to move an enemy, and set before his view the horror of his cruelty. To this end he is invited to do all the mischief he can.

EPIZEUG'MENON. See *Diezeugmenon*.

EPIZEUX'IS (ἐπιζεύξις, Gr.) a joining together.

EPNEUMA'TOSIS (ἐπνευμάτωσις, Gr.) expiration, the act or faculty of breathing out, *L*.

EPOCH' } (ἐποχή of ἐποχέω, Gr. to sustain or stop) a chronological term for a fixt point of time, whence the years are numbered or accounted; or a solemn date of time counted from some memorable action, as the creation of the world.

E'POCHA of *Christ*, is the common epocha throughout *Europe*, commencing from the nativity of our Saviour *December 25*, or rather according to the vulgar account from his circumcision the 1st of *January*; but formerly in *England* from the incarnation or annunciation of the *Virgin Mary* on the 25th of *March*.

EPOCHA of the *Creation*, according to the computation of the *Jews*, is the year of the *Julian* period 953, answering to the year before *Christ* 3761, and commences on the 7th of *October*.

Dioclesian EPOCHA, or the *Epocha of Martyrs*, is the year of the *Julian* period 4997, answering to the year of *Christ* 283. It is so called from the great number of *Christians* who suffered martyrdom under the reign of that emperor.

E'PODE (ἐπώδης, of ἐπώ, after, and ὠδαι, Gr. songs) one of the number of that sort of *Lyrick* poetry, of which the odes of *Pindar* consist. The other two being *Strophe* and *Antistrophe*, which answer each other in every ode, whereas one epode answers to another in several odes.

EPOPE'A (in *Poetry*) is strictly the history, action or fable, which makes the subject of an *Epick* poem.

EPULA'TION, a feasting or banqueting, *L*.

EPULOSITY (epulositas, *L*.) great banqueting.

E'QUABLENESS (æquabilitas, *L*.) capableness of being made equal.

EQUAL (*æqualis*, *L*.) 1. Like another in bulk, excellence, or any other quality that admits comparison; neither greater nor less; neither worse nor better.

Equal lot

May join us; *equal* joy, as *equal* love.

Milton.

2. Adequate to any purpose: 3. even, uniform.

He laughs at all the vulgar cares and fears,
At their vain triumphs, and their vainer tears;

An *equal* temper in his mind he found,
When fortune flattered him, and when she frown'd.

Dryden.

4. In just proportion: 5. impartial, neutral, Each to his proper fortune stand or fall;

Equal and unconcern'd I look on all:
Rutilians, Trojans, are the same to me,
And both shall draw the lots their fates decree.

Dryden's Æneids.

EQUAL, one not inferior or superior to another.

To my dear *Equal* in my native land,
My plighted vow I gave: I his receiv'd:
Each swore with truth: with pleasure each believ'd.

The mutual contract was to heav'n convey'd,
Prior.

EQUAL *Angels* (*Geometry*) are those whose sides incline alike to each other, or that are measured by similar parts of their circles.

EQUAL *Circles*, are such whose diameters are equal.

EQUAL *Figures*, are those whose area's are equal, whether the figures be similar or not.

EQUAL *Hyperbola's*, are those whose ordinates to their determinate axes are equal to each other, taken at equal distances from their vertices.

EQUAL *Solids*, are those which comprehend and contain each as much as the other, or whose solidities and capacities are equal.

EQUAL *Arithmetical Ratio's*, are such wherein the difference of the two less terms is equal to the difference of the two greater.

E'QUALNESS (*æqualitas*, *L*.) a being equal or like, a likeness, agreeableness.

Circle of EQUA'LITY (*Astron.*) a circle used in the *Ptolemaick* system, to account for the eccentricity of the planets, and reduce them to a *calculus* with the greater ease; this is called also the *Circle of the Equant*.

Proportion of EQUA'LITY evenly ranged, is such wherein two terms in a rank or series are proportional to as many terms of another rank, compared to each other in the same order, *i. e.* the first of one rank to the first of another, the second to the second, and so on, called in *Latin*, *Proportio ex æquo ordinata*.

Proportion of EQUALITY evenly disturbed, is such wherein more than two terms of a rank are proportional to as many terms of another

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another rank, compared to each other in a different, interrupted or disturbed order, viz. the first of one rank to the second of another, the second to the third, &c. called in *Latin*, *Proportio ex æquo perturbata*.

EQUA'LITY (with *Mathematicians*) the exact agreement of two things in respect to quantity.

EQUALITY (with *Algebraists*) is a comparison of two quantities which are equal both really and representatively, i. e. equal in both effects and letters.

EQUAN'IMOUSNESS (*æquanimitas*, L.) evenness of mind, contentedness; a calm and quiet temper upon all events of fortune, either good or bad.

EQUANT (in *Astronomy*) a circle imagined by astronomers in the plane of the deferent or eccentric, for the regulating and adjusting certain motions of the planets.

EQUA'TOR (*æquator*, L.) the *equinoctial line*, and the same that by mariners is called the line by way of excellency, a great moveable circle of the sphere equally distant from the two poles of the world, or that divides the heaven or globe of the universe into two equal parts north and south.

EQUE'RY } (*écuyer*, F.) an officer who
EQUER'RY } has the care and management of the horses of a king or prince; also a grand stable for horses, furnished with all conveniences; also the lodgings or apartments of the equerries or grooms.

EQUIDIFFERENT (*Aritbmetick*) if in a series of three quantities there be the same difference between the first and second as between the second and third, they are said to be continually equidifferent; thus 3, 6, 9, are continually equidifferent.

EQUIDIST'ANCE } (of *æquus*, and
EQUIDIS'TANTNESS } *distantia*, L.) the being equally distant.

EQUILAT'ERAL Hyperbola, one whose *asymptotes* do always intersect each other at right angles in the centre. If the transverse diameter of any *hyperbola* be equal to its *Parameter*, then all the other diameters will also be equal to their *Parameters*.

EQUINOC'TIAL Points (*Astron.*) are the two points where the *equator* and *ecliptick* intersect each other.

EQUINOCTIAL Colour, is that passing through the equinoctial points.

EQUIPOISE (*equipoids*, F.) an equal weight.

EQUIPOL'LENTNESS, the same as equipollence.

EQUIPON'DERANT (of *æquè* and *ponderans*, L.) equally ballancing or poising.

EQUIPON'DEROUNESS (*æquipondium*, L.) the being of equal weight.

EQUIP'PED (*équippé*, F.) furnished, accouter'd, &c.

EQUITABLENESS (of *equitable*, F.) righteousness, justness, reasonableness.

E R

E'QUITY (*æquitas*, L.) the virtue of treating all men according to the rules of right reason and justice.

EQUITY (*Hieroglyphically*) is represented by a pair of scales or ballance.

EQUITY (in a *Law Sense*) has a double and contrary meaning, for one enlarges and adds to the letter of the law, extending the words of it to cases unexpressed, yet having the same reason; whereas the other abridges and takes from it; so that the latter is defined to be a correction of the law, generally made in that part wherein it fails.

EQUIVOCA *Equivocantia*, words common to several things in a very different signification, i. e. to several things which have a similar essence, corresponding to the similar denomination; as *taurus* a bull, and *taurus* the constellation, and mount *Taurus*.

EQUIVOCALNESS (of *equivocus*, L.) equivocal quality, or being of the same name but different quality.

ERAD'ICATIVE Cure (in *Medicine*) is such an one as takes away the cause or roots out a distemper; in opposition to *Palliative Cure*, which relieves for a time; but not reaching the cause of the disorder, does not prevent its return.

ERE (*æpe*, *Sax.*) before that, rather than.

EREMI'TA (of *ἐρημία*, Gr. a wilderness) an hermit, a dweller in the wilderness, L.

EREMIT'ICALNESS, the leading the life of an hermit.

EREPT' (*ereptus*, L.) snatched away.

ER'MINE (probably so called of *Armenia*, as having been brought from thence) a very rich furr of a weasel or field-mouse, worn by princes or persons of quality.

ERN (of *Ern*, *Sax.* a solitary place) places names which end in *ern* signify a melancholy situation.

ERNES (of *ernde*, *Teut.* harvest, or *ernden*, to cut or mow corn) the loose scatter'd ears of corn that are left on the ground after the binding or cocking it.

To **ERO'DE** (*erodere*, L.) to gnaw off or eat out or about.

ERODEN'TIA (with *Surgeons*) medicines that by their sharp particles gnaw and prey upon the flesh, L.

ERO'TEMA } (with *Rhetoricians*) a
EROTESIS } figure, when by asking questions the matter is aggravated, as, Were you not there? Did you not say you had so done?

EROTEMAT'ICK (*erotematicus*, L.) demanding, questioning.

EROT'ICK (of *ἔρως*, Gr. Cupid) a term applied to any thing that has relation to love.

ER'RABLE (*errabilis*, L.) that may err.

ER'RANTNESS (of *errans*, L.) wandering faculty.

ERRAT'ICALNESS (of *erraticus*, L.) wandring faculty.

ERRA'-

ERRA'TION, a straying, a wandering out of the way, *L.*

ER'RHINA, medicines that purge the brain and head, by bringing down the superfluous pituit or phlegm lying about the *Meninges* of the brain.

ERRO'NEOUSNESS (of *erroneus*, *L.*) error or fulness of error.

ER'ROR } (*error*, *L.*) mistake of the
ERROUR } mind in giving assent to a proposition that is not true; oversight, folly.

ERROUR (in *Law*) a fault in pleading or in the process; whence the writ brought for remedy of this oversight, is called a *Writ of Errour*.

ERUBES'CENCE (*erubescencia*, *L.*) a blushing for shame; an uneasiness of mind, by which it is hinder'd from doing ill, for fear of loss of reputation.

ERUBES'CENT (*erubescens*, *L.*) waxing red, blushing.

ERU'DITELY (*erudite*, *L.*) learnedly.

ERU'GINEOUS } (*aruginosus*, *L.*) par-
ÆRU'GINOUS } taking of or like to the rust of brass or copper.

ERUGA'TION, a taking away of wrinkles, *L.*

TO ERUN'CATE (*eruncatum*, *L.*) to pull up weeds.

ERUPT' } (*eruptus*, *L.*) broken or
ERUPTED } burst out.

ERYN'GIUM (*ερύγγιον*, *Gr.*) the herb E-ring, Sea-holm or Sea-holly, *L.*

ERYSIPELAS (*Ερυσίπτελας*, of *τὸ ἐρύεσθαι* *εἰς τὸ πέλμας*, because it draws the neighbouring parts to itself; or as others, of *ερεθύνειλος*, of *ερεθός*, red, and *πείλος*, black; from the variety of colours) a swelling of a bright yellow colour, inclining to red, usually attended with a pricking pain, but not beating, and a symptomatical fever.

ERYSIPELATO'DES (*Ερυσίπελατίδης*, *Gr.*) a swelling like the *Erysipelai*, but the skin being of a dark colour, *L.*

ESCAR' } (*εσχάρα*, or *εσχάρα*, *Gr.* a
ESCHAR' } crust, *eschara*, *L.*) a crust, shell or scab brought over an ulcer, or raised with a searing iron.

ESCHAROT'ICKS (of *εσχάριον*, to skin or crust over) plasters, searing-irons, actual fire, &c. which bring a sore to an eschar or crust.

ESCHEAT', the place or circuit, within which either the king or other lord has escheats of his tenants.

ESCHYNOMENOUS *Plant* (of *αἰσχύνωμαι*, *Gr.* I am ashamed) sensitive plants, such as shrink in and contract their leaves upon touching them.

ESCLAIRCIS'MENT (of *esclaircir*, *F.*) the clearing a thing, the rendring it more evident or clear, *F.*

ESCORT', a convoy or company of armed men, attending some person or thing in a journey or voyage to defend or secure it from

insults, *F.*

TO ESCO'RT, to convoy, &c.

ESCOUA'DE (*Milit.* term) the third part of a foot-company, so divided for the more convenient mounting of guards, &c. *F.*

ESCU', a *French* crown of sixty *sols* or three *livres*.

ES'CULENT (*esculentus*, *L.*) that may be eaten.

The ESCURIAL in *Spain*, about seven miles north from *Madrid*, call'd also the monastery of *St. Lawrence*, is a most sumptuous edifice built by *K. Phillip II.* the front of which towards the west is adorned with three stately gates, the middlemost of which leads into a most magnificent temple: the gate on the right hand leads into divers offices appertaining to the monastery; that on the left into schools and out-houses.

At the four corners are four turrets, and towards the north is a royal palace. It contains in all 37 courts and cloisters, 11000 windows, 800 pillars, and hath a library containing 18000 books.

The revenues of this monastery amount to 30000 crowns *per annum*, and it is grown into an adage, that it is worth a journey into *Spain* to see that alone and return.

ESPE'CIAL (*specialis*, *L.* *special*, *F.*) chief, singular, particular.

ESPECIALLY (*specialement*, *F.* *specialiter*, *L.*) in an especial manner.

ESPLANA'DE (in *Fortification*) a part serving the counterscarp or covered way for a parapet; being a declivity or slope of earth commencing from the top of the counterscarpe, and losing itself insensibly in the level of the campaign. It is now chiefly taken for the void space between the glacis of a citadel, and the first house in a town.

ESQUIRE (*escuyer*, *F.* *escudero*, *Span.* *armiger*, *L.* *q. d.* an armour-bearer) so that the title esquire imports a person who carried the arms of some great man. Some now reckon six sorts of esquires.

1. The eldest sons of viscounts and lords.
2. The younger sons of all noblemen.
3. The esquires of the king's body.
4. The eldest sons of knights.
5. Those to whom the king himself gives arms, and makes esquires by giving them arms (which anciently was done by putting a collar of SS about their neck, and a pair of white spurs on their heels.)
6. Those who bear any publick office in the kingdom, as high sheriff, justices of the peace, &c.

Serjeants at law, counsellors at law, mayors of towns, batchelors of divinity, law, physick, are reputed esquires, tho' none of them are really so.

ESQUIS'SE (of *Schizzo*, *Ital.* a splash, and so an esquisse of a painting only signifies splashes or dabs of colours in painting) a term in painting which signifies the first sketch or draught of a picture; the first thought of a design

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design drawn hastily with a crayon, or in colours on paper, canvass or the like, in order to be finished and painted or engraven afterwards.

ES'SAY } (in *Coinage*, &c.) is a proof or
ASSAY } trial made by the test of the
SAY } fineness or purity of the gold or silver to be used in coining money.

E'SSE (in *School Philosophy*) is used in the same sense with *essence*, principally for that which is really and actually existing.

ES'SENCE of a circle (with *Geometricians*) the essence of a circle is, that the radii or semidiameters of it be all equal; the essence of a square is, that it have four right angles, and as many equal right angled sides.

ESSENCE (in *Metaphysics*) signifies the same as *being*. Some distinguish between them, in that *being* has the same respect to *essence*, that the concrete has to its abstract. But as it is taken by *Metaphysicians* in its most abstracted nature, it must be the same as *being*.

ESSEN'TIA, essence, *L.*

ESSENTIA Quinta (with *Chymists*) quintessence, *i. e.* the fifth essence, a medicine made of the most powerful working and acting particles of its ingredients, *L.*

ESSENTIAL (*essentialis*, *L.*) something that is necessary to constitute a thing, or that has such a connection with the nature and reason of a thing, that it is found or supposed where-ever the thing itself is.

ESSENTIAL Property (of every right lined triangle) is to have the sum of its three angles equal to two right angles.

ESSENTIALLY (*essentialiter*, *L.* *essentialment*, *F.*) in an essential manner.

ESSENTIALNESS (*essentia*, *L.* *essence*, *F.*) essential quality.

ESSENTIAL Oils (with *Chymists*) are such as are really in a plant, and drawn from it by distillation in an alembick in water, in contradistinction to those made by *Insolation*.

ESSEN'TIATED, composed or made up of essentials; or made or brought into essences, as *essentiated spirits*.

ESSOIN de malo vil'æ (in *Law*) is when the defendant is in court the first day; but going away without pleading, falls sick, and sends two *Essoiners*, who protest that he is detained by sickness in such a *village*, that he cannot come, *L.*

ESTATE Conditional in *Law* is one that has a conditional annexed to it; altho' it be not specified in writing.

ESTE'EM (in *Eticks*) simply so called, is the bare good opinion of good men, which flows from the observance of the law of nature and our duty; and the *Moralists* say, that we ought as far as in us lies to endeavour to procure and preserve it, because the want of it may lay open an occasion to a thousand mischiefs and inconveniences.

To **ESTEEM** (*estimer*, *F.* *estimo*, *L.*)

1. To set a value either high or low upon any thing.

The worth of all men by their end *esteem*,
And then due praise, or due reproach them
yield. *Fairy Queen.*

2. To compare, to estimate by proportion.

ESTEEM, high value, reverential regard.
Who can see,

Without *esteem* for virtuous poverty,
Severe *Fabritius*, or can cease t' admire
The ploughman consul in his coarse attire?
Dryd. Æneid.

I am not uneasy that many, whom I never
had any *esteem* for, are likely to enjoy this
world after me. *Pope.*

ESTIMABLE, valuable, worth a large price.

To **ESTIMATE**, to rate, do adjust the value of.

ESTIMATE, computation, calculation, valuation, comparative judgment.

Outward actions can never give a just *estimate* of us, since there are many perfections of a man which are not capable of appearing in actions. *Addison's Spectator*, No. 257.

ESTIMABLENESS (of *estimabilis*, *L.* *estimable*, *F.*) worthiness of value.

ESTIMATION of the *Judgment* (with *Divines*) consists of a due valuation of those excellencies that are in the divine nature, whereby God is accounted the supreme being in *Genere Boni*; from whom all created goodness is derived, and in conformity to whom it is to be measured.

ESTIVAL occident (with *Astronomers*) the summer-west or north-west; that point of the horizon, where the sun sets, when it is in the tropick of *Cancer* and the days are longest.

ESTIVAL orient (with *Astronomers*) the summer-east or north-east; that point of the horizon where the sun rises when it is in the tropick of *Cancer*.

ESTIVAL Solstice (with *Astronomers*) the summer solstice, when the sun entering the tropick of *Cancer* on the 11th of *June*, and makes the longest day and the shortest night.

ESTRA'DE, a publick high-way or road, *F.*

Batteurs d' ESTRADE (*Military term*) scouts of horse sent out to get intelligence of the dispositions of the enemy, and what is like to fall out in the way.

Batre'd ESTRADE, to go out upon such an expedition, *F.*

ESTRADE, the one half of an alcove or bed-chamber, raised with a floor, and richly furnished and adorned for reception of persons of distinction.

ESTRANGEMENT, a drawing away the affections, &c.

E'STREG-BOARDS, boards either of deal, fir, &c. brought out of the eastern countries.

ESTREPAMENT (*Old Law*) an impoverishing or making of lands barren by continual

annual ploughing and sowing without due maring, rest and other husbandry.

ESTRE/PAMENT } a writ to forbid the
ESTREPEMENT } making such waste,
during a law-suit between two parties.

To **ESTRE/PE** (*estropier*, F.) to make spoil in lands and woods.

ESU'RIENT (*esuriens*, L.) hungering being hungry.

ETAPE', or publick store house for goods, a staple town.

ETAPE (*Military Affairs*) an allowance of provisions or forage for soldiers, during the time of their march thro' a country, to or from winter quarters, F.

ETAPIER, one who contracts with a country or territory for furnishing of troops with provisions and forage in their march thro' a country.

ETER'NALISTS, such as believe the eternity of the world.

ETER'NALNESS (of *eternité*, F. *æternitas*, L.) the being eternal.

E'THELING (*noble* or *excelling*) a title peculiar to the prince or next heir to the crown among the *English Saxons*.

ETHE'REAL (with *Chymists*) a very fine rectified oil.

ETHE'REALNESS (of *æthereus*, L.) of an ethereal quality.

ETHOLO'GICAL (of *ἠθολογία*, Gr.) pertaining to discourses and treatises of *Ethicks* or *Morality*.

ETHOLO'GIST (*ethologus*, L. *ἠθολόγος*, Gr.) a mimick, one who expresses other people's manners by voice or gesture.

ETO'ILE (in *Fortification*) a small sort of work of 4, 5, or 6, or more points, a star redoubt.

ETYMOLOG'ICALLY (of *ετυμολόγος*, Gr.) by way of etymology.

EVACUANTS (in *Physick*) medicines proper to expel or carry off any ill, peccant or redundant humours in the animal body, by the proper way of emunctories.

EVAGA'TION, (a roving or wandering out, L.

EVANESCENT (*evanesceus*, L.) vanishing or perishing.

EVANGEL'IC } (*evangelicus*, L.
EVANGEL'ICK } *ευαγγελικός*, Gr.)
gospel like, pertaining to the gospel.

EVANGEL'ICA (among the *Ancients*) processions and prayers made for glad tidings received, L.

EVANGEL'ICALNESS (of *ευαγγελικός*, Gr.) the having evangelical quality.

EVANID Colours (with *Philosophers*) such colours as are not of a very long continuance, as those of clouds before and after sun set, the rainbow, &c. which are called emphatical and fantastical colours.

EVAN'IDNESS (of *evanidus*, L.) fading quality.

EVAS/IVENESS (of *evassus*, L.) evading quality.

EVA'TES, a branch or division of our old philosophers the *Druids*. *Strabo* distributes the philosophers among the *Britons* and *Gauls* into three sects, *Bards*, *Evates* and *Druids*. The *Bards* he takes to be poets and musicians, the *Evates* priests and naturalists, the *Druids* moralists as well as naturalists.

EU'CHARIST, a sacrament instituted by our Saviour at his last supper. The consecration of the bread and wine is done by the bishops and priests, who only, according to the present Church discipline, have authority. In the primitive times the deacons used to distribute this sacrament to the congregation; and the catechumens and penitents were not permitted at the consecration of it.

The Communion was received in both kinds, both in the *Latin* and *Greek* church till the 12th century; about which time the *Roman* church refus'd the cup to the Laity; but the *Greek* church continued the ancient custom.

In ancient times both eastern and western churches consecrated leavened bread; but the *Romans* now used unleavened bread; and the *Greeks* still use leavened.

EUCHOL'OGY (*ευχολογία*, of *ευχή* and *λέγω*, Gr. to discourse) a treatise or discourse of prayer.

EUDÆ'MON (*ευδαιμον*, Gr.) a good genius or spirit.

EUDÆ'MONY (*eudemonia*, L. of *ευδαιμόνεια*, Gr.) happiness.

EVE and **TREVE** (in the practice of *Scotland*) servants whose predecessors have been servants to any person and his predecessors.

EVE-CHIER, an insect, a chier-worm,

EVECTION of the *Moon* (with *Astronomers*) is an equality in her motion, by which, at or near her quarters, she is not in that line which passes through the center of the earth to the sun, as she is at her conjunction, opposition, or syzygies.

E'VENNESS (*æfeneffe*, Sax.) plainness, smoothness, &c.

EVEN'TILATED (*eventilatus*, L.) winnowed; also thoroughly examined or sifted.

EVEN'TUALLY, casually, by chance.

EVERLAS'TING (of *æfne* and *lægung*, Sax.) enduring for ever.

EVERLAS'TINGNESS, durable nature.

EVERSION (in *Rhetorick*) the same figure as *Epanodos*, L.

To **EVERT'** (*evertere*, L.) to turn upside down, overthrow, &c.

EVES'TIGATED (*evestigatus*, L.) searched out by the footsteps.

EVES'TIGA'TION, a seeking for, searching after, tracing or finding out.

EUEXI'A (*ευξία*, Gr.) a good sound habit of body, L.

EUGE'OS } (*ευγεῖν*, of *εὖ* and *γαια*, Gr.
EUGE'UM } the earth) the womb, so termed

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termed by way of allusion to fruitful ground, L.

To EVICT' (*evincere, evictum*, L.) to convince by force of argument, &c.

EVIDENCE (*evidentia*, L.) clearness, perspicuity, plainness, demonstration; a quality of things whereby they become visible or apparent to the eyes, either of the body or the mind. Evidence is the essential and infallible character or criterion of truth, and is that in effect which with us constitutes the truth.

Formal EVIDENCE, is the act of the intellect as considered as clear and distinct.

Objective EVIDENCE, consists in the clearness and perspicuity of the object; or it is the object itself so constituted, as that it may be clearly and distinctly known.

Physical EVIDENCE, is so far as natural sense and reason, pointing out any thing, convinces one thereof.

Metaphysical EVIDENCE, is when we enter so fully and clearly into the essence of any thing, that nothing can be clearer.

Moral EVIDENCE, a thing is said to be morally evident, so far as we have a distinct notion and knowledge thereof by unexceptional witnesses.

EVIDENTNESS (*evidentia*, L. and *ness*) plainness to be seen.

To EVIGILATE (*evigilatum*, L.) to watch diligently, to study hard.

Natural EVIL, is the want of something to the *bene esse*, or perfection of a thing, or to its answering all its purposes, such are the defects of the body, blindness, lameness, &c. hunger, diseases, &c.

Moral EVIL, a deviation from right reason, and consequently from the will and intentment of God the legislator, who gave the rule.

EVILNESS (*æfelneſſe*, Sax.) evil nature or quality.

EVIRATED (*eviratus*, L.) gelded.

EVIRATION, a gelding, unmaning; also a making effeminate, L.

To EVIRUATE (of *e neg.* and *virtus*, L.) to take away or deprive of the virtue.

EVITABLENESS (of *evitabilis*, L.) possibility of being avoided.

EULOGIES (in the Greek Church) little bits of bread consecrated, i. e. the eucharist sent to persons who were not present at the communion.

EUNOMY (*eunomia*, L. *ευνομία*, Gr.) a constitution or ordination of good laws.

EVOCA'TION (with *Grammarians*) a figure of construction, a reducing of the third person to the first or second, as *Ego tuæ deliciae istuc veniam*.

EVODES } (with *Physicians*) is when EVOSMIA } the ordure or excrements have a sweet smell.

EVOLAT'ICK (*evolaticus*, L.) flying abroad.

EVOLA'TION, a flying abroad, L.

EVOL'VENT (with *Geometricians*) a curve resulting from the evolution of a curve, in contradistinction to the *Evolute*.

EVOLU'TE, the first curve supposed to be opened or evolved, which in opening describes other curves.

EVOLU'TION (*Geometry*) the unfolding or opening of a curve, and making it form an evolute.

EUPEP'TICKS (of *ευπεψία*, Gr.) medicines, or other things that promote concoction.

EUPET'ALUS (*ευπέταλος*, Gr.) a precious stone of four colours, viz. fiery, blue, vermilion and green; also a kind of laurel.

EUPHON'ICAL (of *ευφώνια*, Gr.) having a graceful sound.

EUPHOR'BIUM (*ευφρόσιον*, Gr.) the *Lybian Ferula*, a tree or shrub first found by king *Juba*, and so called after *Euphorbus*, his physician, L.

EU'RITHMY (in *Painting, Sculpture, &c.*) a certain majesty, elegance and easiness appearing in the composition of divers members of a body or painting, resulting from the fine proportion thereof.

EU'RITHMY (with *Architects*) an exact proportion between all parts of a building, as to length, breadth and height of each room in a fabrick.

EUROPEAN, of or pertaining to *Europe*.

EUSEMI'A (with *Physicians*) a crisis or judgment of a disease excellently well made.

EU'STYLOS (with *Architects*) a building, where the intercolumniations, or spaces between each pillar, are just 2 diameters and a quarter of the pillar, except those in the middle of the face before and behind, which are 3 diameters distant one from the other.

EU'THYMY (*euthymia*, L. of *ευθυμία*, Gr.) quietness of mind, tranquillity, heart's ease.

EVULGA'TION, a publishing abroad, L.

EVUL'SED (*evulsus*, L.) plucked or pulled away from.

EW'BRICE (of *æp*, marriage, and *brice*, Sax. breaking) adultery.

EW'RY, an office in the king's household where they take care of the linen for the king's own table, lay the cloth, and serve up water in silver ewers after dinner.

EXA'CERATED (*exaceratus*, L.) winnowed, cleansed from chaff.

EXA'CERBATED (*exacerbatus*, L.) provoked or vexed afresh.

EXACERVA'TION, a heaping up together, L.

EXACINA'TION, a taking the kernels out of grapes and other fruit.

EXACT'ITUDE, exactness, nicety, F.

EXACUA'TION, the making of a thing sharp or pointed.

EXÆSTUATION, a boiling or seething, fury or rage, L.

EXAGGERATION (in *Rhetorick*) a figure whereby the orator enlarges or heightens things,

things, making them appear more than they really are, whether as to goodness, badness, or other qualities.

EXAGGERATION (in *Painting*) a method of representing things, wherein they are charged too much, or marked too strong; whether in respect of design or colouring.

EXAGONIAL (*exagonius*, L. of ἑξαγώνιος, Gr.) of, like, or pertaining to an *Exagon*. See *Hexagon*.

EXALTA'TION (in *Natural Philosophy*) is the act or operation of elevating, purifying, subtilizing or perfecting any natural body, its principles or parts, as also the quality or disposition which bodies acquire by this operation.

EXALT'EDNESS, a being exalted, high or lifted up, height of promotion.

EXA'MPLE (with *Rhetoricians*) is defined to be an imperfect kind of induction or argumentation, whereby it is proved, that a thing which has happened on some other occasions, will happen again on the present one; from the similitude of the cases.

EXAN'IMATED (*exanimatus*, L.) dismay'd, dishearten'd, depriv'd of life.

EXANTHE'MATA (ἑξανθήματα, Gr.) certain wheals, pushes or breakings-out in the skin of the head, like those that appear on the body.

EXANTHEMATOLOGIA (ἑξανθηματολογία, of ἑξανθήματα, and λέγω, Gr.) an account or treatise of eruptive fevers, the measles and small pox.

EXAS'PERATEDNESS (of *exasperatus*, L.) incensedness, the being exasperated.

EXAT'URATED (*exaturatus*, L.) satisfied, filled with food, &c.

EXAUSPICA'TION, an unlucky beginning of a thing, L.

EXCÆCA'TION, a blinding or making blind.

EXCAL'CEATED (*excalceatus*, L.) having the shoes taken off, bare-footed.

EXCALFAC'TORY (*excalfactorius*, L.) heating, making very hot.

EXCANDES'CENCE (*excandescencia*, L.) great heat or wrath, violent heat, of distempers.

EXCARN'ATED (*excarnatus*, L.) become clean, nothing but skin and bone.

To **EXCEL** (*excellere*, L.) to outgo in good qualities, to surpass.

How heroes rise, how patriots set,

Thy father's bloom and death may tell;

Excelling others, these were great;

Thou greater still, must these excel.

Prior.

To **EXCEL**, to have good qualities in a great degree, to be eminent, to be excellent. He match'd their beauties where they most excel;

Of love sung better, and of arms as well.

Dryden.

Let those teach others, who themselves excel;
And censure freely, who have written well.

Pope.

EXCELLENCE } (*excellence*, F. *excel*
EXCELLENCY } *lentia*, L.) 1. The state of abounding in any good quality: 2. dignity, high rank in existence: 3. the state of excelling in any thing: 4. that in which one excels: 5. purity, goodness: 6. a title of honour. It is now usually applied to generals of an army, ambassadors, and governors.

EX'CELLENTNESS (*excellencia*, L.) excellency.

EXCELCIS'MUS (ἐξελκισμός, G.) a breaking of bones from the surface downwards, L.

EXCELSITUDE (*excelsitudo*, L.) highness.

EXCELS'E (*excelsus*, L.) high, lofty, &c.

EXCEN'TRICALNESS } (*eccentricité*, F.
ENCENTRI'CITY } *eccentricitas*, L.) the quality of eccentric position.

Dilatory EXCEP'TION (in *Law*) is one intended to defer or prevent the thing from coming to an issue.

Peremptory EXCEP'TION (in *Law*) proper and pertinent allegations, founded on some prescription that stands for the defendant, as want of age, or other quality in the person, &c.

Declinatory EXCEP'TION, whereby the authority of a judge or court is disallowed.

EXCEPTIONS (in *Grammar*) are certain distinctions of words which differ in the manner of their declining from some general rule.

EXCEPTION'ABLENESS (of *exceptio*, L. *able* and *ness*) liability to be excepted against.

EXCEP'TIOUS, captious, prone to be offended.

EXCEP'TIVE, serving to except, of or belonging to exceptions.

EXCEREBROSE (*excerebrosus*, L.) brain-sick, wanting brains.

EXCER'EBRATED (*excerebratus*, L.) having his brains beat out, wanting brains, witless.

To **EXCERN** (*excernere*, L.) to search or sift out.

EXCES'SIVENESS (of *excessus*, F. and *ness*) exceedingness, the going beyond bounds.

EXCHANGE (in a *Law Sense*) is when one man being seized or possess'd of certain land, and another being seized of other land, they exchange their lands by deed indented, or otherwise, so that each of them shall have other lands so exchanged, in fee, fee-tail, or for term of life: such exchange is good without livery or seisin.

EXCHANGE (in a *Law Sense*) is also used to signify the compensation or satisfaction which must be made by the warrantor or the warrantee, value for value, if the land warranted be recovered from the warrantee.

EXCHEQU'ER, one of the law courts erected by *William the Conqueror*, and formed on the model of that in *Normandy*, set up by *Rollo*; it was called *exchequer* from a party-coloured or checkered cloth which covered the board.

The

The authority of this court was so great, that no man might contradict a sentence pronounced here. In this court were transacted the affairs of all the great baronies in *England*, and all such estates as held in *Capite*, and many other causes. The common pleas were usually held in this court until the 28th of *Edward I.*

From the time of the conquest down to that time the great barons of the realm, both ecclesiastical and secular, were generally the only judges of this court, the chief *Jusitiary* being president; but afterwards canonists and other inferior lay persons learned in the law were admitted to the board, who were thence called barons, because they sat in the place of those who had that real dignity.

Black Book of EXCHEQUER, a book composed in the reign of king *Henry II. A. D. 1105*, which is in the custody of the two chamberlains of the *Exchequer*.

This book contains a description of the *English* court at that time, its officers, ranks, privileges, power, jurisdiction, wages, perquisites; also the revenues of the crown in money, grain and cattle.

By this book it appears that as much bread might be bought for a shilling as would serve 100 men a whole day; that the price of a fat bullock was about twelve shillings, a sheep four shillings, &c.

EXCHEQUERED (of *l'exchequiere*, F.) put into, or cited to answer to an accusation exhibited in the *Exchequer-court*, &c.

To EXCIDE (*excidere*, L.) to fall or slip out of.

EXCINERATED (*excineratus*, L.) having the ashes taken away.

EXCISE, a duty or imposition laid on *Beer, Ale, Cyder, Vinegar, Soap, &c.* This duty was first granted to *K. Charles II.* during his life, and has been continued throughout *England* and *Wales* ever since, and has been augmented by several *Parliaments* since, and extended to *Scotland*.

The excise is one of the greatest branches of the revenue, and has been formerly farmed out, but now is managed by seven commissioners for the king, who sit at the general excise office in the *Old Jury, London*, and receive the whole product of the excise upon *Malt, Beer, Ale, &c.* that is collected all over *England*, and pay it into the *exchequer*.

They are allowed a salary of 800*l.* per annum each, and are sworn not to accept any fee or reward, from any person but the king only.

From these commissioners there lies an appeal to five others, called commissioners of appeal; the number of clerks, collectors, &c. is very numerous, and the charge of their salaries has been computed at about 300000*l.* per annum.

EXCISION (with *Surgeons*) a cutting off any member, or part of the body, F. of L.

EXCITED (*excitatus*, L. *excité*, F.) stirred up, egged on, encouraged, quickened.

EXCLAMATION (with *Rhet.*) a figure, wherein by raising the voice and using an interjection either expressly or understood, an uncommon warmth and passion of mind is expressed; as *O heavens! O earth! to you O men I call!*

EXCLAMATIVE, of or pertaining to exclamation.

EXCLAMATORY (*exclamatorius*, L.) pertaining to exclamation.

EXCLUSIONERS (in the time of king *Charles II.*) a name given to those members of parliament that were for excluding the duke of *York* from the crown.

EXCLUSIONS (with *Mathematicians*) a method of coming at the solution of problems (in *Numerical* cases) by previously ejecting or excluding out of our consideration such numbers, which are of no use in solving the question, and whereby of consequence the process may be regularly and judiciously abbreviated.

EXCLUSIVENESS (of *exclusivus*, L.) exclusive quality.

EXCREMENTITIOUSNESS (of *excrementitius*, L.) the being full of, or of the nature of excrements.

EXCRESCENT (*excrescens*, L.) growing out of another.

EXCRETORY (in *Anatomy*) certain small ducts or vessels making part of the composition or structure of the glands are called *Excretory Ducts*.

EXCRUCIABLE (*excruciabilis*, L.) worthy to be tormented.

EXCRUCIATED (*excruciatus*, L.) tormented or put in pain.

EXCULPATED (*exculpatus*, L.) carved or engraved.

EXCUSABLENESS (*excusabilis*, L.) that whereby a thing is excusable, or meritoriousness of being excused.

EXCUSABLE (*excussabilis*, L.) that may be shaken or thrown off.

EXCU'TIENT (*excutiens*, L.) shake off.

E/XEAT (*i. e.* let him go out) a term used in church discipline, for a permission which a bishop grants to a priest to go out of his diocese, L.

EXE/CRABLENESS (*execrabilis*, L.) accursedness, impiousness.

EXECRATED (*exaceratus*, L.) accursed.

Final EXECUTION (in *Law*) is that which makes money for the defendant's goods, and extendeth his lands and delivers them to the plaintiff.

Military EXECUTION, is the pillage or plundering of a country by the enemy's army.

EXE/GESIS (with *Rhetoricians*) a figure wherein that which the orator has delivered darkly, he afterwards renders more clear and intelligible in the same sentence, as *Time at the same instant seemed both long and short; long in the protraction of a man's desires, and short in the pleasure of calling to mind.*

EXEGETICALNESS (of *ἐξηγῆσαι*, Gr.) to explain, explanatoriousness.

EXELCIS'MUS (with *Surgeons*) a breaking of bones from the surface downwards.

EXEMPLAR (*exemplair*, F.) a person or thing containing an example to follow or eschew, a samplar L.

EXEMPLARINESS (*exemplarius*, L. *exemplaire*, F.) fitness or worthiness to be an example.

EXEMPLIFICATION, a demonstrating a thing by an example; also a copy of an original writing, L.

EXEMPLIFIED (*exemplificatus*, L.) cleared, proved or confirmed by an example or instance; also copied out from a deed or writing.

To **EXERCISE** (*exercere*, L.) to harrafs or tire.

EXERGASIA (with *Rhetoricians*) a figure, when one thing is often repeated in different terms, as *the object of thoughts, the entertainment of his discourse, and the contentment of his heart.*

EXER'GUE } (of *εξ* and *ἐργον*, Gr. the
EXER'GUM } work) a term among
Medallists, used to signify the little space left around or without the work or figures of a medal, for an inscription, cypher, device, date, &c. to be placed there.

EXFOLIATED (*s'exfolié*, F. of *ex* and *folium*, L. a leaf) scaled, risen up, as leaves, scales, or splinters of a broken bone do.

EXFOLIATION (*Surgery*) a rising up in leaves and splinters as a broken bone does, L.

EXFOLIATIVE Trepan, one proper to scrape, and at the same time to pierce a bone, and so to exfoliate or raise several leaves or flakes one after another.

EXGURGITA'TION, a casting or voiding up, F. of L.

EXHA'LANT (*exhalans*, L.) sending out an exhalation.

EXHALATION, a fume or vapour which is raised up from the surface of the earth, either by the heat of the sun, or subterraneous fire, of which meteors, as mists, fogs, rain, snow, hail, &c. are produced, F. of L.

EXHALATION (with *Chymists*) an operation, by means of which the more airy, volatile parts of things are raised and dispersed by heat.

EXHAUST'ED Receiver (in *Experimental Philosophy*) a glass or other vessel applied on the plate of the *air pump*, and the air extracted out of the same by the working of the engine.

EXHAUSTIONS (in *Mathematicks*) a way of proving the equality of two magnitudes by a *reductio ad absurdum*; shewing that if one be supposed either greater or less than the other, there will arise a contradistinction.

EXHEREDA'TION (*Civil Law*) a father's excluding his son from inheriting his estate.

EXHE'RESIS (*exbarefis*, L. of *ἐξαιρέσις*, Gr.) a surgical operation, whereby something foreign, useless, and even pernicious, is taken from a human body.

EX'HIBENT (*exhibens*, L.) exhibiting.

EXHUMA'TION, the act of digging up a body interred in holy ground, by the authority of the judge.

To **EXIC'CATE** (*exicare*, L.) to dry up.

EX'IGENCE, need, occasion; that which a thing requires or is suitable thereto.

EX'IGENCY } a pinch or straight; an

EX'IGENCE } expedient or occasion.

EX'IGENTER } an officer of the

EX'IGENDARY } court of *Common-Pleas*, who makes out exigents and proclamations in all actions in which process of outlawry lies.

EXIG'UOUSNESS (*exiguitas*, L.) littleness, smallness.

EXI'LE (*exilium*, L.) the place, or suffering of banishment.

EXIL'IUM (*Old Law*) a waste or destruction of lands, houses, woods, &c. also a prejudice done to an estate, by altering the condition or tenure of it, either by ejecting, advancing, &c.

EXIMI'OUSNESS } (*eximietas*, L.)

EXIMI'ETY } excellency, notableness, &c. excellentness.

EXISTENCE (*existence*, F. of *existentia*, L.) that whereby a thing has an actual essence, or that whereby a thing is said to be defined by *Naturalists* to be that which any thing is formally and intrinsically, altho' separated from its causes; so that the difference between existence and essence is, that existence is the manner of the thing, and essence is the thing itself.

To make his **EX'IT**, to go off the stage as an actor; also to die.

EXI'TIABLE (*exitiabilis*, L.) hurtful, destructive.

EXO'DIARY (in the *Roman Tragedy*) a droll or mimic, who appeared on the stage when the tragedy was ended, and performed the *Exodium*.

EXOLE'TE (*exoletus*, L.) faded or withered, as flowers, &c.

EXOMOLOGE'SIS (*ἐξομολογήσις*, Gr.) confession in an ecclesiastical sense.

EXON'CHOMA (of *εξ*, out, and *ὄγκος*, a swelling, Gr.) any large prominent tumour.

EXO'RABLENESS, easiness to be entreated.

EXOR'BITANCE (of *ex* and *orbita*, L. a path) a thing done out of measure, square or rule, an irregularity, an unreasonableness.

EXOR'CISM, certain prayers formerly used to dispossess devils; this custom was in use in the primitive times of Christianity, being practised by *Christ* and his disciples; they being so well assured of their prayers upon these occasions, that they publickly offered to venture their lives upon the success.

The church of Rome also do at this time make considerable gain of exorcisms, imposing upon the credulity of their blind adorers.

EXORCISM (of *εξορκισμος*, Gr.) a laying or casting out spirits; prayers or conjurations, wherewith to exorcise, *i. e.* to drive out devils from persons possessed, to purify creatures unclean, or preserve from danger.

EXOR'TIVE (*exortivus*, L.) pertaining to the rising of the sun, or the east.

EXOS'ATED (*exossatus*, L.) having the bones pulled out.

EXOS'TOSIS (*εξόστωσις*, of *εξ* and *ὄστος*, Gr. a bone) the bunching or swelling of a bone out of its natural place, occasioned by the settling of a corrupt humour in its proper substance, L. of Gr.

EXOT'ICALNESS, outlandishness.

EXOT'ICAL (*exoticus*, L.) brought out of another country.

EXOT'ICKS (*exoticae*, L.) foreign plants.

To **EXPAND** (*expando*, L.) 1. To spread, to lay open as a net or sheet: 2. to dilate, to spread out every way, to diffuse.

Along the stream of time thy name
Expanded flies, and gathers all its fame.

Pope's Ess. on Man.

EXPANSE (*expansum*, L.) a body widely extended without inequalities.

A murmuring sound
Of waters issued from a cave, and spread
Into a liquid plain; then stood unmoved,
Pure as the *expanse* of heav'n.

Milt. Par. Lost.

On the smooth *expanse* of crystal lakes,
The sinking stone at first a circle makes;
The trembling surface, by the motion stirr'd,
Spreads in a second circle, then a third;
Wide, and more wide, the floating rings advance,

Fill all the wat'ry plain, and to the margin dance.

Pope.

EXPANSIBILITY (*expansus* L.) capacity of expansion; possibility to be expanded, or spread into a wider surface.

EXPAN'SIBLE (of *expandere*, L.) capable of being expanded, spread wide or displayed.

EXPAN'SILE (of *expansus*, L.) of or pertaining to expansion.

EXPANSION (in a *Metaphysical sense*) the idea we frame in our minds of lasting distance, whose parts exist together.

EXPA'TIATING (*expatiatus*, L.) running abroad, launching out into discourse, spreading far and wide.

EXPEC'TABLE (*expectabilis*, L.) to be wished or looked for.

EXPECT'ANT Fee (in *Com. Law*) land given to a man, and to the heirs of his body, the remainder to him and his heirs, in which case there is a fee-simple expectant after the fee-tail.

EXPE'DIENCE, fitness, necessariness to be done.

EXPE'DIENTNESS (of *expedient*, L.) fitness, convenientness.

EXPEDITA'TION (in *Forest Law*) the cutting out the balls of a dog's fore-feet for the preservation of the game.

EXPEDI'TIOUSNESS (of *expeditio*, L.) quickness of dispatch.

EXPEN'SIVENESS (of *expendere*, L.) costliness, freeness in spending.

EXPER'IMENT (*experimentum*, L.) essay, trial, proof; trial of the effect or result of certain applications and motions of natural bodies, in order to discover something of the laws and natures thereof, &c.

EXPERT'NESS (of *expertus*, L.) readiness, skilfulness, &c.

EXPE'TIBLENESS (of *expetibilis*, L.) desirableness.

EXPIA'TORINESS (of *expiatorius*, L.) expiating quality.

EXPLAN'ATORINESS, explicative quality.

EXPLE'TIVENESS (of *expletivus*, L.) expletive or filling up quality.

EX'PLICABLENESS (of *explicabilis*, L.) capableness of being explained.

EXPLI'CITNESS (of *explicitus*, L.) expressness, plainness.

To **EXPLO'DE** (of *explodere*, L.) to drive out with noise, as with clapping of the hands, &c. to hiss out, to dislike absolutely.

***EXPLO'RATED** (*exploratus*, L.) thoroughly viewed.

EXPLO'RATORY (*exploratorius*, L.) pertaining to searching or espying.

EXPLO'SION, an exploding, a casting off; the action of a thing that drives another out of its place, that before it possessed.

EXPLOSION (with *Naturalists*) an action of the animal spirits, whereby the nerves are suddenly drawn together when some particles of a different kind are mixed with the spirits, by which they are violently expanded or spread forth, or driven into confusion, like the parts of fired gun-powder; also a violent expansion of the parts of air, gun-powder, or any fluid that occasion a cracking sound.

EXPOLI'TION (in *Rhetorick*) a figure whereby the same thing is explained in different phrases, in order to shew it more fully.

EXPONEN'TIAL (of *exponens*, L.) expounding, laying open to view.

EXPONENTIAL Curves (with *Mathematicians*) are such curves as partake both of the nature of *Algebraick* and transcendent ones. They partake of the *Algebraick*, because they consist of a finite number of terms, tho' those terms themselves are in themselves *indeterminate*, and they are in some sort *transcendental*, because they cannot be constructed *Algebraically*.

EXPONENTIAL Equations (with *Mathematicians*) are the same that are called *Geometrick irrationals*, by Sir Isaac Newton, and sometimes are called *Transcendentals*.

EXPONEN-

EXPONENTIAL *Quantities* (in *Mathematicks*) are such quantities whose exponents are indeterminate, variable or flowing, and are of several degrees and orders; as when the *Exponent* is a *simple* indeterminate quantity, it is called an *Exponential* of the first or lowest degree. When the *Exponent* itself is an *Essential* of the first degree, then the quantity is an *Exponential* of the second degree.

EXPORTER (*exportator*, L.) a merchant, &c. that sends goods into other countries.

EXPOSITION (in *Rhetorick*) a figure, whereby the same thing is explained in different phrases or expressions, in order to shew more clearly.

EXPOST (*Latv*) a term used of a thing done after the time.

EXPOSTULATOR, one who reasons by way of complaint of wrong done, L.

EXPOSURE } (in *Gardening*) the
EXPOSITION } aspect or situation of a garden-wall, building, or the like, with respect to the sun, winds, &c.

To **EXPRESS** (*expressum*, sup. of *exprime*, L.) to pourtray or represent.

EXPRES'SION, a thing uttered or spoken L.

EXPRESSION (in *Painting*) the natural and lively representation of the subject, or of the several objects intended to be shewn.

EXPUGNABLE (*expugnabilis*, L.) that may be overcome or won by assault.

EXPULSION (in *Medicine*) the act of driving a thing out by violence from the place it was in.

EXPURGATION (in *Astronomy*) is a term used by some authors for the state and action of the sun, wherein, having been eclipsed and hidden by the interposition of the moon, it begins to appear again; others call it *emersion*.

EXQUISITENESS, fitness, excellentness, curiousness, exactness, artificialness.

EXQUISITITIOUS (*exquisititius*, L.) not natural, but procured by art.

EXSANGUINOUSNESS (of *ex* and *sanguineus*, L.) the quality of being without blood.

EXSCRIPT (*exscriptum*, L.) a copy, an extract or draught.

EXSIBILATION, a hissing out or of the stage, L.

EXSICCATION, a drying up, L.

EXSICCATIVES (of *exsiccare*, L.) medicaments that are of a drying quality.

EXSUCCOUS (*exsuccus*, L.) dry, without moisture.

EXTA, the bowels or intrails of an animal body.

EXTASY } (*extasis*, L. of *exagis*, Gr.)

EXTACY } a rupture or removal of the mind out of its natural state and situation; a depravation or defect of the judgment and imagination, common to melancholy and distracted persons, or a transport whereby a person is hurried out of himself, and his senses

suspended; a trance, a swoon.

EXTATICALNESS (of *extaticus*, Gr.) extatical quality; or the being in extasy.

EXTEMPORALITY (*extemporalitas*, L.) a promptness or readiness to speak without premeditation or study.

EXTEMPORANEOUS (*extemporaneus*, L.) extemporal, sudden.

EXTEM'PORINESS, the being extemporary or sudden, without premeditation.

To **EXTEND** (*extendere*, L.) to stretch out, to make longer, to reach or go far.

To **EXTEND** (in a *Legal Sense*) is to value the lands and tenements of one bound by statute, &c. and hath forfeited his bond, to such an indifferent rate, that by the yearly rent, the obligator may in time be fully paid his debt.

To **EXTEND** a horse, signifies to make him go large.

EXTEN'SIBLENESS (of *extensibilis*, L.) capableness of being extended or carried on to the utmost height.

EXTEN'SOR (*i. e.* a stretcher out) a name common to divers muscles, which serve to extend or stretch out the parts; particularly the hands and feet, L.

EXTEN'SIBLE, that may be stretched out large and wide.

EXTEN'SIVENESS, largeness, stretching out wide.

EXTENT (*extentus*, L.) extended.

The **EXTENT** of a Thing (*extentum*, L.) the extension, or reach of a thing in length, breadth, depth, compass, space, &c.

EXTENT of an Idea (among *Logicians*) is the subject to which that idea agrees; which is also called the inferior of a general term, which with respect to them is called superior, as the idea of a triangle in general extends to all the divers kinds of triangles.

EXTERMINATED (*extermatus*, L.) driven or cast out of the bounds, utterly destroyed, rooted out or cut off.

EXTERGENT (*extergens*, L.) wiping away, cleansing.

EXTERIOR Polygon (in *Fortification*) the out-lines of the works drawn from one outmost angle to another; or the distance of one outward bastion to the point of another, reckoned quite round the work.

EXTERIOR Talus (in *Fortification*) is the slope allowed the work on the outside from the place, and towards the campaign and field.

EXTER'NAL Angles (in *Geometry*) are the angles of any right-lined figure without it, when all the sides are severally produced, and they are, all taken together, equal to four right angles.

EXTERNAL Digestives (with *Surgeons*) are such as ripen a swelling, and breed good and laudable matter in a wound, and prepare it for mundification.

EXTER'NALNESS (of *externus*, L.) the being without, or the property of being outward.

EXTER-

EXTRERANEOUS (*extraneus*, L.) foreign, or of another country.

EXTERSORY (*exteriorius*, L.) rubbing, cleansing.

To **EXSTIL** (*exstillo*, L.) to drop or distil out of.

EXTINCTION (with *Chymists*) is the quenching of red hot minerals in some liquor, to abate their sharpness, or to impart their virtue to that liquor, F. of L.

EXTINCT'NESS (of *extinctus*, L.) the being extinguished or extinct.

EX'TISPICES (of *exta*, entrails, and *inspicere*, L. to inspect) the same as *aruspices*; which see.

EXTRA-CONSTELLATED (*extra constellation*, L.) put or placed out of a constellation.

EXTRAC'TION (in *Genealogy*) is the line, stem, branch, or family that one is descended from.

EXTRACTION of the *biquadrate root* (in *Arithmetick*) is the untwisting or opening of a given number to find another number, which being multiplied by itself, and the product also being multiplied by itself, may produce the number first given.

EXTRACTORY (*extractorius*, L.) that hath the nature or power to draw out.

EXTRAGENEITY (of *extrageneus*, L.) the being of a foreign kind.

EXTRAJUDICIAL (of *extra* and *judicialis*, L.) done out of the ordinary course of law, as when judgment is given in a court, in which the cause is not depending, or where the judge has no jurisdiction.

EXTRANATURAL (of *extra* and *naturalis*) beyond the common course of nature.

EXTRAORDINARINESS (of *extraordinarius*, L.) extraordinary quality.

EXTRAPARO'CHIALNESS (of *extra* and *parochial*, L.) the being out of the parish.

EXTRAVAGANTNESS (of *extravagans*, L. *extravagance*, F.) extravagancy.

EXTRAVASA'TION (with *Anatomists*, &c.) a getting out its proper vessels, as the blood and humours, when by some accident they flow besides the veins and arteries, L.

An **EXTREME** (*extremum*, L.) the utmost bound of a thing, that which finishes or terminates it; an excess.

EXTREMES (in *Logick*) are the two extreme terms of the conclusion of a proposition, viz. the predicate and the subject.

EXTREME'LY (*extremement*, F.) very greatly, &c.

EXTREME'NESS (*extremetas*, L.) extremity, also greatness, &c.

EXTRICA'TION, a disentanglement, L.

EXTRIN'SICK (*extrinsecus*, L.) that is on the outside, outward, or from without.

EXTRINSICALNESS (of *extrinsecus*, L.) the being on the outside.

To **EXTRACT** (*extractum*, L.) to build or set up.

EXTU'BEROUS (of *ex* and *tuber*, L. a swelling) swelling or bunching out.

EXTU'BEROUSNESS (of *extuberatus*, L.) the swelling or bunching out of the body.

EXU'BERANCY (*exuberantia*, L.) an overflowing, over-abounding, a super-abundance, great plenty.

EXU'BERANTNESS (*exuberantia*, L.) an over-abounding; a super-abundance, great plenty.

EXUL'CERATED (*exulceratus*, L.) grown to an ulcer.

EXULCERA'TION (with *Surgeons*) a solution of continuity, which proceeds from some knowing matter, and in those parts of the body that are soft, is attended with a loss of their quantity, L.

EXUL'CERATORY (*exulceratorius*, L.) that causeth ulcers.

To **EXUN'GULATE** (*exungulatum*, L.) to pull off the hoofs, also to cut off the wide part from rose leaves.

EXU'PERABLENESS (of *exuperabilis*, L.) liableness or possibility of being overcome.

EXU'PERANT (*exuperans*, L.) exceeding.

EXU'PERANCE (*exuperantia*, L.) excellence, pre-eminence.

EYE (*eaȝ*, Sax. *ang*, Teut. *oel*, F. *oculus*, L.) the admirable organ and instrument of sight, by which the soul sees or perceives objects either nearer or farther off, &c.

The form of the eye is for the most part globous or somewhat of the spherical form, which is accounted the most commodious optical form, as being the fittest to contain the humours within, and to receive the images of opticks from without; the humours being thereby laid commodiously together to perform the office of refraction: and the *Retina*, and every other part neatly adapted regularly to receive the images from without, to convey them accordingly to the common sensory of the brain.

EYE (with *Physicians*) a hole or aperture.

EYE (with *Jewellers*) the lustre and brilliancy of pearls and precious stones, more usually call'd the *water*.

Bull's EYE (in *Astronomy*) a star of the first magnitude in the constellation *Taurus*.

Cat's EYE, a precious stone, called also *Oculus Solis*, or the sun's eye.

Hare's EYE (with *Physicians*) a disease arising from the contraction of the upper eyelid, which hinders it from covering its part of the eye.

Goat's EYE (with *Oculists*) a white speck on the *cornea*.

Bullock's EYE (in *Architecture*) a little skylight in the covering or roof, intended to illuminate a granary or the like.

EYE-BROW (*Archit.*) the same as *list* or *fillet*.

EYE of the Volute (*Archit.*) the centre of the volute, or that point where the *Helix* or spiral, of which it is formed, commences; or

For *elle* it is the little circle in the middle of the volutes, wherein are found the 13 centres for describing the circumvolutions thereof.

EYE of an anchor, a hole wherein the ring is put into the shank.

EYE of the Strap (with Sailors) the compass or ring which is left of the strap-rope, to which any block or pulley is fastened.

EY'ELESS, wanting or not having eyes.

F

F *f*, Roman; *Ff*, Italick; **Ff**, English; are the sixth letters of their respective alphabets. The Greeks and Hebrews have no letter that answers exactly to the letter F; but those that come the nearest to it, are the Φ φ, *phi*, Greek, and פ, *phe*, Hebrew.

Some reckon the letter F a mute, and others a semi-vowel. Suetonius says the emperor Claudius invented this letter and two others, and that it had the force of V consonant, and was written inverted J.

F, still keeps its force, and when it is the last letter of a word, is always doubled, as *staff*, *stiff*, *muff*, &c.

F (in Old Latin Numbers) signified 40.

F with a dash at top, signified 40000.

F (in Musick) is one of the signed clefs or keys placed at the beginning of one of the lines of a piece of musick.

F. S. A. (in Physical Prescriptions) stands for *fiat secundum artem*, L. i. e. let it be done according to art.

FABA'CEOUS (*fabaceus*, L.) of or belonging to a bean.

FABA'RIA (with Botanists) orpine or live-long, L.

FA'BII, an ancient and notable family in Rome of long standing, dignified with 7 dictatorships, 5 offices of master of the horse, 7 censorships, 48 consulships with consular power, 5 princes of the senate, 13 triumphs, and 2 ovations.

To **FABLE** (*dire des fables*, F. *fabulare*, L.) to tell stories or fables.

FABLE, an innocent, diverting and amusing story, which under the disguise of beasts, trees, &c. discoursing together, hieroglyphically contains a moral instruction for the regulating our behaviour in the several stations of life; also the name fable is sometimes used for a down right lie or forgery, invented to deceive or amuse persons, that they may not be able to come at or find out the truth.

FABLE (of an *Epick* poem) is the principal part or soul of it. The first thing a good poet ought to think on in forming a fable, is the instruction he would give by the moral. This moral is to be afterwards reduced into action: and this action, which is presented by the recital, must be universal, imitated, feigned, and the allegory of a moral truth. See *Action*.

Rational FABLES, are relations of things supposed to have been said and done by men, and which might possibly have been said and done by men, tho' really they were not the same as parables; such as that of *Dives* and *Lazarus*, &c.

Moral FABLES, are those wherein beasts are introduced as speakers or actors; also trees, &c. these are the same as apologues.

Mixt FABLES, are those which are composed of both sorts rational and moral, wherein men and brutes are introduced conversing together.

FABLER (*fabulator*, L.) an inventor or maker of fables.

FA'BRIC (*fabrica*, L.) a building, or any thing that is framed.

To **FA'BRICATE** (*fabrifacere*, L.) to frame, erect, build, &c.

FABULA'TION, the moralizing of fables, L.

FABULA'TOR, an inventor, writer or teller of stories, fables, novels, &c.

FAB'ULOUSNESS (*fabulositas*, L.) fullness of fables, feignedness, fallaciousness.

FACA'DE, the out-side or fore-front of a great building, F.

FACE (*facies*, L.) the visage or countenance of any living creature, but especially of mankind, by the several appearances of which, the disposition, inclination and passions that particular persons are inclined to, or are acted by, may be very rationally made a judgment of, without the information of the party himself; which is called *Physiognomy*, which see.

To **FACE**, to look toward such a side, or to turn to it; also to line, as to face a pair of sleeves, &c.

FACE prolonged (in Fortification) is that part of the line of defence *razant*, which is betwixt the angle of the shoulder and the curtain; or the line of defence *razant*, diminished by the length of a face.

FACE of a gun, is the superficies of the metal, at the extremity of the muzzle.

FACE of a stone, is the surface or plane of a stone, which is to lie in the front of the work.

FACET' (with Jewellers, &c.) a little side of a body of a diamond, &c. cut into a great number of angles.

FACETIOUSNESS of (*facetieux*, F. of *facetus*, or *facetia*, L.) merry discourse, or pleasantness and wittiness in words.

FACEA's } (in Architecture) corruptly
FACIAS } pronounced by workmen for *fascia's*, the broad lifts or fillets commonly made in architraves, and in the corners of pedestals.

FACILE'NESS (*facilitas*, L.) easiness, readiness to grant or do any thing; also a courteousness, &c.

FACIN'OROUSNESS (*facinorosus*, L.) villany, wickedness.

FAC'TIOUSNESS (*esprit facieux*, F. *factiosus*,

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factionus, L.) factious humour, inclinableness to be factious or seditious.

FACTITIOUSNESS (*la qualité artificielle*, F. of *factitius*, L.) counterfeitness.

FACTORSHIP, the office or employment of a factor.

FACTORY, a place usually in foreign countries where a number of factors reside to negotiate the affairs of traffick for merchants; it is commonly used of settlements by great companies or corporations, in the *East-Indies*, *Africa*, the *Mediterranean*, &c.

The greatest and noblest factory in the world is that of the *English* at *Smyrna*, where there are generally 80, 90 or 100 factors, most of them gentlemen of good families.

A factory is a sort of seminary of merchants, and as by the laws of *London* and custom of *England* an apprenticeship of 7 years is to be served to be entitled to trade to the *Levant*, it is usual to contract with the master, that after the expiration of 3 years, the apprentice shall be sent to *Smyrna*, where they have not only the management of the concerns of their master with a plentiful allowance; but are likewise permitted to trade for themselves.

FACTUM (in *Arithmetick*) the product of two quantities multiplied by each other.

FA'CULTIES (of *faculté*, F. *facultas*, L.) powers, abilities, talents, virtues, &c.

FACULTY (*faculté*, F. *facultas*, L.) 1. The power of doing any thing, ability, whether corporal or intellectual.

There is no kind of *faculty* or power in any man, or any creature, which can't rightly perform the functions allotted to it, without perpetual aid and concurrence of that supreme cause of all things. *Hooker*, b. i. §. 8.

2. Powers of the mind, imagination, reason, memory.

For well I understand in the prime end
Of nature, her the inferior; in the mind
And inward *faculties*, which most excel.

Milt. Par. Lost.

3. (In *physick*) a power or ability to perform any action natural, vital, and animal: by the first they understand that by which the body is nourished and augmented, or another like it generated: the vital faculty is that by which life is preserved, and the ordinary functions of the body performed; and the animal faculty is what conducts the operations of the mind. *Quincy*.

FACULTY (*facultas*, L.) is used of the divers parts or members of an university, divided according to the arts and sciences professed or taught in it, and these are usually divided into 4 parts, *viz.* humanity and philosophy, theology, medicine and jurisprudence; in our universities the members or students commence bachelor, master and doctor in each faculty.

Faculty is sometimes used absolutely for what is principally studied or taught in that

place, as the faculty of *London* and *Mompelien* is physick; of *Paris* theology.

FACULTY, a body of doctors in any science; as the faculties of *Divinity* and *Physick*, *Humanity* or *Philosophy* and *Jurisprudence*.

FA'DING (of *vadens*, L. or *se vadant*, F.) decaying as a flower, losing its colour, beauty, &c. perishing, languishing.

FAD'OM (*fæðm*, *Sax.*) a measure of 6 feet. See *Fathom*.

FA'DY (of *vadens*, L.) seeming to fade, appearing faded, or decaying in colour.

FÆ'CAL Matter (in *Medicine*) the *scæces*, or great excrements of a man voided by stool, L.

FÆ'CULÆ, small dregs or flying lees; also the dust that sinks in the pressing of some plants, as in *Arum*, *Briony*, &c. also a sort of white powder made of certain green roots, washed and prepared, which if beaten together with a little water and strained, will sink to the bottom of the vessel, and is to be afterwards lightly dried.

FAG'NA (in *Anatomy*) a conglomerated gland, called also *Thymus*.

FAG'GOT } (*fagot*, F.) a bundle of
FAG'OT } sticks or wood for fuel.

FAG'OTTED (of *fagot*, F.) tied up in a bundle; also bound hand and foot.

To **FAIGN** } (*feindre*, F. of *fingere*,
To **FEIGN** } L.) to make a shew of,

to pretend.

To **FAIL** in the world, to break, to turn bankrupt.

FAIL'ING (of *faillant*, F. *fallens*, L.) disappointing, frustrating, doing amiss, offending.

FAINT Action (in *Law*) is such an one, as tho' the words of the writ are true, yet for certain causes their is no title to recover thereby; whereas in a false action the words of the writ are false.

FAINT-HEART'ED (of *faner* and *vain*, F. of *vanus*, L. and *heopt*, *Sax.*) void of courage, cowardliness.

FAINT-HEART'EDNESS, want of courage, cowardliness.

FAINT'NESS, weakness, lowness, or sinking of the animal spirits; feebleness; (*spoken of colours*) not deep or strong.

FAINTS (with *Distillers*) are all that runs after the proof is fallen off, where the proportion of water is much greater than the totally inflammable spirit.

FAIR (of *foire*, F.) a publick market, kept in some places once or twice a year on certain days.

In ancient times *Christians*, upon any extraordinary solemnity, particularly the anniversary dedication of a church, tradesmen used to bring and sell their wares, even in the church-yards, especially upon the festival of the dedication; as at *Westminster* on St. Peter's day, at *London*, on St. Bartholomew's, at *Durham* on St. Cuthbert's day, &c.

But riots and disturbances often happening, by reason of the great numbers of people assembled together, the kings of *England* granted the privilege of holding fairs for various causes to particular places, by his royal charter.

These charters were at first only granted to towns and places of strength, or where there was some magistrate or person of power, to keep the people in order.

In process of time several circumstances of favour were added to these charters, the people having the protection of a holiday, and were allowed to be free from arrests on account of any difference between them and other persons, that did not happen in or at the fair.

They had likewise a jurisdiction granted them to do justice to those who resorted thither, and therefore the most inconsiderable fair with us has a court belonging to it, which takes notice of all manner of causes and disorders committed upon the place. This court is called *Pie-powder*, as much as to say dusty foot; justice being to be done any injured person, before the dust of the fair was off his feet.

FAIRS, some are free, others charged with tolls and impositions.

To such fairs as are made *free Fairs* all traders, whether natives or foreigners, are allowed to enter the kingdom, and that under the king's protection both in coming and returning, they and their agents, with their goods, &c. also their persons and goods are exempted from all duties, impositions, tolls and servitudes, and that merchants going to or coming from the fair, shall not be arrested, or their goods stopp'd.

The king only has the power of granting fairs of any kind.

There are in *Europe* several of these free fairs, as those of *Frankfort* and *Leipsick* in *Germany*, of *St. Germain* in *Paris*, of *Lyons* and *Guebray* in *France*, of *Beauclaire* in *Languedoc*, of *Novi* in the *Milanese*, of *Riga* and *Archangel*; and in *America* are the fairs of *Porto-bello*, *Vera-cruz* and *Havanna*.

FAIR'ING (of *une foire*, F.) a gift or present bought at a fair or annual market.

FAIT (in *Common Law*) a deed or writing sealed and delivered, to testify and prove the agreement of the parties, whose deed it is, and consists of three principal points, writing, sealing and delivery, F.

FAITH (in *Sculpture*, *Painting*, &c.) is represented as a woman clad in white rayment, holding a cup of gold.

FAITH (with *Philosophers*) is that assent we give to a proposition advanced by another, the truth of which proposition we don't immediately perceive from our own reason or experience, but believe it discovered and known by the other; or faith is a judgment or assent of the mind, the motive whereof is not any intrinsic evidence, but the authority or testimony of some other person, who reveals or relates it.

Human FAITH (with *Moralists*) is an assent to every thing that is credible, merely upon the testimony of men.

Christian FAITH, may be reduced to this one article, a believing in God, in the unity of whose essence there is a trinity of persons.

Divine FAITH (according to the *Theologists*) is an assent to something, as credible upon the testimony of God.

Implicit FAITH, is that whereby we give our assent to a proposition, advanced by another, of whose knowledge and veracity we have no certain and evident reason or proof, this is called a *blind faith*.

Scientifical FAITH } is that by which
Seeing FAITH } we give our assent to a proposition, advanced by one who can neither deceive nor be deceived.

Ecclesiastical FAITH, the assent that orthodox persons give to certain events, decided by the church, and proposed to be believed of all.

Confession of FAITH, a *Creed* or *Formula*, containing all those articles, the belief whereof is accounted necessary to salvation.

FAITHFULNESS (*fidelitas*, L. *fidelité*, F.) trustiness, sincerity, honesty.

FAITHFULNESS (in *God*) is a communicable attribute, and means an exact correspondence between his word and his mind, and of consequence between his word and the truth and reality of things; especially in regard to any promises he has made, in which there is an obligation of justice added to his word.

FAITH'LESNESS, unbelievingness; also insincerity.

FAKE } (*Sea term*) one circle or roll of
FACK } a cable or rope coiled up round.

FALAN'GOSIS (with *Oculists*) a certain disease about the eyes.

FAL'CON, a bird of prey of the hawk kind, superior to all others for goodness, courage, docility, gentleness and nobleness of nature, used in sporting both on the fist and the lure; its feet are yellow, head black, and back spotted, it flies chiefly at the large game, as the wild goose, kite, crow, &c.

FAL'CON (in *Gunnery*) a small piece of cannon, whose diameter at the bore is two inches and a quarter, is in length six feet, and in weight 400 pound. Its charge of powder is a pound and a quarter, the ball two inches and one-eighth diameter, and in weight one pound five ounces, and its point blank-shot 90 paces.

FALCONET' (with *Gunners*) is a small gun, about two inches diameter at the bore.

FAL'CONRY (*fauconnerie*, F. of *falconarius*, of *falco*, L.) the art of keeping, training and managing hawks, and training up birds of prey.

FALL (with *Sailors*) is that part of a rope of a tackle, which is haled upon.

FALL (with *Shipwrights*) a ship is said to have

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have a fall or several falls, when one part of the deck is raised hither, or some parts having risings more than others.

To **FALL off** (*Sea term*) is when a ship under sail, keeps not so near the wind as she should do, they say, *she falls off*.

FALL not off (*Sea phrase*) a word of command from him that cons the ship, and signifies as much as *keep the ship near the wind*.

Land FALL (*Sea term*) as a good *Land fall*, is when a ship makes or sees the land she expected, or according to her reckoning.

FALLACIL'OQUENT (of *fallaciloquens*, L.) speaking deceitfully.

FALLA'CIOUSNESS (*fallacia*, L.) deceitfulness; deceiving quality, &c.

FAL'LACY (with *Logicians*) a proposition framed with an intention to deceive, and otherwise termed a *Sophism*.

FALLIBI'LITY } (of *fallibilis*, L.) lia-
FAL'IBLENESS } bleness to fail or err, deceivableness.

FAL'LING Evil (in *Horses*) a distemper.

FAL'MOTE } (*holmote*, Sax.)

FALCH'ESMOUTH } either the country court or sheriffs turn; also a general meeting of the people, to consult about and order state-affairs. *Old Records*.

FALSE Alarum (with *Military Men*) is sometimes occasioned by a fearful or negligent sentinel, and sometimes designedly to try the readiness of the guards.

FALSE Flower (in *Botany*) a flower which does not seem to produce any fruit, as those of the hazel, mulberry, &c. also a flower that does not rise from any embryo, or that does not knit, as those of the melon, cucumber, &c.

FALSE Diamond, one that is counterfeited with glass.

FALSEHOOD (*falsitas*, L. *fausseté*, F. and the *English* termination *hood*) falsity; faleness; false quality.

FALSI'FIC } (*falsificus*, L.) making
FALSI'FICK } false, falsifying, dealing falsely, &c.

FAL'SIFYING (*falsificans*, L. *falsificant*, F.) rendering or proving false, adulterating; counterfeiting.

FALSIL'OQUENCE (*falsiloquentia* L.) deceitful speech.

FAL'SITY } (*falsitas*, L. *fausseté*, F.)

FALSE'NESS } falshood, untrueness, counterfeitness, &c.

FAL'TERING (of *falteren*, Du.) stumbling in going; stammering in speech; slackening or failing in the performance of any thing.

FALX (with *Anatomists*) one of the processes made by the doubling of the membrane of the skull, called *dura Mater*, which divides the brain into right and left parts, and separates it from the *Cerebellum*. It is so called from its resemblance to a sickle or reaping-hook.

FAME (*fama*, L.) report, relation; renown, glory, reputation. *Moralists* say *fame* is to be pursued as far as it redounds from worthy actions, that are agreeable to reason and promoting the good of human society, and as it opens a wider field to such generous undertakings.

FAME (in *Painting*, &c.) is represented in the figure of a lady or angel blowing a trumpet, clothed in a thin and light garment imbroidered with eyes and ears.

FAMELICO'SE (*famelicosus*, L.) often or very hungry.

FA'MES Caninus (with *Physicians*) a canine appetite, or extreme hunger.

FAMIL'IARNESS (*familiaritas*, L. *familiarité*, F.) familiar disposition, familiar way or friendship; intimate correspondence.

FAMIL'IARLY (*familiarement*, F. *familiariter*, L.) after a familiar manner.

FAM'ILY of Curves (*Algebra*) a congeries of several curves of different orders or kinds, all which are defin'd by the same indeterminate equation, but in a different manner, according to their different orders.

FAM'ISHMENT (*famine*, F. *fames*, L.) famine, a being hunger-starved.

FA'MOUS (*famosus*, L.) renowned, celebrated by fame or common report.

FA'MOUSNESS (*famositas*, L.) renown- edness, great reputation.

To **FAN** (*vaner*, F. *vannare*, L.) to winnow corn; also to cool with a fan, as women, &c. do.

FANA'TIO (*Old Customs*) the fawning time of deer, or fence month.

FA'NCIFUL (*fantasque*, F. *phantasticus*, L. of *φανταστικός*, Gr.) imaginary, conceited.

FAN'CIFULNESS (of *fantasie*, F. *phantasia*, L. *φαντασία*, Gr. the fancy) aptness to be fanciful or imaginative without sufficient ground or reason, capriciousness.

FAN'GLED, as *new-fangled* (probably of *evangelia*, of *εὐαγγέλια*, Gr. gospels, q. d. new gospels) novel, upstart, &c.

FANTAS'TICALNESS (*humeur fantasque*, F. *mores phantastici*, L.) fantastical, fanciful or whimsical humour or disposition.

FANTA'STICAL Colours. See *Emphatical colours*.

FARCE, a mock comedy or droll.

To **FARCE** (*farcir*, F. *farcire*, L.) to stuff or cram.

FAR'CY (in *Horses*) is a disease, or a poison or corruption, that infects their blood, and appears in swellings like strings along the veins in knots, and even in ulcers.

FARD, a sort of paint used by women for beautifying their faces; also disguise, pretence or dissimulation, F.

FARE (of *waeren*, Du.) cheer, diet, vic-tuals, &c.

FARE (*pharos*, L. *φάρος*, Gr.) a watch-tower at sea, as the *Fare of Messina*.

FAR'INA, the flower or powder of some grain

Grain or pulse, sifted from the bran, *L.*

FARINA *farundans* (with *Botanists*) a fine dust prepared in the male-flower of plants, which being afterwards shed on the female, does the office of *sperm* or *semen* by impregnating it, *L.*

FAR'RING (of *fapan*, *Sax.*) to travel as way-faring, travelling.

FAR'RING (of *waeren*, *Du.* to be well) living, enjoying, eating, &c.

To **FARM** (*feornian*, *Sax.* to afford a livelihood, *prendre à ferme*, *F.*) to cultivate land, to hire a farm, &c.

FARM'ABLE, that may be let out to farm.

FAR'NESS (*feornesse*, *Sax.*) distance, length of way.

FAR'RIERS company were incorporated, they say, very early, and are a master, three wardens, twenty-four assistants, and thirty-nine on the livery. Their armorial ensigns are three horseshoes. They have no hall, but meet at the *George in Iron-monger Lane*.



FAR-ROE-BUCK, a roe-buck in its fifth year.

FAR'THER (*furðon*, *Sax.*) a greater way off, at greater distance.

FAR'THEST (*furðerst*, *Sax.*) most remote, at the greatest distance.

FAS'CES, bundles of rods, &c. carried before the *Roman* magistrates.

FAS'CIA, a swathe or swaddling band; also a swathe or long bandage used by *Surgeons*.

FAS'CIA (in *Architecture*) one of the bands that make up the architrave, being three in number; also a range of stones that divide the stories in building, *L.*

FASH'IONABLENESS (of *façon*, *F.*) modishness.

FAS'TERMANS } men of repute and
FASTING men } substance, or rather
bond's men, pledges, sureties, who in the time of the *Saxons* were to answer for one another's peaceable behaviour.

FAS'TI, the *Roman* calender, in which were set down all days of feasts, pleadings, games, ceremonies and other publick business throughout the year, *L.*

FASTID'IOUS (*fastidiosus*, *L.* *fastidieux*, *F.*) disdainful, proud, haughty, scornful.

FASTID'IOUSNESS (of *fastidieux*, *F.* *fastidiosus*, *L.*) disdainfulness.

FAST'NESS (*ferzinyrre*, of *faznian*, *Sax.*) swiftness; also firmness.

FA'TALNESS (*fatalitas*, *L.* *fatalité*, *F.*) unavoidable, disastrousness.

FATE (*fatum*, of *fando*, *L.* speaking) it primarily implies the same with *effatum*, a word or decree pronounced by God, or a fix'd sentence whereby the Deity has prescribed the

order of things, and allotted every person what shall befall him. The *Greeks* call it *Εἰμας* and *Εἰμασμός*, as tho' *Εἰμας*, a chain or necessary series of things indissolubly linked together; and the moderns call it providence.

Stoical FATE, is by *Cicero* defined to be an order or series of causes, wherein cause being linked to cause, each produces other, and thus all things flow from one prime cause. *Cbrysippus* calls it a natural, invariable succession of all things *ab aeterno*, each involving other.

The FATES (*fata*, *L.*) the destinies, according to the poets, the three fatal sisters, *Clotho*, *Lachesis* and *Atropos*; which see.

Adoptive FATHER, is one who takes the children of some other person, and owns them for his own.

Natural FATHER, is one who has illegitimate children.

Putative FATHER, is he who is only the reputed or supposed father.

To **FATHER** a thing upon one, *i. e.* to lay the blame or crime to his charge.

FA'THERLESSNESS, the state and condition of being without a father.

FA'THERLINESS (*faðerlicnesse*, *Sax.*) the disposition of a father; fatherly affection.

FA'THERS (by way of *Emphasis*) the bishops of the primitive church; also archbishops and bishops of the present church; also persons venerable for their age; also superiors of convents or monasteries.

FATID'IC (*fatidicus*, *L.* *fatidique*, *F.*) foretelling or declaring-fate or destiny, or what has been decreed by the fates, or has been pre-ordained.

FATID'ICS } (*fatidici* of *fatum di-*
FATID'ICKS } cere, *L.*) destiny-readers, fortune-tellers.

FATIF'EROUS (*fatifer*, *L.*) bringing on fate, bringing destruction.

FATIGABLENESS (of *fatigare*, *L.*) liability or capability of being wearied, fatigued or tired.

FATILOQUIST (*fatiloquus*, *L.*) a destiny-reader, a sooth-sayer.

FAT'NESS (*faznerre*, *Sax.*) a being fat; grossness in body, &c.

FAU'CEUS (with *Anatomists*) the upper part of the gullet.

FAVIS'SA (with *Antiquaries*) a hole, pit or vault under ground, wherein some rarity or thing of great value was kept.

FAULT (*faul*, *faute*, *F.* *faltar*, to be deficient, *Spanish*) 1. Offence; slight crime; somewhat liable to censure or objection.

He that but conceives a crime in thought, Contracts the danger of an annual fault.

Then what must he expect who still proceeds, To commit sin, and work up thoughts to deeds.

Before his sacred name flies every fault, And each exalted stanza teems with thought.

Dryden.
Pope.
2. Defect,

2. Defect, want, absence: 3. puzzle, difficulty: as the enquirer is at a *fault*.

To **FAULT**, to be wrong; to fail.

To **FAULT**, to charge with a fault, to accuse.

FAULTER, an offender, one who commits a fault,

Then she, behold the *faulter* here in fight;
This hand committed that supposed offence.

Fairfax. b. ii.

FAULTILY, not rightly, improperly, defectively, erroneously.

FAULT'INESS (*plein des fautes, F.*) badness, the being faulty or blameable.

FAUL'TLESS (*sans faute, F.*) without fault; not deserving blame.

FAULT'LESNESS, a being free from faults.

FAUL'TY (*plein de fautes, F.*) that is bad, or has a fault or full of faults.

FA'VGUR, is opposed to rigour, especially in matters of justice.

FA'VOURABLENESS (of *favorabilis, L.*) easiness, moderateness, temperateness, goodness.

FA'VOURER (*fauteur, F. fautor, L.*) one who countenances or encourages, &c.

FAUSSEBRAY (in *Fortification*) a small rampart about three or four fathoms wide, bordered with a *parapet* and *banquette*, the use of which is to defend the foss.

FAWN'ING (of *γανόειαν, Sax.*) flattering, smoothing behaviour.

FAYL'ING of Record (*Law term*) is when an action is brought against one who pleads any matter or record, and avers to prove it by record, and fails to bring it into court, or brings such an one as is no bar to the action.

FAYNT Pleader (*Law term*) is a false, covinous or collusive manner of pleading, to the deceit of a third person.

FF (in *Musick Books*) stands for *forte forte*, and denotes very loud.

FEAL'TY (*fidelitas, L. fidelité, F.*) fidelity, loyalty.

FEALTY (*feodalitas, L.*) an oath taken at the admittance of every tenant to be true to the lord of which he holds his land.

General FEALTY, that which is to be performed by every subject to his prince.

Special FEALTY, is what is performed by tenants to their landlord. The forms are, a freeman doing *Fealty* holds his right hand upon a book, and says thus, *Hear you, my lord W. that J. R. shall be to you both faithful and true, and owe my fealty to you, for the land I hold of you, on the terms assigned. So help me God and all his saints.*

A villain doing *Fealty* puts his right hand over the book, and says thus, *Hear you, my lord W. that J. R. from this day forth to you shall be true and faithful, and shall owe you fealty for the land I hold of you in villenage, and shall be justified by you in body and goods. So help me God and all his saints.*

FEARFUL (*ῥεπτήνυλ, Sax.*) apprehensive of evil.

FEAR'FULLY (*ῥεπτήνυλλίε, Sax.*) after a terrifying manner.

FEARFUL'NESS (*ῥεπτήνυλλίε, Sax.*) apprehensive of evil.

FEAR'LESS (*ῥεπτήνυλ, Sax.*) void of fear or apprehension of evil, bold, daring.

FEARLES'LY (*ῥεπτήνυλλίε, Sax.*) without fear, undauntedly, courageously.

FEAR'LESNESS (*ῥεπτήνυλλίε, Sax.*) unapprehensiveness of danger or death.

FEA'SIBLENESS (of *faisible, F. and nefs*) easiness to be done or performed.

To **FEAST** (*festum adornare, L.*) to make a feast, to eat at a feast or festival.

FEAS'TING, eating or drinking at or entertaining with a feast.

Immoveable FEASTS, are those that are celebrated the same day of the year, as *Christmas-day, the Circumcision, Epiphany, Candlemas, Lady-day, All-saints*, the several days of the *Apostles, &c.*

Moveable FEASTS, are those that are not confined to the same day of the year; the principal of which is *Easter*, which gives law to the rest, as *Palm-Sunday, Good-Friday, Ash-Wednesday, Sexagesima, Ascension-day, Pentecost* and *Trinity Sunday*.

To **FEATHER** (of *ῥεπτήνυλ, Sax.*) to scrape together, to furnish, as to feather one's nest.

FEA'THER-boiling (with *Confectioners*) is the boiling of sugar so often or so long, that blowing through the holes of the skimmer, or shaking a spatula with a back stroke, thick and large bubbles fly up on high, it is become *feathered*; and when after frequent trials those bubbles are perceived to be thicker and in greater quantity, so that they stick together, and form as it were a flying flake, then they say the sugar is *greatly feather'd*.

FEATH'ERLESNESS (*ῥεπτήνυλλίε, Sax.*) the being without feathers or unfeathered.

FEAT'LY, oddly, after an unusual or uncouth manner.

FEATNESS, oddness, uncouthness.

FEAS'ING (with *Sailors*) the ravelling out any great rope or cable at the ends.

FEBRICITA'TION, an inclining to an ague, *L.*

FEBRICULOS'ITY (*febriculofitas, L.*) the same as febricitation.

FEBRICULO'SE (*febriculofus, L.*) that hath or is subject to a high fever.

FE'CULA (in *Pharmacy*) a white, mealy substance or powder, which subsides and gathers at the bottom of the juices or liquors of divers roots.

FE'CULENCE (*ῥεπτήνυλ, L.*) dregginess, or being full of dregs and lees.

FECUNDNESS (*ῥεπτήνυλ, F.*) fertility, fruitfulness.

To **FECUN'DIFY** (*ῥεπτήνυλ, L.*) to render fruitful,

FEDE-

FEDERAL Holiness (with *Divines*) i. e. covenant holiness, such as is attributed to young children born of christian parents and newly baptized, as being included within the covenant of grace.

FEDERALNESS (of *federalis*, L.) the appertaining to a covenant.

To FEE (of *feak*, *Sax.* a fief) a reward, wages, &c.

FEE (as *Spelman* defines it) is a right which the vassal has in land, or some immoveable thing of his lord's, to use the same, and take the profits of it hereditarily, rendering to his lord such feudal duties and services as belong to military tenure; the mere propriety of the soil always remaining to the lord.

FEE absolute, in an estate, &c. of which a person is possessed in those general words, *To us and our heirs for ever*.

FEE Conditional, is that whereof a person is possessed in these words, *To us and our heirs*.

FEEBLENESS (*foibleffe*, F.) weakness, languidness.

FEED, pasture. *Milton*.

FEEL'INGLY (of *felan*, *Sax.*) sensible, after a feeling manner.

FEEL'ING, or touching, is one of the external senses, whereby we get the ideas of solid, hard, soft, rough, smooth, hot, cold, wet, dry, or other tangible qualities; as also of distance, itching tickling, pain, &c.

Some have gone so far as to reduce all the other senses to this, affirming that before we have any internal knowledge our several organs are externally struck, which excites the respective ideas of scent, hearing, &c.

FEET (*forar*, *Sax.*) parts of an animal body; also a measure, in length 12 inches.

FEET (in *Poetry*) the *French* and *Italian* poets are unacquainted with feet and quantity; and some have weakly imagined that the *English* have none; but we find by a very little alteration, that the harmony of the sweetest verse is spoiled; and that plainly shews, that the measure of *feet* and *quantity*, being truly observed, makes the musick, as may be perceived in what follows.

When man on many multiplied his kind.

When man multiplied his kind on many.

FEIGNING (*feinant*, F. *fingens*, L.) making a shew of, counterfeiting, &c.

A FEINT (in *Musick*) a semi-tone, the same that is called *Diefis*.

A FEINT (in *Rhetorick*) a figure whereby the orator touches on something, in making a shew of passing it over in silence.

To FELI'CITATE (*felicitare*, L.) to make or render happy.

FELI'CITOUS (*felix*, L.) happy.

FELI'CITOUSNESS (of *felicitas*, L.) happiness, happy circumstances.

FELICITY, the *Goddeſs* (in *Painting*, &c.) was represented as a lady sitting on an imperial throne, holding in one hand a *caduceus*, and in the other a *cornucopia*, clad in a purple

vestment trimmed with silver.

FELL Wort, an herb.

FELL'NESS (of *fellnyyye*, *Sax.*) fierceness.

FEL'LOWS (in *Fortification*) are six pieces of wood, each of which form an arch of a circle, and those joined altogether by duleddges, make an intire circle with twelve spokes, which make the wheel of a gun-carriage.

FEL'LOWSHIP, agreement, harmony; also the place, dignity or profit a member of a college in the university enjoys.

FELO DE SE (in *Law*) one who commits felony by laying violent hands on himself; a self-murderer, such an one is to be interred without Christian burial, with a stake drove thro' his corps, and to forfeit his goods.

FELONIOUS (en *felon*, F. of *felona*, L.) after a felonious manner.

FELONIOUSNESS, felonious quality or circumstances.

FELTS, i. e. *felt bats*, were first made in *England* by *Spaniards* and *Dutchmen*, in the beginning of the reign of king *Henry VIII*.

FELUC'CA, a little vessel with six oars, not covered over, and much used in the *Mediterranean*. It is in size about that of a sloop or chaloup. It may bear its helm on both sides, which is likewise shifted from behind forwards occasionally.

FEN (with *Geographers*) a moorish, quaggy, watery ground. *Fens* are of two kinds, the first so mixed with earth and water, as not to bear a man treading on them, which neither receive nor send forth rivers; the second are ponds or collations of water, with pieces of dry land raised here and there above the surface of it, and these are oftentimes the heads or springs of rivers.

FEN'CER (of *defendre*, F.) a sword-player, &c.

Simple FEN'CING, is what is performed directly and simply on the same line.

Compound FENCING, includes all the possible arts and inventions to deceive the enemy, and cause him to leave unguarded the place that is designed to be attacked.

FENES'TRA Rotunda (*Anatomy*) a hole in the barrel of the ear that leads to the cochlea, and is covered by a fine membrane closed in the rift of the hole, L.

FEN'NISH ? (*fenning*, *Sax.*) full of, or **FEN'NY** } abounding with fens.

FEO'DUM laicum (*Old Records*) a lay-fee, or land held in fee from a lay-lord, by common services, in opposition to the ecclesiastical holding in *frank moine*, L.

FEODUM Militis (*Old Rec.*) or

FEODUM militare, knights fee, which by the usual computation is 480 acres; 24 acres making a *virgate*, 4 *virgates* a hide, and 5 hides a knight's fee, L.

FEOF'MENT (*Common Law*) the gift or grant of honours, castles, manours, messuages, lands or other corporeal or immove-

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able things of the like nature to another in fee-simple, *i. e.* to him and his heirs forever, by the delivery of seisin, and the possession of the thing given, whether the gift be made by deed or writing.

FERINE (*ferinus*, L.) of or like wild beasts.

FERIO (with *Logicians*) a mood, when the first proposition of a categorical syllogism is an universal negative, the second a particular negative.

FERISON (with *Logicians*) a term when the propositions are answerable to *ferio*, as *no severity is pleasant, some severity is necessary, therefore something that is necessary is not pleasant.*

FERMENT (in *Physicks*) any kind of body, which being applied to another, produces a fermentation therein, as the acid in leaven, &c. See *Fermentation*.

To be in a FERMENT, to be discomposed or warm in mind.

To FERMENT (*fermentare*, L.) to rise or puff up as leaven or yeast does; to work as beer or other liquors do, so as to clear itself from dregs and impurities.

FERMENTATION, an intestine motion or commotion of the small insensible particles of a mixt body, arising without any apparent mechanical cause, as when leaven or yeast ferments.

FERMENTATION (with *Physicians*) any gentle motion of the parts of the blood or juice, that is occasioned by something that helps to clarify, exalt and render them more subtil; so as to reduce them to a healthful and natural state.

FERMENTATION (with *Chymists*) a kind of ebullition or bubbling up, raised by the spirits that endeavour to get out of a mixt body; so that meeting with gross earthy parts, which oppose their passage, they swell and render the liquor thin, till they find their way.

FERRET, a little 4 footed animal about the size of a weasle, with a long snout and thick tail, it has but 4 teeth, but with these it bites mortally; but being muzzled it is put into coney-burroughs to force rabbits out of their holes into gins and traps, placed at the mouths of the holes.

FERRUGINOUSNESS (of *ferrugineus*, L.) being like, or of the nature of rusty iron.

FERRURE, a shoeing of horses, F.

To FERRY (probably of *Japan*, to pass over, or of *ferri*, L. to be carried) a place in a river where persons, horses, coaches, &c. are carried over.

FER'TILNESS (*fertilitas*, L.) fruitfulness, plentifulness.

To FER'TILIZE (*fertiliser*, F.) to make fertile, fruitful or plentiful.

FERVENT (*feruens*, L. *fervent*, F.) 1. Hot, boiling; 2. hot in temper, vehement; 3. ardent in piety, warm in zeal, flaming with devotion.

So spake the *fervent* angel; but his zeal
None seconded, as out of season judg'd,
Or singular and rash. *Milt. Par. Lost.*
FERVENTLY, eagerly, vehemently, with pious ardor, with holy zeal.

FERVID (*fervidus*, L.) hot, full of heat or fervor, vehement, eager.

FERVIDITY } (*ferviditas*, L.) fer-
FERVIDNESS } vency, great heat, eagerness.

FERULÆ (with *Surgeons*) splints or light chips made of fine paper glued together, or leather, &c. for binding up, loosened or dis-jointed bones, after they have been set again, L.

FERVOR (*fervor*, L. *ferveur*, F.) 1. Heat, warmth.

Like bright Aurora, whose refulgent ray
Foretells the *ferveur* of ensuing day,
And warns the shepherd with his flocks re-
treat

To leafy shadows, from the threat'ned heat.
Waller.

These silver drops, like morning dew,
Foretell the *ferveur* of the day;
So from one cloud soft show'rs we view,
And blasting light'nings burst away.

Pope.

2. Heat of mind, zeal, ardor of devotion.

FERVOR of the Matrix, a disease when the intire substance of the womb is extreme hot, attended with a pain and heaviness of the loins, a loathing, suppression of urine or the like; at the same time the patient being very desirous of copulation, though by reason of pain at the same time she fears it.

FESTIVOUSNESS (of *festivus*, L.) pleasantness, wittiness, joculariness.

FESTOONS

(in *Architect.*) the French call them *Festoons*, prob. of *Festus*, L. merry, jovial, being usually applied on



festival occasions) an ornament of carved work in manner of wreaths or garland (hanging down) of flowers or leaves twisted together, thickest at the middle, and suspended by the two extremes, whence it hangs down perpendicularly as in the figure.

FETCH (in *Trade*) an over-reaching or charging more than should be.

FETCH, a deception or gloss upon a matter, a subtil come over, or sounding of a persons intentions, inclinations, &c. by asking questions seeming not to relate to the matter in hand.

FETCH him up (*Sea Phrase*) signifies give chase, or pursue a ship.

FETIDNESS (of *fætidus*, L.) stinkingness, ill-savour.

FEUDAL } (in *Old Records*) of or be-
FEO'DAL } longing to a feud or fee.

FEU'DA-

FEUDATORY, a vassal or person who holds of a sovereign in fee, *i. e.* on condition of yielding fealty and homage or other service.

FEUDS (with *Civilians*) a volume of the civil law, so called, because it contains the customs and services, which a vassal does to his sovereign prince or lord, for the lands or fees that he holds of him.

An Essential **FEVER**, is one, the primary cause of which is in the blood itself, and does not arise as an effect or symptom from any other disease in the solids or other parts.

A Symptomatical **FEVER**, is one which arises as an accident or symptom of some disorder that is antecedent to it.

A Diary **FEVER**, is that which ordinarily does not last longer than 24 hours.

A Hectick **FEVER** (of *επὶ τῷ*, of *εἶς*, *Gr.* habitude) is one that is slow and durable, extenuating and emaciating the body by insensible degrees.

Putrid **FEVER**, one arising from the discharge of putrid, purulent matter from some morbid part, as an ulcer in the lungs.

Burning **FEVER** } a very acute fever,
Ardent **FEVER** } attended with a vehement heat, intolerable thirst, a dry cough, a delirium and other violent symptoms.

A Colliquative **FEVER**, one wherein the whole body is consumed and emaciated in a short time, the solid parts and the fat, &c. are melted down, and carried off by a *Diarrhoea*, *Sweat*, *Urine*, &c.

A Quotidian **FEVER**, is one where the paroxysm returns every day.

A double Quotidian **FEVER**, is one the paroxysm of which comes twice in 24 hours.

Tertian **FEVER**, one which returns every other day, and is of 2 kinds, *legitimate* and *spurious*.

A legitimate Tertian **FEVER**, is one that lasts only 12 hours, and is followed by an absolute intermission.

A spurious Tertian **FEVER**, holds longer than 12 hours, and sometimes 18 or 20 hours.

A double Tertian **FEVER**, is one that returns twice every other day.

A Quartan **FEVER**, is one which returns only every 4th day.

A double Quartan **FEVER**, is one which has 2 paroxysms every 4th day.

A Triple Quartan **FEVER**, is one that has 3 paroxysms every 4th day.

Eruptive **FEVERS**, are such as, besides the symptoms common to other fevers, have their crisis attended with cutaneous eruptions.

Pestilential **FEVERS**, are such as are acute, contagious and mortal.

Petechial **FEVERS**, are a malignant kind of fevers, wherein, besides the other fevers on the 4th day, or oftner on the 7th day, there appear petechiae or red spots like flea-bites on the breast, shoulders and abdomen.

FEVERISH, having the symptoms of a fever; or inclinable to a fever.

FEVERISHNESS, feverish symptoms; or inclinableness to a fever.

FEVILLANTINES (in *Cookery*) small tarts filled with sweet-meats, *F.*

FEWNESS (of *peapneye*, *Sax.*) smallness of number.

F FAU'T (in the scale of *Musick*) the seventh or last note of the 3 septenaries of the *Gamut*.

FIBRA, a fibre, a similar part of the animal body, called also a filament.

FIBRES } (in *Anatomy*) are long slender
FIBERS } threads, which being variously interwoven or wound up, form the various solid parts of an animal body, or they are round, oblong vessels in an animal, by which the spirits are convey'd to all parts of the body, so that the fibres are the stamen or matter of an animal.

FIBERS (in *Botany*) threads or hair-like strings in plants, roots, &c.

The **FIBRES** are by *Anatomists* distinguished into 4 kinds, as *carnous* or *fleshy*, *nervous*, *tendinous*, and *osseous* or *bony*; which again are divided, according as they are situated, into

Direct longitudinal **FIBRES**, those are such as proceed in right-lines.

Transverse **FIBRES**, are such as go across the longitudinal ones.

Oblique **FIBRES**, are such as cross or intersect them at unequal angles.

Muscular **FIBRES**, are such whereof the muscles or fleshy parts of the body are composed, these are called motive fibres.

Nervous **FIBRES**, are those minute threads whereof the nerves are composed, these are also called *sensitive fibres*.

FIBULA, a button, *L.*

FIBULÆUS (*Anatomy*) a muscle of the leg called *Peronæus primus*, *L.*

FIBULA (with *ancient Surgeons*) a sort of material or bandage for the closing up wounds, concerning which authors differ. *Guido* says, that these *fibula's* were made of iron circles, as it were semicircles crooked backwards on both sides, the hooks whereof being fastened on both sides to the gaping wound, answered exactly one another. *Celsus* says, that *fibula's* were made of a needle-full of soft-untwisted silk or thread, wherewith they sewed the lips of the gaping wound together.

FIBULA (with *Anatomists*) the lesser and outer bone of the leg, the *focile minus*. *Hippocrates* uses the word for that part only of the bone that forms the outer angle, perhaps because they used to buckle their shoes in that place.

FICK'LENESS, inconstancy, variableness, wavering in mind, changeable humour.

FICTILENESS (of *fictilis*, *L.*) earthiness, or the being made of earth, as earthen vessels, of the quality of earth.

FICTITIOUSNESS (of *fictitius*, *L.*) feignedness, counterfeitness, fabulousness.

FIDDLING (of *fidlen*, Teut.) playing upon a fiddle; also doing or acting triflingly.

FIDEJUS'SOR (in *Civil Law*) a surety, one who is a pledge and surety for another, especially in a pecuniary affair.

FIDELITY (*fidelitas*, L. *fidelité*, F.) faithfulness, integrity, honesty.

FIDUCIAL (*fiducialis*, L.) trusty, sure.

FIDUCIARY (*fiduciarius*, L.) trusty, sure; also taken upon trust, so as to be restored again.

FIE (*fi!* F. *vab!* L.) an interjection denoting disapprobation on account of absurdity, obscenity, &c.

FIELD OFFICERS (in an *Army*) are such as have the power and command over a whole regiment, viz. Colonel, Lieutenant-Colonel and Major; but those whose commands reach no farther than a troop, are not field-officers.

FIELD of a Painting, the ground of it.

FIELD WORKS (in *Fortif.*) are works thrown up by an army in the besieging of a fortress; or by the besieged in defence of the place.

FIERABRAS (*i. e.* fierce at arms) an Hector or bully, F.

FIERCENESS (*ferocitas*, L. *ferocité*, F.) curstness, sternness, bestial fury.

FI'ERINESS (*Fyniegnery*, Sax.) fiery or furious nature or quality.

FI'ERY (*Fynicz*, Sax.) hot, furious, hasty, &c.

FIFE, a county in *Scotland*, &c.

FIFE (*fifre*, F.) a sort of wind musick, a small pipe.

FIGA'RY, (*q. d.* vagary, of *vagari* to rove and ramble up and down) a roving or roaming about; also a caprice or whimsey.

FIGHT'ER (of *fyhz* of *yeohzan*, Sax.) one who fights.

Running FIGHTS (at *Sea*) are where the enemies ship does not stand the battle, but is continually chas'd.

FIG'URAL Numbers } are such num-

FIG'URATIVE Numbers } bers as do ordinarily represent some geometrical figure, and are always considered in relation thereto, being either *lineary*, *superficial* or *solid*.

FIG'URANCE (*figurantia*, L.) an expressing, figuring, or drawing forms or shapes, &c.

FIG'URATE Descant (with *Mus.*) is that wherein discords are intermix'd with the concords, call'd also *florid descant*, and may aptly be termed the rhetorical part of musick, inasmuch as here are brought in all the variety of points, syncopes, figures, and whatever else is capable of affording an ornament to the composition.

FIG'URATE counterpoint (in *Mus.*) that wherein there is a mixture of discords along with the concords.

FIGURA'TION, a fashioning, a resemblance, a shape; also a chimerical vision, L.

FIGURATION (with *Rhetoricians*) a figure in which there is a representation of the

manners and passions of men, either to their praise or reproach.

FIG'URATIVE (*figurativus*, L.) of or pertaining to, or spoken by way of figure, or that reaches under some obscure resemblance.

FIGURATIVE Stile, is one which abounds in figures.

FIG'URATIVELY (*figurement*, F. *figurative*, L.) after a figurative manner, or spoken by way of figure.

FIGURE (in *Theology*) the mysteries represented or delivered obscurely to us under certain types in the *Old Testament*.

FIGURE (with *Grammar*.) an expression which deviates from the common and natural rules of grammar; either for the sake of elegancy or brevity, as when any word is left to be supplied by the reader, &c.

Regular FIGURE, is one which is equilateral and equiangular.

Irregular FIGURE, is that which is not both.

FIGURE (in *Conicks*) is the rectangle made under the *latus rectum* and *transversum* in the *Hyperbola*.

FIGURE (in *Architecture*) sculpture, representation of things made on solid matter.

FIGURE (in *Painting*, *Drawing*, &c.) the lines and colours which form the representation of a man or any thing else.

FIGURE (in *Dancing*) the several steps which the dancers make in order and cadence, which mark divers figures on the floor.

FIGURE (in *Rhetorick*) is when a word is used to signify a thing which is not proper to it, and which use has applyed to something else; then that manner of expression is figurative; or figures are manners of expression distinct from those that are natural and common.

FIGURES (in *Rhetorick*) are not to be looked upon only as certain terms invented by *Rhetoricians* for the ornament of their discourse. God has not denied to the soul what he has granted to the body; as the body knows how to repel injuries, so the soul can defend itself as well, and it is not by nature immoveable, when it is attacked; all the figures which the soul makes use of in discourse, when it is moved, have the same effect as the postures of the body. Figures in discourse are as proper to defend the mind, as postures are to defend the body in corporeal attacks.

Theatrical FIGURES (among *Rhetoricians*) are such as bad orators affect when they measure their words, and give them a cadence to tickle the ears; tho' they figure their discourses, yet it is with such figures, which being compared to those that are strong and persuasive, are like the postures in a dance to those in a battle. The art and affectation that appears in a painted discourse, says a certain author, are not the character of a soul truly touch'd with the things it speaks of, but under no concern at all.

FIGURES of Discourse, are extraordinary ways of speaking, very different from the common and natural.

FIGURES of Words (among *Rhetoricians*) are quite different from figures of discourse; for figures of discourse are produced chiefly by the agitations of the soul; figures of words are the calmness and study of the mind. A figure of words consists sometimes in the repetition of the same word, the same letter, and the same sound, which, tho' it is often disagreeable, yet never shocks when the repetition is made with art. This repetition is made sometimes in the beginning of sentences, sometimes in the middle, and sometimes in the end of sentences.

FIGURED (*figurè, F. figuratus, L.*) represented, having figures or forms drawn upon it.

FIL'CHER (*un filon, F.*) a private thief.

FILET (with *Botanists*) is used to signify those threads that are usually found in the middle of flowers, as the Lily, Tulip, &c.

FIL'IALNESS (of *filiatio, L.*) sonship.

FIL'LET (*filum, L. fillet, F.*) the fleshy part of the leg of a calf, sheep, &c. adjoining to the loin.

FILLET (in *Anat.*) the extremity of the membranous ligament under the tongue, more commonly called the *Frænum* or bridle.

FIL'LETS (with *Painters*) a little rule or riglet of leaf-gold drawn over certain mouldings, or on the edge of frames, pannels, &c.

FIL'LETED (of *filet, F. of filum, L.* a thread) having a fillet or fillets.

FIL'LIGRANE (of *filum* and *granum, L.*) a kind of enrichment on gold and silver, delicately wrought in manner of little threads or grains, or both intermix'd.

To **FIL'LIP** (probably *q. fly up*) to throw up a piece of money with one's finger and nail; also to hit with the same method.

FILM'INESS (of *Film, Sax.*) filmy quality, or abounding with films or thin skins.

FILM'Y (*Filmic, Sax.* probably of *velamen, L.*) having or being full of films.

FIL'TERED } (*filtrè, F. of filtrum, a*
FIL'TRATED } strainer, *L.*) strained through a paper, cloth, &c.

FILTH'ILY (of *Filthilic, Sax.*) after a filthy manner.

FILTH'INESS (*Filthinerre, Sax.*) dirtiness, impurity, obsceneness, nastiness, &c.

FIL'THY (*Filth, Sax.*) dirty, base, impure, nasty, obscene.

FINALLY (*finalement, F. finaliter, L.*) in the last place, in the end.

FIND'IBLENESS (of *findibilis, L.*) capableness of being cleft.

FI'NENESS (*finesse, L.*) spruceness, gayness in cloaths; also thinness and smallness of threads in cloth, &c.

FINES for *Alienation* (*Law* term) were certain fines paid to the king by his tenants in

chief, for licence to alien or make over their lands to others.

A **FINE Executed** (in *Law*) is such, as of its own force gives a present possession (at least in *Law*) to a *cognizee*, so that he needs no writ of *habere facias seisinam*, for executing the same, but may enter.

A **FINE Executory** (in *Law*) is such as of its own force does not execute the possession in the *cognizee*.

A **single FINE** (in *Law*) one by which nothing is granted or rendered back again by the *cognizees* to the *cognizers* or any of them.

A **double FINE**, contains a grant and render back either of some rent, common, or other thing out of the land, &c. to all or some of the *cognizers* for some estate, limiting thereby the remainder to strangers, not named in the writ or covenant.

FINE Drawing, a reentering a fine and imperceptible sewing up the parts of a cloth, &c. torn or rent in the dressing, wearing, &c.

FINESSE, *fineness*, that peculiar delicacy perceived in works of the mind; also the nicest, most secret or sublime parts of any art or science, *F.*

FIN'ICALNESS (prob. of *fin* or *finesse, F.*) affectedness in dress.

FIN'ISHER (*celui qui finit, F. finitor, L.*) one who finishes, ends, or makes compleat.

FIN'ISHING (with *Architects*) is frequently applied to a *Crowning, Croter, &c.* raised over a piece of building to terminate, compleat or finish it.

FINITE'NESS (of *finitus, L.*) boundedness, determinateness.

FINI'TEUR (in *Italian, riding Academies*) a term used importing the end of a career or course.

FIN'ITIVE (*finitivus, L.*) defining.

FIRE (*Fyne, Sax. wûg, Gr.*)

FIRE (with *Naturalists*) is by some defined to be a company of particles of the third element, moved with the most rapid motion imaginable; or a lucid and fluid body, consisting of earthy particles, most swiftly moved by the matter of the first element, upon which they swim, as it were.

Fire is not only propagated several ways, where there is none. 1. By collecting the sun's rays in a convex glass, which will set fire to that point on which the rays fall, provided it to be a combustible matter, *i. e.* such as will burn. 2. By striking flints one against the other or against steel. 3. By rubbing wood or iron, or any other solid body, a great while together and very hard, at last it will take fire; also by winding cords about a stick, and swiftly twitching them this way and that way, will set them on fire. Some hard canes struck with a tobacco-pipe, will force out fire.

As to the effects of fire, they are various as the matter that feeds it. If fire be set to wood

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wood or looser materials, they begin to flame; but to excite a flame, both the fire and combustible matter must have the advantage of a reasonable free air, or else the fire is choaked and goes out. And tho' a place is not wholly without air, yet if that air have no communication with the open air, so as to go backward and forward thro' some passage, the materials set on fire must go out; whereas fire in an open place will continue to burn till all the fuel is spent. A lighted candle quickly goes out in a glass so well stoppt that no air can come into it.

FIRE (according to the *ancient Philosophers*) was accounted an element in nature, created with the quality of heating, burning or destroying whatever had too great a mixture of it; but according to the *modern Philosophy*, it is defined to be only the effect of a violent or rapid motion, excited in or upon the consuming body, so that whatever heats, warms or burns, is called fire.

FIRE (*Metaphorically*) is us'd to signify courage, spirit, metal, vivacity or briskness in mankind, or animals; and at other times it is us'd of the matter of fire, as coals, wood and other combustibles, by the name of firing.

Greek FIRE, a composition of combustible matter compounded by one *Callinicus*, an engineer of *Heliopolis* in *Syria*, in the seventh century, in order to destroy the *Saracens* ships, which was by that means effected by the admiral of the emperor *Pogonatus's* fleet, and 30000 men destroy'd.

The ingredients of this composition or fire were *Sulphur*, *Naphthe*, *Pitch*, *Gums*, *Bitumen* and other drugs; and the property of it was that it would burn briskest in water; and would diffuse it self on all sides, according to the impression given it. It was not to be quench'd by any thing but oil or a mixture of vinegar, urine and sand. In the using of it it was blown out of long tubes of copper, or shot it out of cross bows or other springy instruments.

FIRE of London, a dreadful conflagration in the year 1666, which began the second of *September*, in *Pudding-lane*, and in three days space consumed 78 parish-churches, 5 chapels, and besides halls and the *Exchanges*, 13200 houses; the whole loss valued at 9900000 pounds sterling.

FIRE, as to give the fire to a horse, is to apply the firing-iron red hot to some preternatural swelling, in order to discuss it.

FIRE Ships, are ships charged with artificial fire-works, who having the wind of an enemy's ship, grapple her and set her on fire.

FIRE-POTS (with *Engineers*) are small earthen pots, into which is put a grenade filled with powder, and covered with a piece of parchment and two matches laid across lighted, which is to be thrown by a handle of match, to burn what they design to set fire to.

FIRE-BARE } (of *Fyne beanpan, Sax.*)
FIRE-BOOT } a sort of beacon to be set on the highest hill in every hundred throughout the kingdom of *England*.

Elementary FIRE } is such as it exists in
Pure FIRE } itself, and which we properly call fire; of itself it is imperceptible, and only discovers itself by certain effects which it produces in bodies.

Common FIRE } is that which exists in
Culinary FIRE } ignited bodies, or is excited by the former in combustible matter.

Potential FIRE, is that contained in caustick medicines.

FIRE-Workers, labourers or under-officers to the fire-masters.

Wheel FIRE (with *Chymists*) one that is lighted all round a crucible or other vessel, to heat it all alike.

Olympick FIRE, is that of the sun, collected in the focus of a burning mirror.

Actual FIRE (with *Surgeons*) is a hot iron.

FIRE-Master (in our *Train of Artillery*) an officer who gives directions, and the proportions of the ingredients for all the compositions of fire-works.

FIRE Stone, a stone used about chimneys or fire-hearths, which receives, retains, and also emits heat.

FIRE-Eater, a sort of charlatan, or one who pretends to eat fire before spectators at shews.

FIRE-Works, are preparations made of gun-powder, sulphur, and other inflammable ingredients on occasion of publick rejoicings, &c.

Wild-FIRE, a sort of artificial or factitious fire, which will burn even under water; and also with greater violence than out of it.

Walking FIRE, a *Jack in a Lantborn*, or *Will in a Wisp*.

St. Anthony's FIRE, a certain disease.

Degrees of FIRE (with *Chymists*) are five.

The *first degree* is equal to the natural heat of a human body, or that of a hen hatching her eggs.

The *second degree*, is such as gives a person pain, but does not destroy or consume the parts, as that of a scorching sun.

The *third degree*, is that of boiling water, which separates and destroys the parts of bodies.

The *fourth degree*, is that which melts metals and destroys every thing else.

The *fifth degree*, is that whereby gold is made to emit fumes and evaporate.

FIR'KIN-Man, one who buys small beer of the brewer, and sells it again to his customers.

FIRM (*firmus*, *L.*) 1. Strong, not easily pierced or shaken, hard, opposed to soft: 2. constant, steady, resolute, fixed, unshaken.

The man that's resolute and just,
Firm to his principles and trust,
 Nor hopes nor fears can blind.

Walsh.

FIZ'ZING (*vespes*, F.) a breaking wind backwards without a noise.

To **FIRM** (*firmitas*, L.) 1. To settle, confirm, to establish, to fix.

Oh thou, who free'st me from my doubtful state,
Long lost and wilder'd in the maze of fate!
Be present still; O goddess, in our aid
Proceed, and firm those omens thou hast made.

Pope's Stat.

2. To fix without wand'ring.

FIRMAMENT (*firmentum*, L.) the sky, the heavens.

The *firmentum* expanse of liquid, pure,
Transparent, elemental air, diffus'd

In circuit to the uttermost convex
Of this great round. *Milt. Par. Lost.*

FIRMNESS, stability, hardness, solidity, steadiness, constancy, resolution.

FIR'MA (in the *Practick* in Scotland) a duty which the tenant pays to his landlord.

FIR'MAN (in India, or the *Mogul's* country) a passport or permit granted to foreign vessels to trade within their jurisdiction.

FIR'MARY, a farmer's right to the lands and tenements let to him, *ad firmam*, Law term.

FIR'ME (*Old Rec.*) a farm or land and tenements, hired at a certain rate.

FIRM'NESS (in a *Philosophical Sense*) according to Mr. Boyle, consists, in that the particles which compose such bodies as are commonly called *firm* or *solid*, are pretty gross, and are either so much at rest, or so entangled one with another, that there is a mutual cohesion, or sticking together of their parts, so that they cannot flow from, slide over, or spread themselves every way from one another, as the parts of fluid bodies can, or it is defined to be a consistence or that state of a body, wherein its sensible parts are so united together, that a motion of one part induces a motion of the rest.

FIRST Fruits, the profits of spiritual livings for one year, which in old time were given to the Pope throughout *Cbristendom*, but here in *England*, translated to the king, by stat. 26 of Henry VIII. and queen Anne, in the third year of her reign, granted that whole revenue to settle a fund for the augmentation of the poor clergy.

FIRST Fruits (among the *Jews*) were the first produce of ripe corn, and other fruits, also of man or beasts, which they were commanded to offer to God to sanctify and procure a blessing on the rest of the product.

FISC (*fiscus*, L.) the treasury of a prince or state; or that to which all things due to the publick do fall.

Green FISH, is what has been lately salted and still remains moist.

Red FISH, is some fresh fish broiled on a grilliron, then fried in oil, and afterwards bar elled up in some proper liquor.

Oviparous FISHES, such as produce their kind by eggs or spawn.

Viviparous FISHES, such as produce their kind alive.

Fluviatile FISHES, river fish.

Cetaceous FISHES, those of the whale kind, **Cartilaginous FISHES**, such as have many cartilage or gristles, as thornbacks, &c.

Spinous FISHES, such as have prickles, as thornbacks, &c.

FISH-MONGER (*Fisc-mangepe*, Sax.) a seller of fish.

FISH-MONGERS, they were formerly two companies, the *Stock-fish* and *Salt-fish-mongers*, who united Anno 1536.

They are six wardens (the first of which is called the prime wardens) 28 assistants, and 222 upon the livery; their fine is about 14*l*. They are the 4th of the 12 companies.

Their armorial ensigns are *azure*, three dolphins *naiant* in pale, between two pair of lucies salterwise proper crowned or, on a chief *gules*, six keys in three saltires (the ward end upwards) as the crowns. The crest on a helmet and torse, two arms supporting an imperial crown upon the second. The supporters a merman and maid, the first armed, the latter with a mirror in her left hand proper. The motto, *All worship be to God alone*.

FIS'SILE (*fissilis*, L.) that may be cleft.

FISSILENESS (of *fissilis*, L.) aptness to be cleaved.

FISK'ING, running about here and there, flirting from place to place.

FIS'TULATED (*fistulatus*, L.) having a fistula.

FIS'TY Cuffs, blows with the fist.

A FIT (*q. d. a fight*) it being a conflict between nature and the disease.

To **FIT** (*beizzan*, Sax.) to agree with, be sizeable to, to be seem.

FITS of easy Reflection of the Rays of Light (in *Opticks*) the disposition of the rays to be reflected at any time. Sir Isaac Newton.

FITS of easy Transmissiion (in *Opticks*) the disposition of the rays of light to be transmitted. Sir Isaac Newton.

FIVE (*Fif*, Sax.) V, or 5.

FIVE-FOLD (*Fif-seal'd*, Sax.) five times as much.

FIVE-FOOT, a sort of sea-insect, called also a star-fish.

To **FIX** (*fixum*, sup. of *figere*, L. *fixer*, F.) to fasten, to set, to appoint.

FIX'ED (*fixus*, L. *fixé*, F.) fastened, settled, set, appointed.

FIX'EDNESS to a thing, close application, attachment, &c.

FIXEDNESS (with *Chymists*) a quality opposite to volatility.

FIXT Bodies (in the general) are such as neither fire nor any corrosive has such effect on, as to reduce or resolve them into their component elements, i. e. absolutely to destroy them.

FIXT Bodies (with *Chymists*) such as bear the



the violence of the fire without evaporating.

FLAB/BINESS (probably of *labilis*, L. wet things being commonly so) limberness, softness and moistness; opposite to stiffness.

FLACCIDITY } (of *flaccidus*, L. *flac-*
FLAC/CIDNESS } *que*, F.) flagingness,
limberness, weakness, aptness to hang down.

FLACCIDITY (in *Physick*) a disorder of the fibres or solid parts of the body, opposite to rigidity or stiffness.

FLAGS, are ensigns or tokens of royalty, and for distinction of nations, &c. as to their form, all ensigns of war were said to be extended on cross staves, but the *Saracens* upon their siezing on the kingdom of *Spain*, had their flags made pointed or triangular.

The pirates of *Algiers* and all along the coasts of *Barbary*, bear a six cornered flag. It is gules charged with a moresk's head, coifed with its turban, &c.

The *French* flag is blue, charged with a white cross and the arms of *France*.

Merchants ships usually bear their flags on the mizzen mast with the arms of the city they belong to.

FLAG Royal (of *England*) or standard royal ought to be yellow (*viz. or*) as some say; or, as others, *argent* or white. It is charged with a quartered escutcheon of *England*, *Scotland*, *France*, and *Ireland*. This is never carried but by the sovereign prince himself, his high admiral or commission.

Another **FLAG Royal** (of *England*) is quaterly, the first and fourth quarter counter-quartered. In which the first and fourth *azure*, three *flower-de-luces*, *Or*. The royal arms of *France*, quartered with the imperial ensigns of *England*, which are in the second and third *gules*, eight *lions passant*, *gardant in pale*; or in the second place within a *double tressure counter flower-de-luce*, *Or*, a *lion rampant gules*, for the royal arms of *Scotland*. In the second place, *azure* an *Irish harp*, *Or*, stringed *argent* for the royal ensigns of *Ireland*.

But sometimes there is an alteration, as in setting the *English* arms before the *French* and the like.

Union FLAG (of *England*) is *gules* charged with these words.

FOR THE PROTESTANT RELIGION, AND FOR THE LIBERTY OF ENGLAND.

FLAG (of the admiral of *England*) is red, charged with an anchor *argent*, set in *pale*, entangled in, and wound about with a cable of the same.

Jack FLAG (of *England*) is blue, charged with a saltire *argent*, and a cross *gules*, brodered *argent*.

FLAG (of an *English Merchantship*) is red, with a *Frank* quarter *argent*, charged with a cross *gules*.

FLAGS, are the colours that the admirals of a fleet carry on their tops, and are marks of distinction, both of officers and nations.

An *Admiral* carries his flag on the main

top or top of the main-mast: the *vice Admiral* carries his on the fore-top, and the *rear Admiral* his on the mizzen-top.

When they are to hold a council of war at sea, if it be to be held on board the admiral, the flag hangs in the *main-sbrowds*; if on board the vice-admiral, in the *fore-sbrowds*, and if on board the rear-admiral, in the *mizzen-sbrowds*.

Commanders of squadrons carry their flags on the mizzen-mast when in the body of a fleet, and on the main-mast when they command a party. It is to be open two-thirds of its height, and terminate in a point.

To lower a **FLAG** } is to take it in or pull
To strike a **FLAG** } it down upon the cap.

And this is a respect due from all ships or fleets, that are inferior, either in respect of right of sovereignty, place, &c. and signifies an acknowledgement and submission, when they happen to meet with any that are justly their superiors; it is also a signal of yielding.

And in the case of sovereignty in the narrow seas of *Britain*, it has been long claim'd and made good by our kings, that if any ship of any nation, meeting with an admiral of *England*, shall not acknowledge his sovereignty, by this signal of taking in her flags, she may and is to be treated as an enemy.

To beave out a **FLAG**, is to put it aboard.
FLAG Officers, are those who command the several squadrons of a fleet, as admirals, vice-admirals, and rear-admirals.

FLAGS (with *Falconers*) the feathers in the wings of an hawk, next the principal ones.

FLAG'GING (*Fleo'gan*, *Sax*, or *flaggeren*, *Dut.*) hanging down, growing limber, weak or feeble.

FLAG'GY (of *Fleo'gan*, *Sax.*) limber, &c.) also full of flags or river-grass.

FLAGITIOSITY } (*flagitiostas*, L.)
FLAGITIOUSNESS } outrageous wickedness.

FLA'GRANT (*flagrans*, L.) very hot, eager or earnest; also notorious, infamous; also evident, manifest.

FLA'GRANTLY (*flagranter*, L. earnestly, ardently; also notoriously, manifestly, &c.

FLA'GRANTNESS (*flagrantia*, L.) flamingness, glitteringness, ardentness of desire, earnestness; also notoriousness.

FLAGRA'TION, a flaming, burning, glittering, an ardent desire, L.

To **FLARE** (probably of *flare*, L. to blow) to swell or melt away as a candle does.

FLA'KINESS, the having flakes; flaky quality.

FLA'KY (probably of *flocus*, L. a lock of wool) in flakes or thin slices.

FLAM'BEAU, a torch made of wax, F.

FLAME (in a *figurative sense*) an ardent affection or passion; also a raging anger; confusion.

FLA'MET } a large wild fowl of the
FLAM'MANT } size of a wild goose, the

the legs and wings of which are very long, and its scent so exquisite and sight so quick, that it is difficult to be shot; so that the fowlers are forced to get the wind of them, and to creep along covered with an ox-hide till they come within gun-shot.

FLA'MEN (so called of *flamen*, a woollen thread that was usually tied about their temples) a sort of priests among the *Romans*.

FLA'MING (*flammans*, L.) blazing; also notorious.

FLA'MINGLY, notoriously, egregiously.

FLAMMI'GEROUS (*flammigerus*, L.) bearing or procuring flames.

FLAMMI'VOMOUS (*flammivomus*, L.) that vomits or throws out flames.

FLANK (*flanc*, F.) a side.

To **FLANK** (*flanquer*, F.) to strengthen or defend a side; also to attack an army on the flank or side.

FLANK (in *Fortification*) is that part of the rampart that joins the face and the courtine, comprehended between the angle of the courtine, and the angle of the shoulder, &c. and is the principal defence of a place.

FLANK oblique } (in *Fortification*) that
Second FLANK } part of the courtine, where the men can see to sower the face of the opposite bastion; being the distance between the lines fichant and razant.

FLANK retired } (in *Fortification*) is one
Low FLANK } of the platforms of the *Casemate*, and is sometimes called the covered flank. This is generally called the *Casemate*, when there is only one platform retired towards the capital of the bastion, and covered by the *Orillon*.

FLANKS (in the *Manage*) the sides of a horse's buttocks.

To **FLAP** (probably of *flabbe*, Du. or *flabella*, L.) to flap or strike with the hand, or to fly flap as butcher's do.

A **FLAP**, a blow or stroke with the open hand, or some broad thing.

FLAP'PING (probably of *flaccescens*, L.) hanging down with limberness.

FLA'RING, staring in the face; also open, exposed, &c. also wasting or consuming wastefully, as a candle.

FLASH'INESS (not improbably of *flaccidus*, L.) unfavouriness in taste; also want of solidity or substance in discourse.

A **FLASK** (*flasque*, F.) a case for gun-powder.

A **FLASK** (in *Gunnery*) a bed in the carriage of a piece of ordnance.

FLAT, insipid, unfavoury, having lost its brisk, pungent taste.

FLAT in the *fore-sail* (*Sea term*) means, hale in the fore-sail by the sheet, as near the ship's side as possible; this is done when a ship will not fall off from the wind.

FLA'TLY, plainly, positively.

FLATS (in *Musick*) a kind of additional notes, contrived, together with sharps, to

remedy the defects of musical instruments.

FLAT'NESS (of *plat*, F. according to *Me-nagius* of *patulus*, open, spreading) planeness, broadness, spreadingness.

FLAT'TERER (*un flateur*, F. of *flater*, L.) one that praises more than is deserved, a cajoler, &c.

FLAT'ULENTNESS (of *flatulentus*, L.) windiness, flatulency.

FLA'TOUSNESS (*flatuosité*, F.) windiness, windy quality.

FLAUNTING (probably of *vaunt*, *v mut.* in *Fl.*) giving one's self airs, taking state upon one, gawdy and stately in apparel.

FLA'VOURING, the giving any thing a flavour or good scent.

FLA'VOURLESS, not having any flavour or good scent.

FLA'VOURY (probably of *favour*, *Sp. f mutato* in *Fl.*) palatable, having a good relish, spoken of wine, &c.

FLAW (probably of *glo*, *Sax.* fragment or *flaw*, Brit. a segment, or *Flean*, *Sax.* the white of the eye) a defect in precious stones, metal, &c. also a little skin that grows at the root of one's nails.

FLAW'Y, having flaws.

FLAXEN (of *Fleax*, *Sax.*) made of flax.

To **FLAY**. See *To Flea*.

FLEER'ING (of *leering*, *Dan.*) looking disdainfully or saucily.

FLEET (of *Flean*, *Sax.* to fly) swift.

FLEET (*Fleoz*, *Sax.*) a place where the tide comes up.

FLEET'ING (of *glean*, *Sax.* to fly, or *ufeten*, Du. or *flietten*, Teut.) passing away continually, as time, &c. moving away continually from place to place.

FLEET'NESS, fleeting quality; also swiftness.

FLEGM. See *Phlegm*.

FLEG'MATICKNESS (of *flegmaticus*, F. *phlegmaticus*, L. of *φλεγματικός*, Gr.) being troubled with flegm, flegmatick quality.

FLEM'ISH of *glyma*, *Sax.*) belonging to the *Flemings* or *Dutch*.

Musculus

Fibrous

Fistular

Parenchymous

FLESH

FLESH

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FLESH
carnal dispo-
sition of the flesh
FLESH
flesh.



FLEUP
puffs of pa-
FLEXA
flexible min-
tion or en-
FLEXA
L.) flexible
FLEXI
FLEXI
ness, aptn-
FLICK
tering with
and laughin-
FLIE (of
which the
the needle
FLIGH
which flies
FLIGH
one landing
Capon's
such as a
eldest of sev-
effects, wh-
a lordship.
FLIM'S
out sufficien-
FLINCH
reason of a-
ing the nai-
the thumb
FLIN'
shivers, &c.
To **FLIN'**
is to raise
with it.
FLING'
action of a
the hind-le-
FLINT
ancient *Bri-*
a flinty plac-
FLINT'
or of the n-
FLIPPA
briskness, j-
FLIRT'
also banterin-
To **FLO**
the surface

FLESH-

FLESH/LINESS (*Flæſcineſſe*, Sax.) carnal diſpoſition, addiſtedneſs to the pleaſures of the fleſh.

FLESH/Y (*flæſicg*, Sax.) having much fleſh.



FLETCH'ERS company. It's probable was as ancient as the *Bowyers* as to their incorporation. They are governed by two wardens, ten aſſiſtants, and eighteen on the livery. Their enſigns armorial or ſeal are a chevron between three arrows.

FLEURO'NS (in *Cookery*) fine tarts or puffs of paſtry-work, for garniſhing diſhes.

FLEXAN'IMOUS (*flexanimus*, L.) of a flexible mind, eaſy to be overcome by perſuaſion or entreaty.

FLEXAN'IMOUSNESS (of *flexanimus*, L.) flexibility of mind or diſpoſition.

FLEXIBIL'ITY } (*flexibilitat*, L. *flex-*
FLEX'IBLENESS } *ibilitas*, F.) pliability, aptneſs to bend or yield.

FLICK'ERING (of *Fliccepien*, Sax.) fluttering with the wings, as a bird; alſo ſneering and laughing ſcornfully.

FLIE (of a *Mariners Compaſs*) that part on which the 32 winds are drawn, and to which the needle is faſtened underneath.

FLIGHT (in *melting lead ore*) a ſubſtance which flies away in the ſmoak.

FLIGHT of a *Stair-caſe*, the ſtairs from one landing-place to another.

Capon's FLIGHT, a compaſs of ground, ſuch as a capon might fly over, due to the eldeſt of ſeveral brothers in dividing the father's effects, when there is no principal manor in a lordſhip.

FLIM'SINESS, limberneſs, thianeneſs without ſufficient ſtiffneſs or ſubſtance.

FLINCH'ING, drawing back from, by reaſon of apprehenſion of danger; alſo a flirring the nail of the middle finger ſlapped from the thumb.

FLIN'DERS, ſmall and thin pieces, ſhivers, &c.

To **FLING** like a *Cow* (ſpoken of *Horſes*) is to raiſe only one leg, and to give a blow with it.

FLING'ING (with *Horſemen*) is the fiery action of an unruly horſe, or a kicking with the hind-legs.

FLINT (*Flinct*, Sax.) a certain idol of the ancient *Britons*, ſo called becauſe he ſtood in a flinty place.

FLINT/Y (of *Flinzig*, Sax.) full of flints, or of the nature of flint.

FLIP'PANTNESS, nimble-tonguedneſs, briskneſs, jocundneſs.

FLIRT'ING, throwing out ever and anon; alſo bantering or jeering by flirts.

To **FLOAT** (*floter*, F.) 1. To ſwim on the ſurface of the water.

The ark no more now floats; but ſeems on ground,

Fast on the top of ſome high mountain fix'd.
Mil. Par. Loſt.

Three bluſt'ring nights, born by the ſouthern blaſt,

I floated; and diſcover'd land at laſt.

Dryden's Æn. b. vi.

2. To move with labour in a fluid.

What divine monſters, O ye Gods, were theſe
That float in air, and fly upon the ſeas!

Dryd. Jud. Emp.

Swift they deſcend, with wing to wing conjoin'd,
Stretch their broad plums, and float upon the wind.
Pope.

5. To paſs with a light irregular courſe.

To **FLOAT**, to cover with water.

Now ſmoaks with ſhow'rs the miſty mountain ground,

And floated fields lye undiſtinguiſh'd round.

Pope's Statius.

FLOAT, any body ſo contriv'd or form'd as to ſwim upon the water.

FLOAT (in *Weaving*) is when ſome threads break, ſo that the ſhoot or warp is not bound down cloſe or tight, but lies up looſe.

FLOA'TING (*florant*, F. *fluctuans*, L.) ſwimming to and fro upon the water.

To **FLOCK**, to aſſemble together, to come in flocks, great numbers or companies.

FLOOD (with *Watermen*) is when the tide begins to come up, or the water to riſe, which they call young-flood; the next full-tide, or ſtill, or high water.

Young FLOOD, the time when the water begins to riſe in the river.

FLORY dry'd and beaten to powder; a blue colour uſed in painting.

FLOREN } is both an imaginary and a
FLOR'IN } real *Coin*; the real is of different values, according to the place where,

and the metal whereof it is made; the ſilver *Holland's* floren is in value about one ſhilling and ten-pence half-penny ſterling, thoſe of *Genoa*, &c. about eight pence farthing ſterling, pieces of three *Florins* are called *Ducatons*.

As a money of account, the *Florin* is uſed by the *Dutch*, *German* and *Italian* merchants and bankers in keeping their books, and making out their accounts; but valued and ſubdivided variouſly.

FLO'REN, a gold coin made in the time of king *Edward III.*

FLO'RET } (with *Botaniſts*) is a little
FLOUR'ISH } tube expanded at the top,

uſually into five ſegments, and ſitting upon the embryo of a ſingle ſeed. From the inner part of the floret ariſe fine chives, which ariſing to the inner part of the floret together form a ſheath; from the embryo of the ſheath ariſes a biſid, reflexed ſtile, which paſſes through the ſheath.

FLORI'COMOUS (*floricomus*, L.) having the top full of or adorned with flowers.

FLO'RID

FLOR'ID *descant* (in *Musick*) See *Figurative descant*.

FLOR'IDNESS (of *floridus*, L.) fulness of rhetorical flowers; great eloquence.

FLORIFEROUSNESS, flower-bringing or bearing quality.

FLORILEGIUM, a collection of choice pieces, containing the finest and choicest of their kind, L.

FLORULENTNESS (of *florulentus*, L.) flowering or blossoming quality.

FLO'TA (with the *Spaniards*) the plate fleet, which they send every year to *Mexico* or some other part of the *West-Indies*.

FLO'TAGES, are such things as are floating on the surface of the sea or great rivers.

FLOUR (*fleur de farine*, F. *flos farinae*, L.) the fine part of ground corn.

To **FLOUR**, to sprinkle with flour.

FLOUR'ISHING (*fleurant*, F. *florens*, L.) being in the prime, prospering, being in vogue or esteem.

FLOUT'ING, mocking, jeering with scorn or disdain.

It **FLOWs** *Tide and Half Tide*, i. e. It will be half flood by the shore, before it begins to flow in the channel.

FEOW'ER (among *Botanists*) is variously understood. Some mean by it those fine coloured leaves, which are called the petals, others restrain it to signify the organs of generation; the proper signification of it seems to be the organs of generation with their coverings.

To **FLOW'ER** (*florere*, L. *fleurir*, F.) to produce or bear flowers; also to mantle, as drink, &c.

Amentaceous FLOWER (*flos amentaceus*, L.) such as hang pendulous like the *Juli* or *Catkins*, *Tournef.*

Apetalous FLOWER (*flos apetalus*, L.) is such as want the fine-coloured leaves called *Petala*.

Campaniform FLOWER (*flos campaniformis*, L.) such a flower as is in the shape of a bell.

Caryophylleous FLOWER (*flos Caryophyllens*, L.) a flower in the shape of a gilliflower or carnation.

Composit FLOWER (*flos compositus*) a compound flower, which consists of many *Flosculi*, all making but one flower, is either *discous* or *discoidal*; that is, whose *Flosculi* are set together so close, thick and even, as to make the surface of the flower plain and flat, which therefore, because of its compound form, will be like a *discus*; which disk is sometimes radiated when there are a row of *Petala* standing round in the disk like the points of a star, as in the *Matricaria*, *Chamamelum*, &c. and sometimes naked, having no such radiating leaves round the limb of its disk, as in the *Tanacetum*.

Corniculated FLOWERS. *Flores corniculati*, L.) are such hollow flowers, as have on their upper part a kind of spur or little horn,

as the *Linaria*, *Delphinium*, &c. and the *Corniculum* or *Calcar* is always impervious at the top or point.

Cucurbitaceous FLOWER, is one that resembles the flower of the gourd, or has the same conformation with it.

Cruciform FLOWER (*flos cruciformis*, L.) a flower that represents the form of a cross.

Discous FLOWERS } are those whose
Discoidal FLOWERS } *Flosculi* or little flowers are set together so close, thick and even, as to make the surface of the flower plain and flat; which therefore, because of its round form, will be like a *discus* or quoit.

Fistular FLOWER (*flos fistularis*, L.) a flower compounded of many long hollow flowers like pipes, all divided into large jags at the ends.

Fecund FLOWERS (*flos fecundus*, L.) a fruitful flower.

Flosculous FLOWER (*flos flosculosus*, L.) a flower composed of many little flowers.

Imperfect FLOWERS (*flores imperfecti*, L.) such as want some of the parts which compose a perfect flower, either *Petala*, *Stamina*, *Apex* or *Stylus*.

Infundibuliform FLOWER (*flos infundibuliformis*) a flower that resembles a funnel in shape.

Labiated FLOWER (*flos labiatus*, L.) is such as either has but one lip only, as in the far greater part of labiated flowers, and are called also *Galeated*, *Galericulate* and *Cuculate*, which see above.

Liliaceous FLOWER (*flos liliaceus*, L.) a flower of a lilly form.

Umbelliferous FLOWER, is one which has several leaves doubled, and disposed after the manner of a rose, and the *Calix* becomes a fruit of two seeds.

Monopetalous FLOWER (*flos monopetalus*, L.) is such as has the body of the flower all of one intire leaf, tho' sometimes cut or divided a little way into seeming *Petala* or leaves, as in borage, bugloss, &c.

Monopetalous anomalous FLOWERS (*flos monopetalus anomalus*, L.) an irregular monopetalous flower.

Papilionaceous FLOWER (*flos papilionaceus*, L.) is a flower that represents something of the *Papilio* or *Butterfly*, with its wings display'd. In these the flower-leaves or *Petala* are always of a difform figure, being 4 in number, and joined together at the extremities; such are the flowers of those plants that are of the leguminous kinds, as *Pears*, *Vetches*, &c.

Verticillate FLOWERS, are such as are ranged in stories, rings or rays along the stems, such as those of *hoar-hound*, *clary*, &c.

FLOWERS (with *Chymists*) are the finest and most subtil parts or fine mealy matter of dry bodies, raised by fire into the head and aludels; and adhering to them in the form of a fine powder to dust.

Perf

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Perf
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Papilion
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Spicat
the flower
at the to
Stamin
flower th
small thr
Sterile
barren flo
Rotated
whose flo
a wheel.
Rosace
flower w
rose, as t
Semifist
L.) is suc
a pipe cut
Galeate
Galeric
seembles an
upper top
convex pa
&c. but
above, an
fellow be
hood, an
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plants.

Perfect FLOWERS (*flores perfecti*, L.) are such as have a *Petala*, *Stamen*, *Apex* and *Stylus*; and whatever flower wants any of these is accounted imperfect. These are divided into *simple* or *compound*, which are not composed of other smaller ones, and which usually have but one single stile; and compounded, which consist of many *Flosculi*, all making but one flower.

Personated FLOWER (*flos personatus*, L.) a flower that somewhat resembles a mouth, as the *Snap-dragon*, *Toad-flax*, &c.

Planifolious FLOWER (*flos planifolius*, L.) such as is composed of plain flowers set together in circular rows round the center, and whose face is usually indented, notched, uneven and jagged, as the *Hieracbia*, *Sonchbia*, &c.

Polypetalous FLOWER (*flos polypetalus*, L.) such as has distinct *Petala*, and those falling off singly and not altogether, as the seeming *Petala*, of the *monopetalous* always do: both *monopetalous* and *polypetalous* are either uniform or difform; the former have their right and left-hand parts, and the forward and backward parts alike; but the difform have no such regularity.

Polypetalous anomalous FLOWER (*flos polypetalus anomalous*, L.) an irregular *polypetalous-flower*.

Leguminous FLOWER, the flower of leguminous plants, which bear some resemblance to a flying butter-fly, and thence are called *Papilionaceous*.

Radiated FLOWER (*flos radiatus*, L.) a flower whose leaves grow in the manner of rays, as the *Heliotropium* or *Sun-flower*.

Spicated FLOWER (*flos spicatus*, L.) when the flowers grow thick together length-ways at the top of the stalk, as an ear of corn.

Stamineous FLOWER (*flos stamineus*, L.) a flower that only consists of the *Calix* with small threads, &c.

Sterile FLOWER (*flos sterilis*, L.) i. e. barren flower.

Rotated FLOWER (*flos rotatus*, L.) such whose flower-leaves grow like the spokes of a wheel.

Rosaceous FLOWER (*flos rosaceus*, L.) a flower whose leaves grow in the form of a rose, as the *Ranunculus*, &c.

Semistylar FLOWER (*flos semistylaris*, L.) is such an one whose upper part resembles a pipe cut obliquely, as in the *Aristolochia*, &c.

Galeated FLOWER (*flos galeatus*, L.)

Galericulate FLOWER } a flower that resembles an helmet or hat. In this flower the upper top is turned upwards, and so turns the convex part downwards as in the *Chamaecissus*, &c. but most usually the upper lip is convex above, and turns the hollow part down to its fellow below, and so represents a monk's hood, and thence is called *cucullate*, as the flowers of the *Lamium* and most *verticillate* plants.

FLOWERINESS, fulness or plenteousness of flowers.

FLOWERING (*fleurant*, F. *flores producens*, L.) producing or opening into flowers; also mantling as drink.

FLOWERS (in *Architecture*) representations of some imaginary flowers, by way of crowning or finishing on the top of a dome.

FLOWERS (in *Rhetorick*) are figures and ornaments of discourse.

FLOWERS (in the *Animal Oeconomy*) are women's *Menses*.

FLOWING (of *Fleopan*, *Sax. fluens*, L.) running in a stream as water; abounding.

FLUCTIFRAGOUS (*fluctifragus*, L.) wave-breaking.

FLUCTIGEROUS (*fluctiger*, L.) born by the waves.

FLUCTISONOUS (*fluctisonus*, L.) sounding or roaring with waves or billows.

FLUCTIVAGOUS (*fluctivagus*, L.) floating or tossed on the waves.

FLUCTUATING (*fluctuans*, L.) floating; also wavering in mind.

FLUELIN, an herb, called also *Speedwell*.

FLUIDITY, is when the parts of any body being very fine and small, are so disposed by motion and figure, that they can easily slide over one another's surfaces, all manner of ways.

FLUIDITY, stands in direct opposition to *firmness* or *solidity*; and is distinguished from *liquidity* and *humidity*, in that humidity implies *wetting* and *adhering*; thus melted metals, air, æther and even smoke and flame itself are fluid bodies, but not liquid ones, their parts being actually dry, and not leaving any sense of moisture.

FFUTES } (in *Botany*) used in describing the stems and fruits of certain plants, which have furrows analogous to those of columns.

FLUTES (in *Architecture*) hollows made in the body of a column or pillar.

FLUTES (in *Pillars* of the *Corinthian*, *Composite*, *Dorick* and *Ionick Orders*) are commonly made all along the body of the pillars from 20 to 24 flutes in each column, each figure being hollowed in exactly a quarter of a circle.

FLUTES (in the *Dorick Order*) join together without any interspace.

FLUTES (in the *Composite*, *Corinthian* and *Ionick columns*) have a list running between every two of them.

FLUTTERING (of *Fleopan*, *Sax.*) making a quick motion with the wings, in trying to fly, as young birds.

FLUVIATICK (*fluviatricus*, L.) that is in or of the river.

FLUVIATILE (*fluvialis*, L.) belonging to a river.

FLUX (in *Physick*) an extraordinary issue or evacuation of some humour.

FLUX (in *Hydrography*) a regular periodical motion of the sea, happening twice in 24 hours, wherein the water is raised, and driven violently against the shores.

FLUX'IBLENESS, capableness of being made to flow, or rendered fluid.

FLUX'ING, a method of curing the venereal disease by raising a salivation in the patient.

FLUX'ION, a flowing, *F.* of *L.*

FLUXIONS (with *Mathematicians*) is the arithmetick or analysis of infinitely small, variable quantities; or the method of finding an infinite small or infinitely small quantity, which being taken an infinite number of times, becomes equal to a given quantity.

FLUXUS Chylusus (with *Physicians*) a purging, when the meat is thrown out, and does not produce any of that humour called chyle, *L.*

A FLY (*Fleze, Sax.*) an insect.

To FLY the Heels (with *Horsemen*) a term used of a horse; when he obeys the spur.

Let FLY the Sheets (*Sea phrase*) a word of command in case of a gust of wind, lest a ship should overset, or spend her top-sails and masts to have the sheet go again, and then the sail will hold no wind.

FLY'ERS in *Architecture* such stairs as go strait, but are of an oblong square, and do not wind round, and whose steps are not made tapering; but the fore and the back-part of each stair, and the ends respectively are parallel one to the other, the second of these flyers stands parallel behind the first, and the third behind the second, and so of the rest, if one flight carry them not to the intended height; then there is a broad half pace, whence they begin to fly again as at the first.

FLY'ING bridge, is made of two small bridges laid one upon another, so that the uppermost, by the help of ropes and pulleys, is forced forward till the end of it points to the place designed.

FLYING fish, a fish like a herring, that has wings like a bat, which to avoid being made a prey by the greater fish, will rise 20 feet above water, and fly an 100 paces, and then drop into the sea.

FLYING tiger, an insect in *America* spotted like a tiger, that has six wings, and as many feet; it feed on flies, and a nights sits on trees and sings.

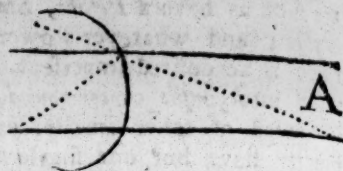
FOCILS (*Anatomy*) the two bones of the leg and of the arm below the elbow, *Ulna* and *Radius*, *Tibia* the *Major* and *Tibia* the *Minor*.

FOCUS, a fire hearth, *L.*

FOCUS (with *Anatomists*) a certain place in the mesentery and other parts, from whence the original of fevers were derived by the ancients.

FOCUS (in *Geometry* and *Conick sections*) is applied to certain points in the *Parabola*, *Ellipsis* and *Hyperbola*, wherein the rays reflected from all parts of the curve do concur or meet.

Virtual
FOCUS, is the same as a point of divergence in a concave - glass as the point



A in the following figure.

FOD'DER (prob. of *feeder*, *Teut.* a *FOTH'ER* S burden) a weight of lead containing eight pigs, every pig weighing three stone and a half, reckoned at 2600 pound in the book of rates, 22 hundred and an half at the mines, 19 hundred and an half by the *London* plumbers.

FOECUN'DITY (*fecunditas, L.*) fruitfulness.

FOED'ERAL (*federalis, L.*) belonging to a covenant.

FOENERA'TION, usury, *L.*

FOEM'INA (with *Chymists*) sulphur.

FOETIFEROUS (*fatifer, L.*) fruitful, or bringing fruit.

FOETIFICA'TION, a bringing forth fruit, *L.*

FOETIFICK (*fatificus, L.*) making fruitful.

FOE'TORS arise from stagnant, extravasated, corrupted or poisonous humours; as also from any thing capable of attenuating and volatilizing the oil and salts.

FOETOR (with *Physicians*) stinking or foetid effluvia, proceeding from the body or any parts of it, as a stinking breath, proceeding from filthiness about the teeth and gums,

FOE'TUS (of *foevendo, L.* cherishing, or as others of *φοῦαν, Gr.* Coire, or rather *fetus* of *feo, L.* to produce according to *Veslius*) the child while yet contained in the womb of the mother, but particularly after it is perfectly formed, till which time it is properly called *Embryo*; also the young of other animals in general but in the same state.

FOG (of *Foḡ, Sax.*) a mist.

FOGS (by *Naturalists*) are said to consist of aqueous particles rarefied; as is plain, in that they mightily bedew every thing that lies open to them. It may be observed in a hot day, when there is no wind stirring, that such a company of vapours rise out of moist ground as make thick fogs, which are sometimes higher and sometimes lower, as the multitude and motion of the vapours happen to be. These fogs rise out of all places mountainous or campaign, and continue till they be dispelled by wind or heat; but they continue longer in lowest grounds, because those places are fullest of moisture, and are not so much exposed to the winds: but when the wind rises upon them, wherever they be, they are dissipated and driven away till we see no more of them. So likewise the heat of the sun, putting them into a brisker motion, either dissipates them by rarefaction, or raises them higher, and

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and forms them into clouds.

And whereas sometimes fogs stink, it is not because they come from stinking water, but because the vapours are mixt with sulphureous exhalations which smell so.

FOG/GINESS (*Foggicnerre, Sax.*) foggy quality, or being foggy.

FOG/GY (of *Foggy, Sax.*) misty, &c.

FOIN (prob. of *poindre, F.* to prick) a pass in fencing.

FOLDING (*Feal'dian, Sax.*) doubling up, &c. also including in a sheep-fold.

FO'LIAGE, a cluster or assemblage of leaves, branches, flowers, &c.

FO'LIACLES, the keys or buds of maples.

FOLLOWER (of *Fol'gian, Sax.* to follow) one who follows or waits upon.

FOLLY (*folie, F.*) foolishness, simplicity; defect of understanding; a drawing false conclusions from just principles, by which it is distinguished from *madness*, which is a drawing just conclusions from false principles. *Mr. Lock.*

FOMENTA'TION, (of *foveo, L.* to cherish) the external application of any warm liquid medicine.

Simple FOMENTATION, one made with lukewarm milk, water, oil, oxirate, or other proper liquor, and with other ingredients.

Compound FOMENTATIONS, are decoctions of herbs, roots, flowers, seeds in water or other proper liquor, and with other ingredients.

FOMENT'ED (*fomentatus, L. fomenté, F.*) abetted, encouraged, nourished, set on foot, broached, cherished.

FONCEAU', is the bottom or end of a cannon bit-mouth, *i. e.* the part of the bit that pins it to the banquet.

FOND'NESS, (probably of *Fun'dian, Sax.* to endeavour to gape after) over great, affectionateness, love, indulgence, also foolishness.

FONT (prob. of *fonder, F. of fundere, L.*) as a font or rather fount of letters, a name given by *Letter-founders* and *Printers* to a set of letters of one size, both great and small, with the stops, points, &c. to enable them to compose and print a work in that character, sometimes called *English, Pica, Long-Primer, Brevier, &c.*

FONT (of *Fons, L.* a fountain) a baptistry or place partitioned off in a church, or a large basin of marble, &c. in which water is kept to baptize infants.

FONTANA'LIA } (among the *Romans*)
FONTINA'LIA } the feast of fountains, celebrated with garlands of flowers, lamps, &c. *L.*

FONTIGENEOUS (*fontigena, L.*) growing or breeding about wells.

FOOL (*fol, F. folle, It.*) an idiot or person incapable of distinguishing between right or wrong; also an indiscrete, passionate, irregular person, one who acts contrary to that sense and reason he is endowed with,

To **FOOL** (of *fol, F.*) to make a fool of, to deceive, bubble, play upon, &c.

Him over weaning
To over reach; but with the serpent meeting,
Fool'd and beguiled.

Milt. Par. Lost. b. x.
When I consider life, 'tis all a cheat;
For *fool'd* with hope, men favour the deceit,
I am tir'd with waiting for this chemick gold,
Which *fools* us young, and beggars us when old.
Dryden.

If men loved to be deceived and *fooled* about their spiritual estate, they cannot take a surer course than by taking their neighbour's word for that, which can be known only from their own heart. *South's Sermons.*

A **FOOL** (*Hieroglyphically*) was represented by a sheep, because no beast is counted more simple.

FOOL'ERY (*folie, F.*) foolish or silly actions or sayings.

FOOLHAPPY, lucky without contrivance or judgment.

As when a ship, that flies fair under sail,
An hidden rock escaped unawares,
That lay in wait her wreck for to bewail;
The mariner, yet half amazed, stares
At perils past, and yet in doubt he dares
To joy at his *foolhappyness* oversight.

Fairy Queen, b. i. Cant. 6.
FOOL-bardiness (of *fol* and *bardiesse, F.*) rashness, temerity, a thoughtless venture-someness.

FOOL-bardy (of *fol* and *bardi, F.*) rash, temerarious, unthoughtfully daring, or venturefome.

FOOL'ISH (*fou, F.*) silly, wanting reason, impertinent, trifling.

FOOL'ISHNESS (*folie, F.*) ignorance, silliness, want of reason, discretion, experience, &c.

FOOT (*Fortif.*) the sixth part of a fathom, and the fifth of a geometrical space.

FOOT of verse (with *Grammarians*) a certain number of syllables, 2, 3, or more, which serve for the measuring of such a verse. Among the *Greeks* and *Latins* those of two syllables are the *Spondee, Trochee, Iambus, &c.* those of three, the *Dactyl, Anapest, Moleps, Tribrach, &c.* those of four, the *Coriambus, Metritus, &c.*

FOOT Pace (in *Architecture*) is a part of a pair of stairs, on which, after four or six steps, you arrive to a broad place, where you may take two or three paces before you ascend another step, thereby to ease the legs in ascending the rest of the steps. Some call it a halfpace.

FOOT-bushs (in *Botany*) are short heads out of which flowers grow.

To put a horse upon a good **FOOT**. See to gallop.

To **FOOT** it, to walk or travel on foot.

FOOT'MANSHIP, the performance, quality or capacity of a footman.

To be on the same **FOOT** with another, to be under the same circumstances.

FOP, a whimsical foolish empty fellow, one whose mind is totally taken up with modes and fashions, and by the effeminateness of his behaviour, comes nearer to a woman than a man.

FOP-doodle, a silly, vain, empty person; also superstitious, vain ceremonies, in religious worship.

FOP'PISH, vainly affected, fantastical in dress, speech, behaviour.

FOP'PISHNESS, vain affection, over-nicety and starchness in apparel, demeanour, language, &c.

FOR'AGE (*fouirage*, F.) food, &c. for horses; provision of hay, straw, oats, &c.

To **FOR'AGE** (*fouirager*, F.) to go out a foraging, or to get forage.

FOR'AGER (*fouirageur*, F.) one that goes to get provision for horses.

FORBEAR'ANCE (of *forþæran*, Sax.) a letting alone, putting off for a time, giving over, leaving off, &c.

FORBORN' (of *forþæran*, Sax.) let alone for a time, &c.

FORCE (with *Gram.*) something that stands in lieu of, or has the same effect of another.

Simple **FORCE** (in *Law*) is that which hath no other crime adjoined to it; as if one enters another man's possession, but does no manner of unlawful act.

FOR'CED (*forcé*, F.) constrained, obliged by force, ravished, also taken as a city, &c. by force, storm, &c.

FOR'CIBLENESS (*force*, F.) violence, forcible or forcing quality.

FORCE'LESS, without force, weak, feeble.

FORD (*forþa*, Sax.) a shallow place in a river, that may be waded through, or passed in a ferry-boat, by pushing it along with a pole stuck in the ground.

FORD'ABLENESS, capableness of being forded or passed over, as above.

To **FORE-appoint** (*Fore*, Sax. before, and *appointer*, F.) to appoint beforehand.

FORE-armed (of *Fore*, Sax. and *armé*, F. of *armatus*, L.) ready armed or prepared against beforehand.

To **FORE-BODE** (*Fore-bodian*, Sax.) to signify or portend beforehand, to presage.

FORE-CAST (of *Fore*, Sax. and *kallster*, Dan.) contrivance beforehand.

To **FORE-CLOSE** (of *Fore* and *clypan*, Sax. or *forclorre*, F.) to shut beforehand, &c. (in *Law*) to bar, to exclude.

To **FORE-DEEM** (*Fore-deman*, Sax.) to think, judge or determine before.

FORE-DOOR (*Fore-dopa*, Sax.) a door in the fore-part of a house.

FORE-FEET (*Fore-fozaf*, Sax.) the foremost feet of a four-footed animal.

FORE-FINGER (*Fore-fingep*, Sax.) the

foremost or first finger.

FOR'EIGNER, an outlandish person; also one that is not free of a city, corporation, &c.

To **FOREJUDGE** (of *Fore*, Sax. and *juger*, F. of *judicare*, L.) to judge beforehand.

FORE-FRONT (of *Fore*, Sax. and *frons*, L.) a forehead.

FORE'HEAD (*Fore-heafod*, Sax.) the upper part of the face.

To **FORE-KNOW** (of *Fore* and *cnapan*, Sax.) to know beforehand.

FORE-KNOWLEDGE, a knowing beforehand.

FORE-MAN (*Fore-man*, Sax.) the president or chief man of a company, &c.

FORE Mast-men (on *Ship-board*) are those that take in the top-sails, sling the yards, furl the sails, bend, trice, and take their turn at the helm.

FORE-MOST (*Foremæst*, Sax.) the first.

FORE-NOON (*Fore-noon*, Sax.) that part of the day betwixt morning and noon.

To **FORE ORDAIN** (of *Fore*, and *ordiner*, F. or *ordinare*, L.) to ordain before, to predestinate.

FORE-PART (of *Fore*, Sax. and *part*, F.) the first or preceeding part.

To **FORE-SAY** (*Forrazen*, Sax.) to speak or say before.

To **FORE-SHEW** (*Fore-sceapian*, Sax.) to shew, signify or betoken beforehand.

To **FORE-SHORTEN** (*Fore-arcceozian*, Sax.) to shorten at the fore-end.

FOR'SET (of *ferarum statio*, L. the residence of wild beasts) a compass of ground, partly pasture and partly woody, set apart by law for the feeding of wild beasts, and other particular uses.

FOREST (in a *Law Sense*) is a certain compass of woody land and pasture ground, privileged for wild beasts and fowls of forest, chase and warren, to rest and abide in under the kings protection, and for his diversion, bounded with unmoveable bounds, marks, meers and boundaries, which are to be known either by matter of record or prescription, stock'd with wild beasts of venery or chase, and with great coverts of vert for pasture, &c. for these wild beasts.

The way of making a tract of ground a forest is as follows: There are certain commissioners appointed under the great seal, to view the ground designed for a forest, and to fence it round; they make a report of this in chancery, upon which the king causes it to be proclaim'd throughout the country where the land lies, that it is a forest, and from that time to be governed by the forest law, prohibiting all persons from hunting therein without his leave.

For the preservation and continuation of which place for the vert and venison, there are certain peculiar laws, privileges and officers: as

1. No person can be owner of a forest but the king.

2. No person can act in the forest courts; but such as are appointed by the king's commission.

3. None but the king's officers can do any thing relating to a forest.

There are in *England* 68 forests, 13 chases, and above 780 parks.

The ancients had a great reverence for forests, imagining a great many of their Gods resided there; from whence and the natural gloom and silence of the place, inspiring well-meaning, and giving opportunity to designing men, the greatest part of the superstition that has been and is in the world, took its rise. The *Heathens* and idolatrous *Jews* chose such places to sacrifice in to their false deities.

FORESTER (*forêtier*, F.) a forest-keeper, an officer who is sworn and appointed by the king's letters patents to walk the forest, and to watch the *wert* and *venison*, and to attain and present all offences against both, within his own bailiwick or walk.

FORE-TASTE (of *Fore*, Sax. and *tater*, F. or *taften*, Teut. or prob. of *zayzan*, Sax.) to taste beforehand.

FORE-TEETH (*Fone-zoðaf*, Sax.) the teeth which grow before.

To **FORETEL** (*Fone-zællan*, Sax.) to tell of a matter before it happens, to predict.

To **FORE-THINK** (*Fore-ðinkan*, Sax.) to think beforehand.

FORE-THOUGHT (*Fone-ðohz*, Sax.) a thinking beforehand.

To **FORE-TOKEN** (*Fone-zacnian*, Sax.) to signify beforehand by some signs or tokens.

FORE-TOP (*Fore-zop*, Sax.) the uppermost or highest forepart of any thing.

To **FORE-WARN** (*Fore-pærnian*, Sax.) to give warning of beforehand.

A **FORE-WIND** (*Före-pin'o*, Sax.) a wind that blows right forward.

FORFEITABLENESS (of *forfait*, F.) liableness or capableness of being forfeited.

FORTANG (of *Fore*, and *yanzen*, Sax.) a taking beforehand, the taking up of provisions in fairs or markets before the king's purveyors are served.

FORFEITED (*forfait*, F.) lost by some default or omission.

FORFEITURE (*forfaiure*, F.) a trespass; the penalty of the transgression of a law.

FORFEITURE, is the act either of committing or omitting something that is liable to a mulct, fine, or loss of some privilege, &c. also the thing or fine itself so forfeited.

FORFEITURES (among the ancient *Romans*) fell to the emperor's exchequer by a law made in the reign of *Augustus Caesar*, to augment the publick revenue which contained.

1. That all persons who lived single should be incapable of receiving any legacy, provided

they did not marry within the time assigned by the law, in which case whatsoever was bequeathed to them by will, should be estreated in the exchequer.

2. Those who had no children should lose one half of what was left them by will.

3. All that was given by will to any person that died during the life of the testator or after his death before the will was opened.

4. Every heir who neglected to revenge the death of him whose estate he inherited forfeited his estate to the publick.

FORGETFUL (*forðyzfull*, Sax.) apt to forget.

FORGETFULNESS (*forðyzfullnesse*, Sax.) aptness or readiness to forget, deficiency of memory.

FORK'ED (of *forct*, Sax.) having sharp points like a fork.

FORK'EDNESS, the being pointed as a fork.

FOR'LET Land, such land in the bishoprick of *Hereford*, which was granted upon lease, for the term, *dum episcopus in episcopatu steterit*, that the successor might have it for his present income.

FORLORN'LY (*forlorenlic*, Sax.) after a forsaken, comfortless manner.

FORLORN'NESS (*forlorennesse*, Sax.) destitution, desolateness, comfortlessness, &c.

FORM (*forma*, L. *forme*, F.) fashion, figure, shape, manner.

FORM (with *Philosophers*) is the manner of being peculiar to each body, or that which constitutes it such a particular body, and distinguishes it from every other body; or it is the second principle in philosophy; which being joined to matter, composes all natural bodies.

FORM (in *Metaphysics*) signifies the same as *Being*, and is by its form as well as its *Essence*, what it is; yet there is in this term this respect involved, that philosophers do more generally apply it to particular and determinate *Beings*.

FORM, is an internal cause, by which a material being is constituted what it is.

FORM and FIGURE (with *Logicians*) is the exterior determination of qualities, as being round, spherical, square, cubical, &c.

Essential FORMS, are those forms where by the several species of bodies become each what they are, and are distinguished from all others, as a hammer, a knife, &c.

Accidental FORMS, are such as are really inherent in bodies; but in such manner that the body may exist in all its perfections without them, as whiteness in a wall.

Syllogistick FORM, is the just disposition both of the terms in respect both of predicate and subject, and of the propositions in respect to quantity and quality.

Simple FORMS, are those of simple bodies, i. e. of such as have but few properties.

Natural FORMS, are those which are inherent

herent in bodies; without any thing contributed thereto on the part of man, as the form of marble.

Artificial FORMS, are those which arise from human industry, as a statue.

FORM of Corporeity (according to the *Scotists*) is that which constitutes body in the general essence of body.

FORM (in Theology) is one of the essential parts of the sacraments, being that which gives them their sacramental effect.

FORM (in Mechanics) a kind of mould, whereon a thing is fastened or wrought.

Printer's FORM, a frame composed of divers pages of composed letters, to be printed off by the press-men.

FORM (in a moral Sense) a manner of being or doing a thing according to rule.

FORM (in Law) certain established rules to be observed in processes or judiciary proceedings.

FORMS, long seats or benches to sit on.

FOR'MA Pauperis (*Law phrase*) is when any person has cause of suit, and is so poor, that he cannot dispense the usual charges of suing at law or equity.

FORM'ABLE, capable of being formed.

FORMALITY (*formalitas*, L.) a form in law, ceremony or outward shew; also preciseness, affectation.

FORM'ALLY (*avec formalité*, F. *formaliter*, L.) in form, according to form; with formality or ceremony.

FORMALLY (with *Schoolmen*) is used in various senses.

1. *Formally* is used *really* in opposition to *objectively*: As a thing is said to be *formally* such, when it is such in the proper notion of the thing spoken of.

2. *Formally* is used in opposition to *virtually* and *eminently*, in speaking of the manner, wherein a thing is contained in another.

3. *Formally* is used in the same sense with *adequately* and *totally*: Thus a syllogism taken *formally* requires 3 propositions.

4. *Formally* is understood of the subject, when a predicate is therein on account of some form: Thus white *formally* taken diffuses the light; *q. d.* whiteness the form inherent in this subject, is the cause why the subject disperses the light.

5. *Formally* has also place in suppositions: A word being *formally* supposed, when it is taken for the thing it was intended to signify; as man is an animal.

6. *Formally* is sometimes used for *quidditatively*; thus man formerly taken is a reasonable animal.

FORM'ALNESS (*formalitas*, L. *formalité*, F.) ceremony, affectation.

FORMEDON (in the *Descender*) a writ that lies for the recovery of lands, &c. given to one and the heirs of his body, and to a man and his wife, being *cousin* to the donor in *frank Marriage*, and afterwards alienated

by the donee: For after his decease, his heirs may have this writ against the tenant or alliance.

FORMEDON (in the *Reverter*) a writ which lies for the donor or his heirs, where land intailed to certain persons and their issue, with condition that for want of such issue, it shall revert to the donor and his heirs, against him to whom the donee alienated after the issue extinct, to which it was entailed.

FORMEDON (in the *Remainder*) a writ which lies where a man gives lands in tail, the remainder to another in tail; and afterwards the former tenant in tail dieth without issue of his body, and a stranger abateth; then he in the remainder may have his writ.

FOR'MER (of *Formære*, Sax.) the preceding.

FOR'MERLY, in fore time, in ancient times.

FORM'ING (*formans*, L.) the art of giving form or birth to any thing.

FORMIDABLY (of *formidabilis*, L.) dreadfully, terribly.

FORMIDABLENESS (*qualité formidable*, F.) terribleness.

FORM'LESS (of *sans forme*, F.) having no form, shapeless.

FORM'LESNESS, the having no form, shapelessness.

FORMOSE (*formosus*, L.) handsome, beautiful, comely.

FOR'MULA (in *Law*) a rule or model, an ordinance or certain terms prescribed and decreed by authority for the form or manner of an act or instrument, &c.

FORMULA (in *Theology*, &c.) a profession of faith; a formulary.

TO FOR'NICATE (*fornicari*, L.) to commit fornication.

FORNICATION (in *Architecture*) an arching or vaulting, so called of *Fornix*, L.

FOR'NIX, an arch or vault, L.

FORSWORN' (*forþrærian*, Sax.) one that hath taken a false oath, perjured.

FORTH-COMING (of *Forð* and *coman*, Sax.) ready to be produced or brought forth.

ancient FORTIFICATION, was walls of defence made of trunks of trees, &c. mixed with earth to secure them against the assaults of an enemy. These in time were altered for walls of stone, with little walls or parapets raised on the top of the other, behind which they made use of their darts in security, the parapets being cut into loop-holes, and these walls are flanked by round or square towers.

Artificial FORTIFICATION, is works raised by the engineers, to strengthen the natural situation of a place by repairing it and supplying its defects; such as revelings, horn-works, half-moons, redoubts, &c.

Natural FORTIFICATION, consists in a place being strong by nature, as being situated on a hill or in a marsh, or any other way, that makes it of difficult access; whether by

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rivers, marshes, strong defiles or the like.

Offensive FORTIFICATION, has regard to the several ways of annoying an enemy, and is the particular concern of the general of an army, who designs to lay siege to some town; it consists in knowing how to take hold of all advantages in the manner of carrying on a siege, &c.

Defensive FORTIFICATION, has respect to the precaution and industry by which a weak party opposes a stronger, and particularly concerns governors of places, who knowing the strength and weakness of the place intrusted to them, ought to endeavour to secure it from surprizes, &c.

FORTIFIED (*fortifié*, F.) made strong, strengthened with fortifications.

FOR'TINS } are field-forts or small fort-
FOR'LINS } tresses or sconces, the flanked angles of which are generally distant 120 fathom one from another; they are different in their extent and figure, according to the nature and situation of the ground; some of them having whole bastions, and others only demi-bastions; the use of them is only temporary, and are either to defend the line of *circumvallation*, or to guard some passage or dangerous post.

FOR'TITUDE (*fortitudo*, L.) is one of the 4 cardinal virtues, and which by *Moralists* is defined to be a constant purpose of mind to undergo dangers, pain, labour, &c. with calmness and serenity, whenever we think them to be best; and its chief rules are to undertake and to endure. Yet by undertaking is not meant fool-hardiness, running rashly into dangers; but the knowledge of undergoing an action to overcome a danger, weighing it well before it be undertaken. *Moralists* also divide it into 4 species, *viz.* *Magnanimity*, *Magnificence*, *Constancy* and *Patience*, as to private evils, such as imprisonment, poverty, &c.

FORTUITOUSNESS (of *fortuitus*, L. *fortuit*, F.) casualness, accidentaneity.

FORTUNATELY (*fortunatè*, L.) happily, prosperously, successfully.

FORTUNATENESS (*fortunatio*, L.) luckiness, successfulness, prosperousness.

FORTUNE (*τύχη*, Gr.) was not known in the earlier ages; we do not find in *Homer* or *Hesiod* any mention of her, the name not being then invented.

In after days it was introduced as a machine, and made to serve divers purposes in *Theology*, &c.

Men taking notice of a world of evils and disorders which happened, and not daring directly to complain of providence, and withal being willing to excuse themselves from being the authors of their own misfortunes, had recourse to the notion of *Fortune*, upon whom they might vent all their resentments with impunity.

Plutarch observes, that before the name of *Fortune* had got into the world, men perceiv-

ing a certain arbitrary cause, which dispos'd of matters in an irresistible manner, called it God; but observing that the same cause did seem sometimes to act at random, and without any rule or order at all, the supreme Being came to be divested of the attribute, and *Fortune* or *Destiny* acknowledged in its stead.

FORTUNE (*fortuna*, L. *fortune*, F.) 1. The power suppos'd to distribute the lots of life according to her own humour: 2. the good or ill that befalls man.

Rejoice, said he, to day;
In you the fortune of Great-Britain lies:

Among so brave a people you are they
Whom heav'n has chose to fight for such a prize.

Dryden.

The adequate meaning of *chance*, as distinguished from *fortune*, in that the latter is understood to befall only rational agents, but *chance* to be among inanimate bodies. *Bentley.*

3. The chance of life, means of living: 4. event, success good or bad: 5. estate, possessions.

But tell me *Tityrus*, what heav'nly pow'r
Preserv'd your fortunes in that fatal hour?

Dryd. Virg. Past.

The fate that governs poets thought it fit
He should not raise his fortunes by his wit.

Dryden.

FORUM, a place of negotiation or merchandizing among the *Romans*, answering to our market-place; also the place where a governor of a province sat to give judgement; also a publick standing-place in the city of *Rome*, where causes were judicially try'd, and orations deliver'd to the people; it is also sometimes used by the casuists for jurisdiction.

FOR'WARDNESS (*Forpeardneſſe*, *Sax.*) promptness, readiness, eagerness, &c.

FOSS (*fossa*, L.) a trench, moat, ditch or pit.

FOSS (with *Anatomists*) a kind of cavity in a bone, with a large aperture, but no exit or perforation.

FOS'SA, a ditch in which in ancient times women committing felony were drowned.

FOSS-WAY, one of the four principal high-ways of *England*, made by the *Romans*, and so called on account of its being ditch'd in on both sides; or because in some places it was never perfected, but left as a great ditch. It leads from *Cornwall* thro' *Devonshire*, by *Coventry*, *Leicester*, *Newark*, &c. and to *Lincoln*.

FOS'SIL-WOOD, trees dug deep out of the ground, suppos'd to have lain there ever since the universal deluge.

Native FOSSILS (by *Mineralists*) are strictly defined to be sensible bodies, generated and growing in and of the earth, whose constituent parts are so simple and homogenous, that there is no apparent distinction of vessels and juices between the part and the whole.

Compound FOSSILS (with *Minerals*) are such

as may be divided into different and similar parts.

Adventitious FOSSILS } (in *Mineralogy*)
Foreign FOSSILS } are the subterraneous exuvia of sea and land animals; and even vegetables, as shells, bones, teeth, leaves, which are found in plenty in divers parts of the earth.

Simple FOSSILS, are all metals, salts, both common and precious; also earths.

A FOSTERING (of *Forþþian*, *Sax.*) a nourishing, a cherishing, a bringing up.

FO'THER (of *Foþne*, *Sax.*) any sort of meat for cattle.

FOUGHT (of *Feozan*, *Sax.*) did fight.

FOUGHT'EN, that had been fought. *Milton.*

The Anchor is FOUL (*Sea term*) signifies the cable is got about the flook.

The Ship makes FOUL Water (*Sea term*) is when a ship under sail comes into shole water, so as to raise the sand.

To be FOUL on each other, is when ships come so close as to entangle their rigging, and do one another damage.

The Rope is FOUL (*Sea term*) signifies the rope is entangled in itself, or hindered by another, so that it cannot run or be haled.

FOUL Ship, is one that has been long untrimmed, so that grass, weeds, periwinkles or barnacles stick or grow to her sides under water.

FOULDS, folds. *Milton.*

FOUL'LY (*Faulce of Faul*, *Sax.*) filthily, also unfairly, fraudulently, basely.

FOUL'NESS (*Fylneyre*, *Sax.*) filthiness, uncleanness; also unfairness, unjustness.

FOUND (of *Findan*, *Sax.*) did find, was found.



FOUND'ERS were incorporated *anno* 1614, and are a master, two wardens, 24 assistants, and 96 on the livery, &c. the livery fine is 6*l*. Their armorial ensigns are *azure*, an ewer between two pillars, *Or*. Their crest, a furnace, flames, and there-

in a pair of tongues held by two hands all proper.

FOUNDA'TION, a donation or legacy either of money or lands, for the maintenance or support of some community, hospital, school, lecture or other work of piety.

To **FOUND'ER** (*ad fundum submergere*, *L.* *couler à fond*, *F.*) See *Foundering*.

FOUND'ERING, sinking, a ship is said to founder, when by a great leak or a great sea breaking in upon her, she takes in so much water, that she cannot be freed from it; so that she will neither veer nor steer; but lies like a log, and not being able to swim long, will at last sink.

FOUND'ERING (in *Horses*) is an universal

rheumatism, or a defluxion of humours upon the sinews of the legs, which causes so great a stiffness in them, that they lose their wonted motion.

FOUND'ERING (in the *Body*) befalls a horse by eating too much provender suddenly, when too hot; as also by drinking too much upon travelling when hot, and riding him after it.

FOUND'ERINGS, clods of earth, rocks, &c. that fall down from mountains or any other precipices.

FOUND'RY } the art of melting and
FOUND'ERY } casting all sorts of metals, particularly brass, iron, &c.

FOUNT (of *fons*, *L.*) a fountain. *Milton.*

FOUNT (of *fundere*, *L.*) a set of printing letters or types.

FOUN'TAIN (*fontaine*, *F.*) an artificial spring of (or well to contain) water in a garden; whither the water is brought in pipes of lead, &c. and commonly made to spout out of the mouths or other parts of images.

Arch'd FOUN'TAIN, one whose bason and jet are placed perpendicularly under an arch.

Bason FOUNTAIN, a bason having a jet, spout or perhaps a statue, &c. in the middle.

Cover'd FOUNTAIN, a kind of pavilion built of stone, inclosing a reservoir, and spouting forth the water at a pipe or cock.

Cup FOUNTAIN, one which besides a bason has a cup supported on a pedestal, &c. and receiving a jet or spout of water rising out of the middle of it.

Marine FOUNTAIN, a fountain composed of equatick figures, as sea divinities, naiades, tritons, dolphins, &c.

Naval FOUNTAIN, one made in the form of a ship or galley.

Open FOUNTAIN, is any spouting fountain, with a bason, cup, or other ornaments.

Rustick FOUNTAIN, a fountain adorned or enriched with rock-work, shell-work, petrefactions, &c.

Satyrical FOUNTAIN, a rustick fountain in manner of a grotto, adorned with satyrs, sylvans, fauns, &c.

Statuary FOUNTAIN, one which being open and insulated is adorned with one or more statues.

Symbolical FOUNTAIN, one whose principal ornaments are the attributes, arms or cognisances of the owner or erektor.

Pyramidal FOUNTAIN, one that is composed of several basons or cups raised in stones over each other, each less than the other to the top, supported by a hollow shaft or stem.

Spouting FOUNTAIN, any fountain whose water is darted forth impetuously through one or more jets or ajutages, and returns in rains, net-folds, or the like.

Spring FOUNTAIN, a kind of plain spout or stream of water, issuing out of a stone or

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FOUNTAINS (*fontes* L. *fontaines*, F.) are of two sorts, such as dry up in winter, and such as flow always: Most are of opinion that the former are produced by the rain. Those perpetual springs may be defined to be collections of waters running down from the higher to the lower parts of the earth. Out of a great number of such fountains, rivers are gathered which carry the waters into the sea.

Some have imagined, that the perpetual ones are derived from the sea, and that there are subterraneous tubes in the earth, through which the sea-water is conveyed to the fountains. But this opinion is liable to these two difficulties, how it is possible for the sea-water to be carried to the tops of the highest mountains, since by all experiments in *Hydrostatics* it appears, that the surface of any water contained in any vessel always lies even, so that it is impossible for any one part of the surface to be higher than another; except it be made so by some external force. 2. How it come to pass that fountain-water is not salt.

Others again dislike this hypothesis, and that for several reasons, and assign rain as the cause of fountains; but if rain were the only cause, whence can it be, that those fountains are never dry in the time of the greatest drought, when there has been no rain for a long time? and therefore others to rain add vapours; which being by the heat of the sun exhaled in vast quantities (as the learned Mr. *Edmund Halley* has proved) and they being carried over the low land by the wind to the ridges of mountains, where they presently precipitate, and gliding down by the crannies of stone, and part of the vapours entering into the caverns of the hills, the water thereof gathers as in an alembick in the basons of stone it finds; which being once filled, all the overplus of water runs over by the lowest place, and breaking out by the sides of the hills, forms single springs, and many of these running down the valleys between the ridges of the hills, and coming to unite, form little rivulets or brooks; and many of these meeting again in one common valley, and gaining the plain ground, being grown less rapid, become a river; and many of these being united to one common channel, make the largest rivers, as the *Thames*, the *Rhine*, the *Danube*, &c.

FOURNEAU, a powder chamber, or chamber of a mine; a hole or cavity made under a work. The top of which is sometimes cut into several points like chimneys, to make more passages for the powder, that it may have its effects on several sides at the same time, F.

FOWL (*Fu*gel, Sax. *fuyl*, Dan.) a bird.

FOX (*Fox*, Sax. *fucks*, Dan.) a fourfooted animal, of the size of a middling dog, accounted the most subtil and cunning of all beasts, runs swiftly, and uses a great many

turnings and windings to avoid his pursuers; he has a large bushy tail, and is of a rank, strong smell; a beast of chase.

A **FOX** (*emblematically*) may very properly denote a prudent commander, who to gain victories with less expence of blood, rather chooses to prevail in his enterprizes by conduct and stratagem, than by downright dint of the soldier's courage.

A **FOX** (*hieroglyphically*) was used to represent a sly, subtil fellow, full of wicked intentions; because that animal is notable on account of its craftiness.

A **FOX** (*in Coat Armour*) may represent those that have done signal service to their prince and country, by the administration of justice; or upon embassies or such like negotiations, where wit and dexterity is of more use than strength or valour.

FOXES Evil (*with Physicians*) a disease when the hair falls off from the head by the roots; a shedding of the hair, caus'd by the *Lues Venerea* or otherwise.

FRACTION (*in Arithmet.*) a broken number, being a proportionable part of any integer or whole thing.

Vulgar **FRACTION**, is one always expressed by 2 numbers, the one written over the other, with a line between, as $\frac{1}{3}$.

Decimal **FRACTION**, is one that has for its denomination 1, with a cypher or cyphers, as $\frac{1}{5}$, $\frac{10}{100}$, $\frac{400}{1000}$, commonly for brevity sake is set down thus, .5 .10

FRACTIONIOUS (*of fractus or fractio*, L.) quarrelsome, peevish.

FRACTIONIOUSNESS, quarrelsome temper, aptness to take offence, peevishness.

FRACTURED (*of fractura*, L. *fracture*, F. of *fractus*, L. broken) crackt, broken.

FRA'GILENESS (*fragilitas*, L. *fragilité*, F.) brittleness, weakness.

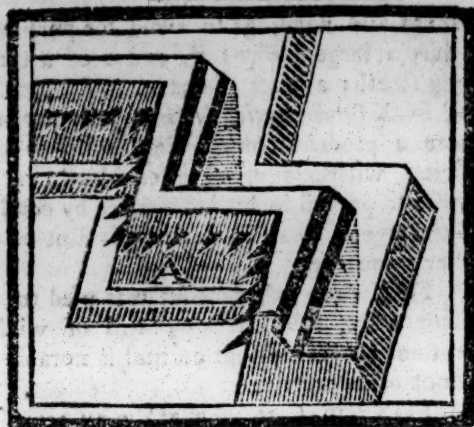
FRA'GRANCE (*fragrantia*, L.) sweetness of smell.

FRA'GRANTNESS (*fragrantia*, L.) fragrancy.

FRAIL (*fragilis*, L.) weak of nature, feeble; also brittle.

FRAILTY } (*fragilitas*, L. *fragilité*, F.) weakness of nature, brittleness, frailty.

FRA'ISES (*in Military Affairs*) are pieces of wood of six or seven feet long planted under the *Cordon*, in places which are not faced with stone or brick, they are planted at the base of a *Parapet*, being let about half way into the *Rampart*; they are not laid parallel to the *Base* of the *Rampart*, but a little sloping downwards with their point, that men cannot stand on them; their chiefest use is to hinder the garrison from deserting, which would be easy without them, especially in places with dry moats. They likewise prevent surprizes and escalades. See the figure following.



To **FRAIZE** a *Battalion*, is to line it every way round with pikes, that if they should be charged with a body of horse, the pikes being presented may cover the musketeers from the shock of the horse, and serve as a barricade.



FRAME-WORK-KNITTERS were incorporated about the year 1664; they are a master, two wardens, 18 assistants, but no livery. Their arms on a seal (for I find them not in colours) are. On a chevron between two combs, and as many leads of needles in chief, and an iron jack, lead-finker in *Base*; a main spring between two small springs, all which parts belong to a *Frame*. Their hall is situated in *Red-Cross-Street*.

FRAME (with *Painters*) a kind of chaffy or square composed of four long pieces or slips of wood joined together, the intermediate space of which is divided by little strings or threads into a great number of little squares, like the meshes of a net used in reducing figures from great to small, or from small to great.

To be out of **FRAME**, *i. e.* to be disordered or discomposed in body or mind.

FRAM'POLE *Fence* (in the manor of *Writtle* in *Essex*) a privilege belonging to the inhabitants, to have the wood that grows on the fence, and as many trees or poles as a man can reach from the top of the ditch with the helve of an axe, for the repairing of his fence.

FRAN'CHISE of *Quarters* (at *Rome*) a certain space or district wherein the houses of ambassadors of the *European* princes are, and where they retire, where they cannot be arrested, nor prosecuted at law.

To **FRAN'CHISE** (*affranchir*) to grant liberty, privileges, freedoms, immunities, &c.

FRAN'GIBLENESS (*frangibilitas*, *L.* of *frangere*, to break) capableness or easiness to be broken.

FRANGIPANE, an exquisite kind of perfume, frequently given to the leather where-with gloves, &c. are made.

To **FRANK** *Letters*, to order them to be

carried without paying the postage.

FRANKLY (*franchement*, *F.*) freely, plainly, sincerely.

FRANKNESS (*franchise*, *F.*) freeness, open-heartedness, sincerity.

FRAN'TICKNESS (*phrenesis*, *L.* *frenesis*, *F.* of *φρένσις*, *Gr.*) frenzicalness, craziness, madness.

FRATER'NALLY (*fraternellement*, *F.*) after the manner of or like a brother.

FRATERNITY of arms, an alliance or association in arms, in ancient times concluded between two knights, who thereby agreed to go together, share their fortunes, and mutually assist each other against all the world.

FRAT'RAGE, a partition among brothers or coheirs, coming to the same inheritance or succession; also that part of the inheritance that comes to the youngest brothers.

FRAU'DULENT (*fraudulentus*, *L.*) deceitful, cheating, knavish, &c.

FRAU'DULENTNESS (*fraude*, *F.* of *fraudulentus*, *L.*) deceitfulness, guilefulness, knavishness.

FRAYGHT (of *fracht*, *Teut.*) freighted, *i. e.* full laden.

FREAK'ISHNESS, capriciousness, maggotiness, &c.

FRECKLED } (*q. d.* speckled) having
FRECKLY } many small reddish spots in the skin.

FRECK'LES, a sort of small, hard, dusky buboes or pustules arising on the skin of the face or hands, and mostly in persons of the fairest and finest skins.

FREE (*Freeh*, *Sax. vry*, *Dut.*) 1. At liberty, not a vassal, not enslaved, not a prisoner, not dependant.

A free nation is that which has never been conquered, or thereby entered into any conditions of subjection. *Temple*.

This wretched body trembles at your pow'r,
Thus far could fortune, but she can no more:
Free to herself my potent mind remains,
Nor fears the victor's rage, nor feels his chains.

Prior.

2. Uncompelled, unrestrain'd: 3. not bound by fate, not necessitated.

Freely they stood who stood, and fell who fell;
Not free, what proof could they have giv'^a sincere.

Of true allegiance, constant faith, or love,
Where only what they needs must do, appear'd;
Not what they would? *Milt. Par. Lost. b. iii.*

4. Permitted, allowed.

Defaming as impure what God declares pure; and commands to some, leaves free to all. *Milton*.

FREE-BORN (of *Freeh-beoppe*, *Sax.*) born in freedom, with a right to privileges and immunities.

To **FREE** (*Sea term*) when a ship's pump throws out more water than she leaks into her, it is said to free her.

To **FREE** (*a Boat*) is to bale or lade out the water.

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FREE State, a republick governed by magistrates elected by the free suffrages of the inhabitants.

FREEDOM of the Will, a state or faculty of the mind, wherein all the motions of the will are in our power, and we are enabled to determine on this or that; to do good or evil without any force or contrait from any foreign cause whatsoever.

FREEDOM of Contradiſtion (with *Schoolmen*) is that whereby we are at our choice to *will* or *nil*; to love or not love, &c.

FREEDOM of Contrariety (with *Schoolmen*) is that whereby we are at our own choice to do good or evil, to be virtuous or vicious, to make a horse or a lion.

FREEDOM of a City, &c. a right of exercising a trade or employment, &c. in a city or town corporate, and a being elected to the dignities and offices of it.

FREE-STONE, a sort of a stone that works up like alabaſter; used in building, and dug up in many parts of *England*.

FREE'NESS (*Fr̄henet̄e*, *Sax.*) a being free, also liberality.

FREEZ'ING (in *Physiology*) congelation, is the fixing of a fluid; or the depriving it of its natural mobility, by the action of cold; or the act of converting a fluid substance into a firm, coherent, rigid one, called ice.

To **FREEZ** (*Fr̄yſan*, *Sax.*) to congeal into ice.

FREEZ (in *Architeſture*) is that part of the entablature of columns between the *Architrave* and *Corniche*.

Tuſcan FREEZ, *Vitruvius* makes it flat and plain, the highest 30 minutes, the lesser 35. *Scammozzi* makes it plain, and 42, and *Palladio* convex or swelling, and in height but 26 minutes.

Dorick FREEZ, both *Vitruvius* and *Vignola* makes this freez flat, only carved with triglyphs and metopes, and the height of it 30 or 45 minutes, and *Scammozzi* and *Palladio* 45 minutes.

Ionick FREEZ, *Vitruvius* makes this freez flat, but commonly carved with acanthus leaves, lions and men, &c. and in height 30 minutes, *Vignola* 45, *Scammozzi* 28, and *Palladio* convex or swelling, but 27 minutes.

Corinthian FREEZ, *Vitruvius* makes this like the *Ionick*, and in height 30 minutes 2 thirds; *Vignola* the same, but 45 minutes, *Scammozzi* and *Palladio* the same; but the former 31 and 3 fourths, and the latter 28 minutes in height.

Compoſit FREEZ, *Vitruvius* makes this freez flat; but beset with cartouſes and carved between every cartouſe, and in height 52 minutes and a half; *Vignola* the same, but 45 minutes; *Scammozzi* but 32 minutes, *Palladio* convex or swelling, but in height 32 minutes.

A *Convex FREEZ* } are those whose
A *Pulvinated FREEZ* } profile is a curve.

Flourished FREEZE, is one enriched with rings of imaginary folliages.

Historical FREEZE, is one adorned with bas-reliefs, representing histories, sacrifices, &c.

Marine FREEZE, one representing sea-horses, *Tritons*, and other things pertaining to the sea, as shells of fishes, baths, grotto's, &c.

Rustick FREEZE, is one whose courses are rusticated or imbossed.

Symbolical FREEZE, one adorned with things pertaining to religion, as the *Apparatus* of sacrifices, &c.

FREN'DENT (*frendens*, *L.*) gnashing the teeth.

FREN'DLESS Man (with the *English Saxons*) an out-lawed man.

FREN'ZICAL (*phrenitis*, *L.* of φρενίτις, *Gr.* *freneſie*, *F.*) a sort of madness or dotage.

FRE'QUENCY } (*frequentia*, *L.*) of-
FRE'QUENTNESS } tennes; usualness; commonness.

FRES'CO, a way of painting or plaistering (or rather both) upon walls to endure the weather, and representing birds, beasts, herbs, fruit, &c. in relief. It is done with a compoſt of the powder of old rubbish stones, mixt with burnt flint (or lime) and water, with which the wall is plaistered a good thickness, and painted with colours ground with lime-water, milk or whey, and laid on the plaister while it is wet, by which means they incorporate with the plaister, so as never to wash out.

This was the ancient *Grecian* way of painting, and afterwards used by the *Romans*; there having been several whole towns of this work in *Germany*, and excellently well done, but now they are ruined by the wars.

There are three chambers in the pope's palace at *Rome*, done in *fresco* by *Raphael*, *Urbino* and *Julio Romano*, and likewise a most excellent *fresco* work at *Fontainebleau* in *France*, which was the work of *Bolameo*, *Martin Rouse* a *Florentine*, and others, containing the continued travels of *Ulyſſes* in 60 pieces.

FRESH the Hawse (*Sea phrase*) or *veer out more cable*, is when part of a cable that lies in the hawse, is fretted or chafed, and it is required that more cable be veered out, that so another part of it may rest in the hawse.

To **FRESH'EN** (*rendre frais*, *F.*) to make fresh that which has been salted; or that which is grown faint or discoloured.

FRESH'NESS (of *fraicheur*, *F.*) newness; a not being salted; also the being refreshed from tiredness; also coolness of air.

FRET, an agitation or disturbance of the mind caused by some disappointment or miscarriage of an affair.

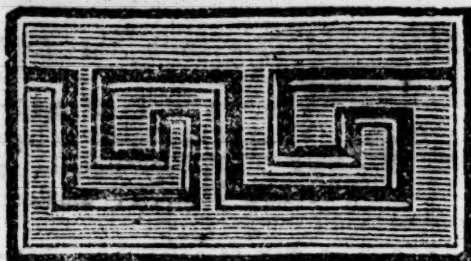
FRET (in *Musick*) a string tied round the finger-board of an instrument, to shew the proper distance upon the string that each note should be struck at.

To FRET, to vex, tease, or perplex one's self or another person, at or about any thing that happens to cross ones inclination.

FRET'FULNESS, peevishness.

A FRET; a fume or heat of passion.

FRET } (in *Architect.*) is a knot or
FRETTE } ornament that consists of two lists, or small fillets, variously interlaced or interwoven, and running at parallel distances equal to their breadth, every turn of which and interfection must be at right angles; they were used by the ancients on flat members, as the faces of the *Corona* or leaves of cornices, under the roofs, soffits, &c. as in the following figure.



* FRET-WORK, a sort of plaisterer's work so called.

FRET-WORK (so called of *frette*, L.) it signified the timber work of a roof, and is an instrument of frets used to fill up and enrich flat empty spaces; principally used in roofs which are fretted over with plaister-work.

FRETS (with *Miners*) openings made in the banks of rivers made by land floods.

FRIABLENESS (*friabilitas*, L.) brittleness, aptness to crumble in small particles.

Friableness is supposed to arise from that friable do not consist wholly of dry parts, irregularly combined, and which are readily separated, as having nothing glutinous, &c. to bind them together.

FRICA'TION } (with *Physicians*) a rub-

FRIC'TION } bing or chafing any part of the body, either dry with the hand or linen-cloths, or moist with oils, ointments, waters, &c.

FRICTION (in *Mechanicks*) is the resistance that a moving body meets withal from the surface whereon it moves.

FRI'DEGAST, a certain idol of the ancient *Britons*.

FRITH'STOW (*Friðstow* of *Frið*, peace, and *stow*, Sax. a place) a seat, chair, or place of peace.

FRIEND'LINESS (*Freonðlicnerre*, Sax.) kindness or kind behaviour, good nature, tenderness, courteousness; the return of mutual benevolence, a readiness to help a person as far as is in one's power, and comports with self preservation, &c. It is the very cement of society.

FRIEND'SHIP (of *Freonð* and *ship*, Sax.) the quality or kindness of a friend.

FRIERS (*fratres*, L. *freres*, F. i. e. brethren) monks or religious persons, of which there are 4 principal orders. 1. The *Friers*

minors or *Franciscans* or *Grey Friers*. 2. The *Augustins*. 3. The *Dominicans* or *Black Friers*. 4. The *Carmelites* or *White Friers*.

FRIERY } (*confraire*, F.) a society of
FRIARY } friers; also their cloister or habitation.

A FRI'GID *Stile*, is a low jejune manner of diction, wanting force, warmth of imagination, figures of speech, &c.

FRI'GIDNESS (*frigiditas*, L.) coldness impotency.

To FRIGHT'EN (*Frihzan*, Sax. *frier*, Dan.) to put into a fright, to terrify.

FRIGHTFUL (*Frihzul*, Sax.) causing fright or terror, also apt to be put into a fright.

FRIGHT'FULNESS (*Frihtfulneyye*, Sax.) aptness to be affrighted; also terrible-ness of aspect.

FRINGE (*frange*, F.) a sort of ornament.

To FRINGE (*franger*, F.) to garnish with fringes.

FRISK'INESS, skittishness, wantonness in skipping and flirting to and fro, &c.

FRISK'Y (probably of *frisque*, F. brisk, of *frizzare*, Ital.) leaping and jumping up and down.

FRITH'GILD (in *ancient Records*) the same as is now called a gild, fraternity or company.

FRIT'ILLARY (with *Botanists*) a flower that is very finely chequered, and resembles the shape of a dice-box, from whence it has its name, L.

FRIV'OLOUSNESS (of *frivolus*, L. *frivolé*, F.) triflingness, insignificantness, vainness.

FRIZE. See *Freeze*.

FRIZ'ZLING (of *frisé*, F.) curled or crisped.

A FRIZ'ZLING (*frisure*, F.) a curling or crisping, properly of the hair.

FROL'ICKSOME, disposed to play, or full of merry pranks, whimsies, &c.

FROL'ICKSOMENESS, the playing of merry pranks, whimsies, &c.

FRONT (in *Prospective*) the orthographical projection of an object upon a parallel plane.

FRONT of a *Battalion*, is the first rank of file leaders; it is also called the face or head of a battalion.

FRONT of a *Squadron*, is the first rank of troopers.

FRONT of an *Army*, is the first row of tents in the first line, which (in the *Horse*) are the quarter-masters tents, and (in the *Foot*) those of serjeants.

FRONT (of a *Place*) is the face of a place, or the *Tenaille*, i. e. all that is contained between the flanked angles of two neighbouring bastions, viz. the two faces, the two flanks, and the curtain.

To FRONT every way (*Military Phrase*) is when men are faced to all sides.

FRONTAL (in *Architecture*) a little fronton or pediment, sometimes placed over a little door or window.

FRON-

FRONTA'LES (in *Anatomy*) two muscles, one on each side of the forehead; commonly supposed to spring from the scull; but now known to arise from the occipital muscles; or the *frontales* and *occipitales* are rather one continued digastrick muscle on each, moving the scalp and skin of the forehead and eyebrows.

FRONT'ATED (in *Botany*) signifies that the *petalum* or leaf of a flower growing broader and broader, and at last perhaps terminates in a right-line.

FRONTIER, the border, confine or boundary of a kingdom or province, which the enemies find in the *front* when they are about to enter the same.

FROST (*Frost*, *Sax.* and *Dan.*) an excessive cold state of the weather, whereby the motion and fluidity of liquors is suspended; or that state of the air, &c. whereby fluids are converted into ice. A hoar-frost is generated, when the vapours near the earth are congealed by the coldness of the night, which only happens in winter, when cold predominates, so that the difference between dew and hoar-frost is, that mists do turn to dew, if they consist of drops of water; but into hoar-frost, when they consist of vapours that are congealed in their passage down to the earth.

Frost contracts metals, or rather the cold effects it; but on the contrary it dilates fluids, for a twelve-foot tube of iron lost two lines in length, being exposed to the air in a frosty night; but liquids are swelled and dilated by frost nearly one tenth of their bulk, and by that means bursts not only vessels of glass and earth, but even of wood or iron or other metals, as has been found by many experiments.

FROST'ED, done or made in imitation of frost.

FROST'INESS (*Frostignesse*, *Sax.*) frosty quality.

FROTH'INESS, fulness of froth, frothy quality; the want of solidity and substance; lightness, emptiness, windiness.

FROTH'Y, having or full of froth, empty, vain, trifling; not substantial nor solid, light, &c.

FROW'ARDLY (*Frowearðlice*, *Sax.*) in a forward manner.

FROWARDNESS (*Frowearðneȝe*, *Sax.*) peevishness, fretfulness, furliness.

FROW'EY (with *Carpenters*) timber is said to be frowey, when it is evenly tempered all the way, and works freely without tearing.

FROWN'ING (*Jourcils froncz*, *F.*) knitting the brows, wrinkling the forehead.

FROWN'INGLY, with an air of displeasure, &c.

FROZEN (of *Frost*, *Sax.* *frost*, *Dan.*) congealed with frost.

FROZENNESS, congealedness by frost or cold air.

FRU'GALNESS (*frugallitas*, *L.* *fruga-*

litè, *F.*) thriftiness, sparingness in expences.

FRUGIFEROUSNESS, fruit-bearingness, fertility.

FRUGIV'OROUSNESS (of *frugivorous*, *L.*) fruit-devouring quality or faculty.

FRUIT (*fructus*, *L.*) in its general sense includes whatsoever the earth produces for the nourishment and support of human kind and animals, *F.*

FRUIT (with *Botanists*) is defined to be that, which succeeds to each flower, whether it consists of one or more seeds; some restrain the word *fruit*, to signify only that which is esculent.

Natural FRUITS, are such as the earth produces of its own accord, without any culture.

FRUITS of Industry, are such as tho' they are natural require some culture to bring them to perfection.

Civil FRUITS (in *Law*) are rents, salaries, wages.

FRUITS (in the *Canon Law*) denotes every thing, whereof the revenue of a benefice consists, as glebe, tithes, rents, offerings, &c.

FRUIT'AGE (of *fruit*, *F.*) all kinds of edible fruits.



FRUITERERS company were first incorporated *Anno* 1604, and consist of a master, two wardens, about seventeen assistants; and 39 on the livery. Their armorial ensigns are *azure*. *The tree of Paradise between Adam and Eve*

all proper. They have no hall, but sometime meet at the *Parish Clerks* in *Wood-street*.

FRUIT'FUL (of *fruit*, *F.* and *full*, *Sax.* &c.) fertile.

FRUIT'FULNESS (of *Fruit*, *F.* and *Fulness*, *Sax.*) fertility.

FRUIT'FULNESS (in *Hieroglyphicks*) is represented by an olive tree.

FRUIT'FULNESS (in *Sculpture*, &c.) was represented by a lady sitting upon a bed, with two little infants hanging about her neck.

FRUIT'ION (by *Moralists*) is defined to be the rest or delight of the will in the end obtained.

FRUIT'LESS (of *fruit* and *less*, *Sax.*) unprofitableness.

To **FRUS'TRATE** (*frustrare*, *L.*) to make void, to deceive, to disappoint.

FRUS'TRATIVE } of or belonging to
FRUS'TRATORY } frustration; also apt to frustrate.

FRUTES'CENT (*frutescens*, *L.*) growing shrubby, becoming a shrub.

FU'LATED (*fucatus*, *L.*) painted, coloured.

FUCA'TION, a disguising, a cloaking.

FUCUS, a paint for the face to heighten the complexion.

FUEL

F U

FU'EL (probably of *feu*. F. fire) firing, as wood, coals or any matter fit for burning for culinary or other uses.

FU'ELIST, a maker of charcoal, small-coal, &c.

FUGA'CIOUSNESS (*fugacitas*, L.) aptness to fly away.

FUGA vacui (in ancient Philosophy) a principle whereby various effects were produc'd arising from an aversion (which they suppos'd) in nature to a vacuum. But most of these *phænomena* modern philosophers have demonstrated to arise from the gravity and pressure of the air.

FUGA'LIA, festivals observed by the ancient Romans on account of the expulsion of their kings. From which pattern the English seem to have taken their *Hock-Tide*, and having cleared the lands of their insolent neighbours the Danes, instituted the annual sports of *Hock-Tide*, consisting of such pastimes, as throwing at cocks.

FUL'GENTNESS (of *fulgentia*, L.) shiningness, brightness, fulgidity.

To **FULL** Cloth (*fullare*, L. *fouler*, F.) to mill it in order to thicken it.

FUL'LERY, a work house or place where cloth is full'd.

FUL'LY (*Fullice*, Sax.) to the full.

FUL'NESS (*Fulnerre*, Sax.) plenty.

FULMIN'EOUS (*fulmineus*, L.) of or belonging to thunder.

FU'LSOMNESS (*q. d. fousfomness*, i. e. somewhat foul and *nerre*, Sax.) loathsomeness, nastiness, &c.

FU'MED (*fumatus*, L.) smoaked, fumed.

To **FUME** (*fumare*, L. *fumer*, F.) to smoak or steam.

FU'METORY, an herb.

FU'MIDNESS, smoakiness; the being smoaky.

FUMIF'ICK (*fumificus*, L.) making smoak, perfuming.

FUMIGATION, a perfuming with the smoak of sweet wood or other matter, either for qualifying the air, or fumes of Mercury.

FUMIGATION (with Surgeons) a salivation raised by Mercury.

FUMIGATION (with Chymists) a fuming or smoaking, an erosion or eating away of metals by smoak or vapour.

FU'MOUS (*fumosus*, L. *fumeux*, F.) smoaky.

FUMOS'ITY (*fumositas*, L.) smoakiness.

FUN, sport, game, banter, &c.

To **FUN** one; to sooth, cajole, coaks, wheedle.

Animal FUNCTION, is that without which we cannot perceive, will, remember, &c. such are feeling, seeing, imagining, judging, passions, voluntary motions, &c.

FUNCTION (in a Physical sense) is the same as action, an effective motion produced

F U

in any part of an animal by the proper aptitude or fitness of such a part for the uses appointed by the author of nature.

Natural FUNCTIONS, are those which change the food, &c. so as to assimilate it to our own nature; such are the *viscera* or bowels, and the vessels that receive, retain, secrete, &c. the humours.

Vital FUNCTIONS, are those necessary to life; and without which it cannot subsist, as the action of the heart, brain, lungs, &c.

FUND of the eye (*Anat.*) the part possessed by the *Chorooides* and *Retina*.

FUNDAMENT (*fundamentum*, L.) serving for the foundation; that upon which the rest is built, essential, important, not merely accidental.

Such we find they are, as can controul
The servile actions of our wav'ring soul,
Can fright, can alter, or can chain the will;
Their ills are built on life, that *fundamental*
ill. Prior.

FUNDAMENTAL, leading proposition; important and essential part, which is the ground work of the rest.

It is a very just reproach that there should be so much violence and hatred in religious matters among men who agree in all *fundamentals*, and only differ in some ceremonies, or mere speculative points. *Swift.*

FUNDAMENTALLY, essentially; originally.

Religion is not only useful to civil society, but *fundamentally* necessary to its very birth and constitution. Bentley.

FUNDAMEN'TALNESS, fundamental quality; chiefness, principalness.

FUNE'BRAL *Staves*, torches, links, flambeaux.

FUNE'BREOUS (*funebri*, L. *funebre*, F.) belonging to a funeral, doleful, mournful.

FU'NERALS, burying of the dead.

FU'NERAL Oration, a sermon or discourse pronounced in praise of a person deceased, at the ceremony of his funeral.

FU'NERARY (*funerarius*, L.) pertaining to funerals.

FUN'GOUSNESS (of *fungosus*, L.) spunginess.

FUN'GOUS *Flesh*, a spongy excrescence, called *proud flesh*, frequently growing on the lips of wounds, &c.

FUN'GUS, a fleshy tumour or excrescence, very spongy, soft and pale, arising on the membranes, tendons, and other nervous parts in consequence of ulcers, wounds, &c.

FUNIC'ULAR Hypothesis (in Mechanics) an hypothesis produced by one Francis Linus against the spring and weight of the air, so as to explain the rising and falling of quicksilver in a weather-glass or barometer, by means of a funiculus or little string at the top, or a very fine thin substance, which is continually drawing

drawing itself up, or is stretched out more or less, according to the different temperature of the outward air.

FURA'CIOUS (*furax*, *L.*) thievish, inclined to steal.

FURA'CIOUSNESS (*furacitas*, *L.*) thievishness, &c.

FURFURA'CEOUS (*furfuraceus*, *L.*) branny, made of bran.

FU'RIOUSNESS (*furiostitas*, *L.*) furious mood or quality.

FUR'LED (*freslé*, *F.*) tied up as sails.

FUR'RING (with *Architeſts*) is the making good the rafters feet in the cornice, that is, when rafters are cut with a knee, these furrings are pieces that go strait along with the rafter from the top of the knee to the cornice.

FU'RRING a Ship, a laying on double planks on the sides of a ship, after she is built, called *Plank upon Plank*, or more properly the ripping off the planks and putting new timbers on the former timbers, and also other planks upon them to make a ship bear the better sail.

FUR'THERANCE, a promotion, an help, &c.

FUR'THERMORE (*Furðorþmære*, *Sax.*) and besides what has been said, &c.

FUR'THERMOST (*Furðorþmæyr*, *Sax.*) the most distant.

FUR'THEST (*Furðæyr*, *Sax.*) the most distant.

FUSARO'LE (with *Architeſts*) a moulding or ornament placed immediately under the *echinum* in the *Dorick*, *Ionick* and *Composite* capitals.

FUSCA'TION, darkening or clouding, *L.*

FU'SIBLE (*fusilis*, *L.*) that may be melted, *F.*

FU'SIBLENESS (of *fusibilité*, *F.* of *fusilis*, *L.*) aptness or readiness to flow or melt, that quality in metals or minerals that disposes them for fusion.

FUST'IAN Language, an effected rumbling stile or bombast way of writing; used by mean writers to make themselves appear persons of learning and parts to the ignorant.

FUS'TICK } a sort of wood imported

FUS'TOCK } from the *Antille* islands in the *West-Indies*, very useful in dying a beautiful gold colour; and is also used in dying black, there is also another sort brought from *Italy*, *Provence*, &c. used in dying a dark brown or coffee colour.

FUSTI-LUGS, a dirty drab, a sluttish woman that smells rank.

FUS'TINESS, rankness in smell, mistiness.

FU'SURE (*fusura*, *L.*) a flowing or melting of metals.

FU'TILENESS (*futilitas*, *L.* *futilité*, *F.*) blabbing, filliness, lightness, vanity.

FUTURITION, the act of generation, *L.*

G *g*, Roman, *G g*, Italick, *G g*, English, are the 7th letters of the alphabet, *γ*, Greek, and *ג*, Hebrew, are the third letters of their alphabets.

G, in *Latin Numbers*, signified 400.

G, with a dash at top signified 40000.

The letter **G** in *English* has a double sound, a hard, as *gold*, *gorge*, *gore*, &c. and a hard and soft sound in *gorgeous*, as if it were written *gorjeous*; but when *a*, *e*, *i*, *o*, or *u* follow the latter sound, instead of *g* must be *j* consonant; as *James*, *Jane*, *jem*, *jewel*, *John*, *Jude*.

G is not heard in *pbelgm*, *sign*, *campaign*, *reign*, *design*, *feign*.

Gh sounds like *ff* in *laugh*, *cough*; nor is it sounded in *nigh*, *night*, *might*, *caught*, *bought*, *sought*, *thought*, &c.

GA'BEL (*gabéille*, *F.* *ḡayel*, *Sax.* which some derive of קבל he received, or קבלה a receipt, *Heb.* others of *Gabella* or *Gablum*, corrupt *Latin* for tribute; others from *Gavel*, an unjust law) an excise in *France* upon salt, which writers say, raises the king as much money as all the mines of *Chili*, *Peru*, *Potosi*, and all the rest of *America* yield to the king of *Spain*. The whole commerce of salt for the inland consumption lying wholly in the king's hands, who sells and distributes all of it to his farmers and officers appointed for that purpose. In our *Ancient Records*, &c. it is taken to signify a rent, custom, duty or service yielded or done to the king or to some other lord.



GA'BIONS, are baskets of five or six feet high, and four or five broad, equally wide at top and bottom; they are made of pieces of willow of about six feet long, stuck in the ground in a circle which they work round with small branches, leaves and all, and afterwards fill them with earth, to make a cover or parapet betwixt them and the enemy; they are sometimes used in making batteries.

GAD'DING (probably of *gaén*, *Du.* to go, or *ganging*, *Scotch*) rambling roving, ranging, straggling about.

GAFFELETS. See *Gablocks*.

GAFFER (*ḡob*, good, and *Faḡen*, a father, *Sax.*) a country appellation for a man.

GAFFOLD-Land, land that pays a certain custom or tribute, called *Gaffold Gold*.

GAGA'TES (so called of *Gogas* a city of *Lyfia* in *Asia*, where it was plenty) a sort of stone, which, when rubbed smells like brimstone, and that will take fire immediately.

Mort

Mors GAGE, is that which is left in the hands of the proprietor, so that he reaps the fruits of it; in opposition to *wif gage*, where the fruits or revenues are reaped by the creditor, and reckoned as part of the debt paid.

TO GAGE *Deliverance* (*Law term*) to give security that a thing shall be delivered; the same as to wage deliverance.

A GAGE (with *Joiners*) is an instrument made to strike a line truly parallel to the straight side of any board.

GAG'GED (prob. of *Zeagl*, *Sax.* the cheek bone) having an instrument or piece of wood put into the mouth to keep it from shutting.

GAG'GLING, the noise made by a goose.

GA'NESS (*gaieté*, *F.* cheerfulness, of temper; also gallantry or fineness in apparel.

GAIL'LARD, brisk, merry, blithe, jolly, pleasant, light-hearted, cheerful.

GAIN'FUL (of *gain*, *F.* and *Full*, *Sax.*) profitable, advantageous.

GAIN'FULNESS, profitableness, advantageousness.

GAIN'LY, cleverly, handily, dexterously.

GAIN'NESS, handiness, dexterity.

GAIT (probably of *Zangan*, *Sax.* to go) a particular motion or air of walking, &c.

GAIN-STANDING (of *zean-γzanban*, *Sax.*) resisting, opposing, resistance opposition.

GALACTI'TES (*γαλακτίτης*, *Gr.*) a precious stone, so called because it is as white as milk; also a fort of earth called *Milk-marle*.

GALACT'TOPOTE (*γαλοτοποτα*, *L.* of *γαλακτοπότης*, *Gr.*) a milk-drinker.

GALACTO'PHAGIST (*γαλατοφάγος*, *L.* of *γαλακτοφάγος*, *Gr.*) a milk-eater, a milk-sop.

GALAX'Y (*γαλαξίας*, of *γαλα*, *Gr.* milk) a long white luminous tract, which seems to encompass the Heavens like a swathe, scarf or girdle; easily perceivable in a clear night, when the moon does not shine.

Before the invention of telescopes, the learned were divided in their opinions about what it was; *Aristotle* and others affirming it to be a collection of vapours; but it is now found by observation to be an innumerable company of stars, not visible to the naked eye.

GAL'BANUM, a gum issuing from the incision in the root of the ferulaceous plant, called *ferula Galbanifera*, *L.* growing in *Arabia*, &c.

Loom GALE (*Sea Phrase*) is when the wind blows gently, so that the ship may bear her top sails a trip.

A fresh } GALE, { (*Sea Phrase*) is used of
A stiff } the wind when it is very high.

To GALE away (*Sea Phrase*) is said of a ship that sails faster than another, finding more wind than the other in fair weather, when there is but little wind.

GA'LEA (with *Physicians*) a pain in the

head; so called, because it takes in the whole head like an helmet.

GALEA (with *Anatomists*) a term used of the head of an infant that is newly born, when it is covered with part of the membrane or skin called *Amnios*.

GALEAS', a heavy low built vessel, with both sails and oars; it carries three masts, but they cannot be lowered as in a galley, viz. *Main-mast*, *Fore-mast*, and *Mizzen-mast*. It has 32 seats for rowers, and 6 or 7 slaves to each. It carries 3 tire of guns at the head; the lowermost has 2 pieces of 36 pounders each; the second 2 pieces of 24 pounders each; the third 2 pieces of 18 pounders each. At the stern there are 2 tire of guns, each of 3 pieces, and each piece 18 pounders.

GALEA'TUS, a, um (in *Botan. Writ.*) hooded, whose upper part resembles a kind of helmet or hood, as in the flower of sage, &c.

GALEN'ICAL } of or pertaining to Ga-
GALEN'ICK } len the physician, as *Galenical Physick*, that which is founded upon the practice of *Galen*.

GA'LEONS } those *Spanish* ships that
GAL'LIONS } are sent to *Vera Cruz* in *New Spain*, and if they are employed to any other part, they are not called by that name.

GALERICU'LATED (*galericulatus*, *L.*) having brims like or resembling an hat.

GALL-Bladder, a membranous receptacle, in figure resembling a pear, situate at the lower margin of the liver, in which the humour called *Gall* is contained.

A GALLANT Man, one somewhat gayer, brighter, and more agreeable than men in common are.

To GALLANT a Woman, to court her in the way of a gallant; also to lead her.

GAL'LERY for passing a Moat, is a covered walk made of strong beams, and covered over-head

with planks, and loaded with earth; it was formerly used for putting the miner to the foot of the rampart: sometimes the Gallery is covered over with *raw hides*, to defend it from the artificial



fires of the besieged. The Gallery ought to be very strong, of double planks on that side towards the flank, to make it musket proof. It is made in the camp, and brought along the trenches in pieces, to be joined together in the foss; it ought to be eight foot high, and ten or twelve wide: the beams ought to be half a foot thick, and two or three foot asunder; the

the planks or boards nailed on each side; and filled with earth or planks in the middle; the covering to rise with a ridge, that what is thrown upon it by the besiegers with a design to burn it, may roll off. See the figure.

GALLERY (with *Architects*) a covered place in a house, much longer than broad, and which is usually on the wings of the building, serving to walk in; also a little stile or walk, serving as a common passage to several rooms placed in a line or row.

GAL'LEY, is a low built vessel, that hath both sails and oars, and commonly carries two masts, viz. a main-mast and a fore-mast, that may be struck or lowered at pleasure. They are generally about 130 feet long, and 18 feet broad in the middle. They have usually from 25 to 30 benches of oars, and 4 to 5 slaves to each bench, who are commonly persons who have offended against the state.

GALLEY-Men, merchants of *Genoa*, which anciently arrived in *England* in gallies, landing their goods at a key near the *Custom-House*; thence called *Galley-Key*.

GALLEY (with *Printers*) a wooden frame into which the compositor empties his composing-stick as often as it is filled.

GALLEY Slave, a person condemned to row in the galleys.

GALLEY-Worm, an hairy insect, whose legs on each side resemble the oars of a galley.

Condemnation to the GALLEYS (in *France*) a penalty imposed on criminals and delinquents, whereby they are adjudged to serve the king or state as slaves on board the galleys; either for their life-time, or for a limited time.

GALLIARDISE (*galliardise*, *F.*) gaiety, frolicksomeness.

GALLIMATH'IAS, a dark perplexed discourse, where several things are huddled together, so as to make an inconceivable jargon, hence prob. our *Gallimaufry*.

GAL'LION } a sort of ship or large gal-
GAL'LEON } ley, having four decks, and only using sails; in which the *Spaniards* in war time, convey their bullion and plate from *Peru* in the *West-Indies*.

GAL'LIOT, is a little galley, or a sort of brigantine, built very slight and fit for chase. It carries but one mast, and two or three patereroes: It can both sail and row, and has sixteen or twenty seats for the rowers, with one man to each oar. All the seamen on board it are also soldiers, and each has a musket lying ready when he quits his oar.

GAL'LOWSES, contrivances made of cloth, and hooks and eyes, worn over the shoulders by men to keep their breeches up.

GAL'LOWAY (prob. of *gallopade*, *F.* a small gallop) an easy gentle pad-nag.

GAL'LOW-Grass, an herb.

GAL'LOW-Clappers (of *Galga*, a gallows, and clappan, *Sax.*) thieves.

GALLS, commonly call'd *Aleppo Galls*; are a sort of vegetable or excrescences something resembling nuts but of a round, which grow upon the hardest species of oaks, and used in making ink, dying black, &c. which altho' they are as hard as shells, are nothing but the cases of insects that are bred in them, and which when grown to maturity gnaw their way out, which causes those little holes we see in them.

GA'MA } the first or gravest note in
GAM'MOT } the modern scale of musick.

GAMBEZO'N, a kind of coat or doublet of canvas, anciently worn by military men under their cuirasses, to make it sit easy and hinder it from hurting the body.

To **GAM'BOL** (*gambader*, *F.*) to shew tricks by tumbling, and such like exercises, wantonly.

GAME'SOM (of *gamian* and *rom*, *Sax.*) full of play, wanton frolicksome, &c.

GAME'SOMNESS (of *gamenung*, *rom* and *neyye*, *Sax.*) wantonness, frolicksomeness, &c.

GAME'STER (*gamestne*, *Sax.*) one that plays at games.

GAM'MER (of *God*, good, and *Moðer*, *Sax.* a mother, or of *grand* and *mere*, *F.*) a country appellation for a woman.

GAM'MOT, gamesomeness, banter.

To go a **GANDERING** (of *ganðra*, *Sax.*) to go a whoring in the month that the wife lies in.

GANE'FISH, a sort of fish.

GANGS (with *Seamen*) are the several companies belonging to a ship, and employ'd in executing their several watches, works, &c. as the *Boatswain's Gang*, &c.

To **GAN'GRENE** (*se gangrener*, *F.* *gangrænum corripere*, *L.* of *γάγρος*, inde. *γάγραινα*, *Gr.*) to contract a cadaverous corruption, attended with a stench, blackness and mortification.

GANT'LET (with *Surgeons*) a sort of bandage for the hand.

GAO'LER, the keeper of a jail, a prison-keeper.

To **GAPE** (*geapan*, *Sax.*) 1. To open the mouth wide; to yawn.

She stretches, *gapes*, unglues her eyes,

And asks if it be time to rise. *Swift.*

2. To open the mouth for food, as a young bird.

As callow birds,

Whose mother's kill'd in seeking of the prey,
Cry in their nest, and think her long away;
And at each leaf that stirs, each blast of wind,
Gape for the food which they must never find.

Dryden.

As in a drought the thirsty creatures cry,
And *gape* upon the gather'd clouds for rain,
Then first the martlet meets it in the sky,
And with wet wings joys all the feather'd train.

Dryden.

3. To desire earnestly; to crave; with *for*.

To her grim death appears in all her shapes ;
The hungry grave for her due tribute *gapes*.

Denham.

To thy fortune be not thou a slave ;
For what hast thou to fear beyond the grave ?
And thou who *gap'st* for my estate, draw near ;
For I would whisper somewhat in thy ear.

Dryden.

GA'PING (*gapeung*, *Sax.*) opening wide.
GAPE *seed*, staring, gaping, loitering,
idling in going on an errand.

GAR'BEL, a plank near the keel of a ship, called also a gar-board.

GAR'BLING (prob. of *garbolare*, *Ital.* or *garbeller*, *O. F.*) cleansing of spices from dross, &c.

GARD } (*garde*, *F.*) protection or de-
GUARD } fence ; especially the life-
guard, or yeomen of the guard to a prince ;
also the hilt of a sword or hem of a garment.

GARD (in a *Law Sense*) guardianship, or management of children under age ; also of ideots.

GAR'DIAN (*gardian* of *garder*, *F.* to keep, take care of, &c.) one that has a custody or charge of any person or thing ; especially of the bringing up such as are not of age and discretion to manage their own affairs, as children or ideots.

GARDIAN of the *Spiritualities*, he to whom the spiritual jurisdiction or government of any diocese is committed, during the vacancy of a bishop's See.

GARDIAN of the *Cinque-Ports*, a principal magistrate of the havens in the *East* part of *England*, i. e. of the five ports or harbours. See *Cinque-Ports*.

A GAR'GLE, a wash for the mouth, &c.

GAR'ISHNESS, gayness, glaringness, gorgiousness in attire, showiness.

GAR'LAND, an ornament for the head, in the nature or form of a ring or crown made of flowers, boughs or other decorations among the *Pagans*. The poets, priests and even the victims that were to be sacrificed were crowned with garlands ; and in *England* it is now a custom to dress may-poles with garlands at *Wakes* ; and the *London* milk-maids dress up their milk-pails with flowers, plate and ribbons, and go a dancing at the doors of their customers the 4 first days of *May*.

GAR'NISH (in *Cookery*) the adorning of dishes.

GAR'NISHER (*celui qui garnit*, *F.*) he that adorns, sets off, &c.

GARRETE'ER, one who lives in a garret or upper room of a house.

To **GAR'RISON** (*mettre garnison*, *F.*) to furnish a garrison with soldiers.

GAR'RULOUSNESS (of *garrulitas*, *L.*) talkativeness, pratingness.

GAR'TER (*jarettiere*, *F.*) a bandage for the leg.

GARTER, the most noble order of the garter was instituted in the year 1350, by

King *Edward* the III. as some say on account of his many signal victories, particularly one, wherein it is said the king's garter was used for the token. But others say on the following account, that the king dancing one night with his queen and other ladies, took up a garter which one of them had dropt ; whereat some of the lords present smiling, the king said, that he would make that garter of high reputation ; and soon after erected the order of the *Blue Garter*, with this motto, *Honi soit qui mal y pense*, i. e. *Evil to him that evil thinks*. The latter of these motives is most generally believed to have been the ground of the institution of this order of knighthood. However both these motives might concur to the same end ; and it has ever since been esteemed a great addition of honour bestowed on the noblest person of the *English* nation, and many foreign princes have thought themselves honoured in being admitted into it. The number of the knights is 26, including the king, and that is one thing that enhances the value of it, that never any more are admitted, whereas all or most other orders have been so freely bestowed, that they have lost much of their esteem by it. The famous warrior *St. George* of *Cappadocia*, is made the patron of this order ; and every knight of it is to wear as his badge, the image of *St. George* on horseback, trampling on a dragon, with his spear ready to pierce him, the whole garnished with precious stones appendant to a blue ribbon about their necks ; because that saint is said to have slain such a monster, that in his days ravaged the country.

They are also obliged to wear a garter on the left leg, set with pearls and precious stones, having this motto, *Honi soit qui mal y pense*, i. e. *Shame to him that evil thinks* ; without which two ornaments they are never to appear abroad ; and also King *Charles* I. ordained, that every knight should always wear a scar of silver, embroidered on his cloak or coat, with the escutcheon of *St. George* within the garter, in the centre of it. See *St. George*.

To **GARTER** (*attacher les jartieres*, *F.*) to tie or bind with a garter.

GASCONA'DE, a boasting or vaunting of something very improbable ; so termed from the *Gascons*, a people of *Gascony* in *France*, said to be much addicted to bragging and rhodomontade.

GA'SE-HOUND (*agasæus*, *L.*) a dog that hunts by sight, so as to make excellent sport with the fox and hare.

GAST'LINESS (*γίγελικνερρε*, of *gast*, a ghost) ghostlikeness, frightfulness of aspect.

GAS'TRICK Juice, the juice of the stomach.

GASTRO'LATR (of *γαστήρ*, and *λατρεύω*, *Gr.* to worship) a glutton, a belly-god.

GASTRIL'OQUOUS (of *γαστήρ*, *Gr.* the belly,

belly, and *loqui*, L. to speak) speaking out of the belly.

GATE (with *Hunters*) a term used when they endeavour to find a hare by his clot, &c.

GATE of the Sea } (with *Sailors*) is when
Sea **GATE** } two ships lie aboard
one another in a wave or billow, and by that means become rib-broken.

A GATHERING (*ḡæþenunge*, Sax.) a collection; also what is collected at one time.

GAU'DINESS (of *gaudium*, L.) affected gayness in apparel; shewiness.

GA'VEL (*ḡafel*, Sax.) tribute, toll, or custom; yearly rent, payment or revenue.

GAVEL-kind (of *ḡife eal cyn*, Sax. i. e. given to all the kin) *William* the conqueror, after passing thro' *Kent* towards *Dover*, was suddenly surrounded by the *Kentish* men, each of them bearing a bough in his hand; but soon throwing down their branches, they discovered their arms, proffering to give him battle, if he would not let them enjoy their ancient liberties and customs of *Gavel-kind*, &c. which he, then compelled by his ill circumstances, swore to do; and now they only of all *England*, enjoy the ancient *English* liberties.

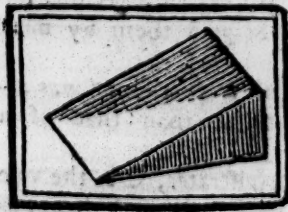
Gavel-kind, signifies in law a custom, whereby the land of the father was equally divided at his death among all his sons, or the land of the brother at his death, equally divided among all his brethren, if he have no issue of his own. This custom, with some difference is still observed in *Urbanfield* in *Herefordshire*, and elsewhere; and all *Gavel-kind* land in *Wales* are made descendable to his heirs, according to the common law. In *Gavel-kind* tho' the father be hanged, the son shall inherit; for their custom is, *the Father to the Bough, the Son to the Plough*.

GAUNT'NESS, leanness, the having soft flesh.

GAY'NESS, airiness, briskness, merri-ness, &c.

GA'ZING (of *ḡeþean*, Sax. or *ἀγάζωμαι*, Gr. to admire, according to *Minshew*) staring, looking about, or earnestly.

GAZET'TE (some derive it of *Gazetta*, a coin anciently current at *Venice*, the common price of the first news papers printed there; others from *ἰζγάδ* *Izgad*, Heb. a messenger) a news paper or book.



GA'ZONS, are sods or pieces of fresh earth covered with grass about a foot long, and half a foot broad, cut in form of a wedge, to line the *Parapet*; if the earth be fat

and full of herbs, it is the better; they are made so, that their solidity makes a triangle;

to the end, that being mixt and beat with the rest of the earth of the *rampart*, they may easily settle together, and incorporate in a mass with the rest of the *rampart*. The first bed of *Gazons* is fixed with pegs of wood; the second bed ought to be laid to bind the former, that is, over the joints of it, and so continued till the *rampart* is finished; betwixt these beds there is usually sown all sorts of binding herbs to strengthen the *rampart*.

In his **GE'ERS** (of *ḡeapcunze*, Sax. preparation) in order, furnished, dressed, ready prepared to act.

GEESE (of *ḡor*, Sax.) fowls well known.

GE'LABEL (*gelabilis*, L.) capable of being frozen or congealed.

GEL'IDNESS (*geliditas*, L.) coldness. frozenness.

GELD'ABLE (of *gaelder*, Dan.) capable of being gelded.

GELD'ED (of *ḡylze*, Sax. or *gaelder* Dan.) having the testicles or stones cut out.

GELD'ING (*ḡylze*, Sax. or *gaelder*, Dan.) a gelded horse.

GEMELLI'PAROUS (*gemellipara*, L.) bearing twins.

GEMEL'LUS (with *Anatomists*) a muscle of the elbow, so called from its double rise, viz. from the upper part of the shoulder blade inwardly, and from the upward back part of the shoulder-bone.

To **GEMM** (of *gemma*, L.) to put forth buds.

GEM'INI (with *Astronomers*) twins, one of the signs of the zodiack, *Castor* and *Pollux*.

GEMONIÆ *Scala*, a place at *Rome*, to which the bodies of malefactors that were executed were dragged and thrown down. It was in the *Aventine*, near the temple of *Juno*, *Argiva*.

GEM'OTE (*ḡemor*, Sax.) a court holden on any occasion.

GENS D'ARMES, these were formerly only the *French* king's guards; but now the companies of the king's *guards de Corps*, among which the musqueteers and light horse are reckoned. There is a company of about 260 gentlemen of which the king himself is the captain, one of his principal noblemen *Lieutenant Captain*, who are particularly called the *Gens d'armes*, who when the king marches with all his household troops close the march.

GENDER of Nouns (among *Grammarians*) is founded on the difference of two sexes *male* and *female*, and they are called from the *Latins* *masculine* and *feminine*, and few languages have any more genders but these two; but the *Greeks* and *Latins* have another gender, which the *Latins* call *Neuter*, that is as much as to say *Neither* (*masculine* or *feminine*) as *Homo* a man is *masculine*, and *Mulier* a woman, is *feminine*, and *Saxum* a stone, is *neuter*.

This *Gender* is in *Latin* distinguished by the articles *hic*, *hæc* and *hoc*, but it is a difficult thing to distinguish the *Gender* in the

English tongue; and there is scarce any language in the world, but the *English* tongue, that does not admit of a difference of gender in its articles or nouns; all the distinction that it has consists in the pronouns, *he, she, &c.* The adjectives of either Gender in the *English* tongue have no difference in their termination. As for instance, as the adjectives *good* and *white* have no difference in their termination, whereas the *Latins* have *bonus, bona, bonum*, and the *French* have *bon* masculine, and *belle*, feminine for *good*, and the *Latins* have *albus, alba, album*, for *white*, and the *French* *blanc* and *blanchée*.

GENDER (with *Geometricians*) geometrical lines are distinguished into genders, classes, or orders, according to the number of the dimensions of an equation, expressing that relation between the ordinates and the abscissæ.

GENERABLENESS, capableness of being generated.

GENE'RALNESS, the generality or being general.

GEN'ERANT (*generans*, L.) begetting, generating, or bringing forth.

GENERATION (with *Schoolmen*) a total change or conversion of a body into a new one, which contains no sensible part or mark of its former state.

GENERATION (with *Philosophers*) is defined to be a real action, whereby a living creature begets another like it of the same kind.

GEN'ERATIVENESS (of *generatif*, F. *generativus*, L.) generative or begetting quality or faculty.

GENERO'SA (*Law Term*) a gentlewoman, so that if a gentlewoman be termed spinster in any original writ, appeal or indictment, she may abate or quash the same, L.

GENEROSITY } (*generositas*, L. *generosus*, F.) generous disposition, bountifulness.

GENESIS (with *Geometricians*) the forming of any plain or solid figure by the motion of some line or surface is called the *Describent*, and that according to which the motion is made is called the *Dirigent*. Thus a right line moved parallel to itself, is said to generate a *Parallelogram*, and a *Parallelogram* turned about one of its sides as an axis, generates a *Cylinder*.

GENIAL (*genialis*, L.) a term applied by the ancients to certain deities, who (as they imagined) presided over the affairs of generation.

GENIA'LES Dii, the four elements, the twelve signs, and the sun and moon, so called by the ancients.

GENIALITY } festivity, merriness at
GE'NIALNESS } meat.

GENIOG'RAPHY, considers or treats of the nature of angels and intelligences.

GENITAL Bodies, the beginning of all things, the elements.

GENITAL (in *Medicine*) something relat-

ing to genitals.

GENITALS } (*genitalia*, L.) the privy
GENITORES } parts of a male, viz.

the spermatick vessels, the *Testes*, and the *Penis*.

GENITES } such persons among the *Jews*

GENITE'I } who descend from *Abraham*, without any mixture of foreign blood; or such who issued from parents, who, during the *Babylonish* captivity, had not married with any *Gentile* family.

GENITIN (*q. Junetin*, of *June*) is a kind of apple that is earliest ripe of any others.

GENITU'RA, a name by some given to the semen, both of the male and female, L.

GE'NIUS (among the *Ancients*) was used to signify a spirit either good or evil; which they supposed did attend upon every person; they also allowed *Genii* to each province, country, town, &c. also a man's natural disposition, inclination, &c.

GE'NIUS, the force or faculty of the soul, considered as it thinks and judges; also a natural talent or disposition to one thing more than to another.

GEN'NET, an animal not much unlike a cat, as well for bigness as shape; but the nose and snout is long and slender like a weasel; it is extraordinary light and swift; and the skin as fine and soft as down. There are two sorts of them, the most common is grey, mottled or full of black spots, the other as black as jet, and as glossy as the finest velvet, but speckled with red, and their smell is much like that of a *Civet-cat*.

GENT'LEMAN (*gentilhomme*, F. *generosus*, L.) is properly, according to the ancient notion, one of perfect blood, who had four descents of gentility both by his father and mother, viz. whose father's grandfather, his great grandfather, his grandfather, and his father on both sides were all gentlemen.

Gentlemen have their beginning either from blood, as before, as they are born of parents of worth; or for having done something in peace or war, for which they are worthy to bear arms, and be accounted gentlemen.

Formerly such gentlemen had many privileges, as first, That if one gentleman detracted from another, combat was allow'd; but if a peasant or mean person did so, he had a remedy in law.

2. In crimes of an equal nature a gentleman was punished more favourable than a peasant, &c.

3. Gentlemen might expect a peculiar honour and respect to be paid them by mean persons.

4. The evidence of a gentleman was accounted more authentick than that of a peasant.

5. In chusing of magistrates, &c. the vote of a gentleman was preferred before that of an ignoble person.

6. A gentleman was to be excused from services, impositions and duties.

7. A

7. A gent not to be h examination

8. It was the coat arm monument, of any noble

9. A gent lence from parity in the

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7. A gentleman condemned to death, was not to be hanged but beheaded; nor was his examination to be taken with torture.

8. It was a punishable crime to take down the coat armour of a gentleman, to deface his monument, or to offer violence to the ensign of any noble person deceased.

9. A gentleman was not to accept a challenge from a peasant; because there was not a parity in their conditions.

The ancient *Saxons* admitted none to the degree of gentlemen that lived by trades or buying or selling; except merchants and those that follow husbandry; which was always esteem'd a creditable way of livelihood, and preferable to trading to sea.

The reason why those that are students in the inns of court are esteemed gentlemen is, because anciently none but the sons of gentlemen were admitted into them.

But the students of law, grooms of his majesty's palace, sons of peasants made priests or canons; or those that have receiv'd dignity in the schools, or borne offices in the city, tho' they are stiled gentlemen, yet they have no right to the coat armour.

If a man be a gentleman by office only, and lose that office, then he also loses his gentility.

In our days all are accounted gentlemen that have money; and if he has no coat of arms, the king of arms can sell him one.

GENT'LEMANLY } like a gentleman,
GENT'LEMANLIKE } man, after the manner of a gentleman.

GENT'LEMEN of the Chapel, officers, in number thirty-two, whose duty and attendance is in the royal chapel; of which twelve are priests, and the other twelve are called Clerks of the chapel, who assist in the performance of divine service.

GENT'LEMANRY } (of *gentilitas*,
GENT'LEMANSHIP } q. d. *bona gente*,
L. man, *Sax.* and *þy* or *þcip*, *Sax.*) termination) the dignity of a gentleman.

GENTLENESS (*gentilis*, L.) 1. Dignity of birth, goodness of extraction: 2. softness of manners, sweetness of disposition, meekness, tenderness.

Still she retains

Her maiden gentleness, and oft at eve

Visits the herds.

Milton.

Women ought not to think gentleness of heart despicable in a man.

Clarissa.

GENTLY. 1. Softly; meekly; tenderly; inoffensively; kindly.

My mistress gently chides the fault I made.

Dryden.

The mischiefs that come by inadvertency, or ignorance, are but very gently to be taken notice of.

Locke.

2. Softly, without violence.

Fortune's blows,

When most struck home, being gently warded, craves

A noble cunning.

Shaksp. *Coriolanus*.

GENTRY. 1. birth, condition; 2. class of people above the vulgar, those between the vulgar and nobility.

GEN'UINENESS (of *genuinus*, L.) and *neyye*, *Sax.*) naturalness, trueneſs, realness, as to what it is said or taken to be, or appears to be.

GENUS (among *Logicians*) is the first of the universal ideas. And is when the idea is so common, that it extends to other ideas, which are also universal, as the *Quadrilater* is *Genus* with respect to the *Parallelogram* and *Trapezia*; *Substance* is *Genus* with respect to *Substance* extended, which is called *Body*, and the substance which thinks, which is called *Mind*.

GENUS *Summum* (with *Logicians*) is that which holds the uppermost class in its predicament; or it is that which may be divided into several *species*, each whereof is a *genus* in respect to other *species* placed below, L.

Subaltern GENUS (with *Logicians*) is that, which being a *Medium* between the highest *genus* and the lowest *species*, is sometimes considered as a *genus*, and sometimes as a *species*, L.

GENUS *Remotum* (with *Logicians*) is when there is another *genus* between it and its *species*, L.

GENUS *Proximum* (in *Logick*) the next or nearest *genus*, is where the *species* is immediately under it, as *man* under *animal*, L.

GENUS (in *Algebra*) this art by the ancients was distributed into two *genera*, *logistical* and *specious*.

GENUS (with *Anat.*) an assemblage or system of similar parts, distributed throughout the body, as the *genus nervosum*, the nerves so considered.

GENUS (in *Botany*) is a system or assemblage of plants agreeing in some one common character, in respect to the structure of certain parts, whereby they are distinguish'd from all plants.

GENUS (in *Musick*) a certain manner of sub-dividing the principles of melody, i. e. the consonant intervals into their concinnous parts.

GENUS (with *Rhetoricians*) is distributed into *demonstrative*, *deliberative* and *judiciary*.

The *Demonstrative* GENUS or *Kind*, to this belongs *Panegyrics*, *Genethliacks*, *Epithalamiums*, *funeral Harangues*, &c.

Deliberative GENUS or *kind*, to this belong *persuasions*, *dissuasions*, *commendations*, &c.

Judiciary GENUS or *kind*, to this belong *accusations*, *defences*.

GEOCEN'TRICK (of *γῆ*, the earth, and *κέντρον*, Gr. a centre) the earth being supposed to be the centre.

GEOCEN'TRICALLY, according to that system of the world, that supposes the earth to be the centre of the universe.

GEODÆTICAL (of *γῆ* and *δαίμων*, Gr. to

to measure) pertaining to surveying.

GEODÆT'ICALLY, by way of survey of the earth.

GEOGRAPHICALLY, according to the art of geography.

GEOMET'RICALLY (of *geometrice*, L. *geometrique*, F. *γεωμετρικός*, Gr.) according to the geometrical art.

GEOMET'RICAL Line, is that where-in the relation of the abscissæ to the semi-ordinates may be expressed by an *algebraick* equation.

GEOMET'RICAL Proportion, is a similitude or identity of ratio's, as 8, 4, 30 and 15 are in geometrical proportion.

GEOMETRICAL Progression, a series of quantities in continued geometrical proportion, i. e. increasing in the same ratio, as, 1, 2, 4, 8, 16, 32, and so on.

GEOMETRICAL Construction of an equation, is the contriving and drawing lines and figures, whereby to demonstrate the equation, theorem or canon to be geometrically true.

GEOM'ETRY (*γεωμετρία*, of *γῆ*, the earth, and *μετρέω*, Gr. to measure) geometry originally signified the art of measuring the earth, or any distances or dimensions on or within it; but it is now used for the science of quantity, extension or magnitude abstractedly considered, without any regard to matter.

It is very probable that it had its first rise in *Egypt*, where the river *Nile* every year overflowing the country, and leaving it covered with mud, laid men under a necessity to distinguish their lands one from another by the consideration of their figure; and to be able also to measure the quantity of it, so that each man after the fall of the waters might have his portion of ground allotted and laid out to him. After which, it is very likely, a farther contemplation of those draughts and figures, helped them to discover many excellent and wonderful properties belonging to them, which speculation continually was improving, and still is to this day.

Out of *Egypt* *Thales* brought it into *Greece*, and there it received its chiefest perfection. For the geometry of the ancients was contained within narrow bounds, and extended only to right lines and curves of the first kind or order; whereas new lines of infinite orders are received into geometry, which orders are defined by equations, involving the ordinates and abscisses of curves.

The subject of *Geometry* is the length, breadth and height of all things. It is divided into *Speculative* and *Practical*. The former treats of the properties of lines and figures, such as *Euclid's Elements*, *Apollonius's Conicks*, &c. and the latter shews how to apply these speculations to use in life.

Geometry may also be divided into these three subordinate parts. *Altimetry*, which is the art of measuring straight lines. *Planimetry*, or the

art of measuring of surfaces. *Stereometry*, the art of measuring solids or bodies.

Geometry is painted as a lady with a fallow face, clad in a green mantle, fringed with silver, and holding a silver wand in her right hand.

GEOMETRY, is the science or doctrine of extension or extended things, viz. lines, surfaces and solids, which discovers the magnitude or greatness of things percisely, with their capacities, &c.

Theoretical GEOMETRY, is a science which treats of magnitude or continued quantity, with its properties considered abstractedly, without any relation to material beings, it contemplates the property of continuity, and demonstrates the truth of general propositions, called *Theorems*.

Practical GEOMETRY, is the method of applying *theoretical* to practice; as the measuring of land or solid bodies, navigation, fortification, dialling.

Elementary GEOMETRY, is that which is employed in the consideration of right lines and plain surfaces and solids generated from them.

GEOPON'ICS (*γεωπονικά*, of *γῆ*, the earth, and *πόνος*, Gr. labour) books treating of husbandry.

GEOR'GE (of *γεωργός*, Gr. an husbandman) a proper name of men; the most noted of that name was *George* of *Cappadocia*, a tribune or colonel under the emperor *Dioclesian*, who is said to have killed a huge serpent in *Africa*, to whom a virgin was exposed to be devoured. This champion by some is taken for our *St. George*, the patron saint of *England*, of whose chivalry and exploits so many romantick stories are told.

GEOS'COPY (of *γῆ* and *σκοπέω*, Gr. to view) a knowledge of the nature and qualities of the earth or soil, obtained by viewing and considering it.

A **GERMAIN'**, a kind of long and pretty large pear.

GER'MAN (*germanus*, L.) come of the stock.

Cousin **GERMANS**, are cousins in the first or nearest degree, being the children of brother or sister.

GEROCO'MICA, physick prescribing diet for old men.

GE'RUNDS, in the English Tongue, Gerunds and participles are the same in termination, and have no other distinction but the *Particle* and the *Noun substantive*, which always follow and precede the one the other: As *loving* is both a participle and a gerund, as a *loving Man*, *loving* is here a participle; in *loving him*, *loving* is a gerund.

GESTUOS'ITY (*gestuositas*, L.) apishness in gestures.

GET'TINGS (of *gezan*, Sax. to get) acquisitions; things gotten by labour, traffick, &c.

GHAST'

GHAŠT'LINESS, ghoshlinefs, frightful aspect.

GHAŠT'LY (*gatzlic*, *Sax.*) like a ghof.

GHOST'LINESS (*gatzgelic* and *neffe*, *Sax.*) likenefs to a ghof; alfo ſpiritualnefs, in oppoſition to carnalnefs.

A **GI'ANT** (*giganz*, *Sax.* *gigas*, *L.* of *γίγας*, *Gr.* *geant*, *F.*) a perſon of a large and uncommon ſize and ſtature.

GI'ANTESS (*une geante*, *F.*) a gigantick woman.

GIBBEROS'ITY (*gibberofitas*, *L.*) crump-ſhoulderednefs, crookednefs in the back.

GIB'BLE-*Gabble*, prating, nonſenſical fooliſh talk.

GIB'BOUSNESS (*gibbofitas*, *L.*) the hunchingnefs or ſticking out moſt commonly on the back.

GIB'BOUS ſolid (with *Mathematicians*) is that which is comprehended of gibbous ſuperficies, and is either a ſphere or various. A ſphere is a gibbous body abſolutely round and globular.

A *various* **GIBBOUS Body**, is a body which is comprehended by various ſuperficies, and a circular baſe, and is either a cone or a cylinder.

GID'DINESS (*giddicgneyre*, *Sax.*) inconfideratenefs, rafhnefs; alfo vertiginouſnefs.

GIF'TED (of *giſt*, *Sax.*) endowed, qualified, furniſhed with gifts or endowments, as a *gifted brother*.

A **GIG**, a wanton woman; alfo a horn-top for boys to whip.

GIGAN'TICKNESS (of *γιγάντις*, *Gr.*) giant-like ſize.

GIG'GLING (probably of *geaglyc*, *Sax.* *gicbelen*, *Dutch.*) laughing out, wantonly, childiſhly or fillily.

GILD (of *gil'dan*, *Sax.* to pay) a contribution; alfo a ſociety or fraternity.

To **GILD** (of *gyl'dan*, *Sax.*) to waſh plate, or do over with gold, &c.

GIL'DER, one who does over with gold, &c.

GIMP, a ſort of mohair thread covered with the ſame, or a twiſt for ſeveral works formerly in uſe.

GIN (a contraction of *Genevre*, *F.*) a ſpirit made of juniper-berries.

GIN'GERNESS, tendernefs, niceneſs.

GING'LING (*q. d. tingling*, probably of *tinnitus*, *L.*) a noiſe like that of bells, &c. alſo chiming in ſound.

GIN'SENG (in *Tartary*) a wonderful plant, which in effect makes the whole *Materia Medica* for people of condition, being too dear for the common people.

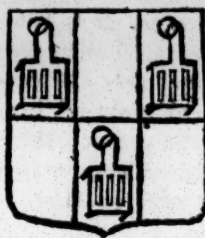
GI'RASOL (of *girare* and *ſol*, *L.*) the ſun-ſtone, a precious ſtone of a whitish, ſhining colour, which when placed towards the ſun, ſends forth a golden luſtre.

GIRD'ERS (in *Architecture*) the largeſt pieces of timber in a floor, whoſe ends are uſually faſtened into the ſummers or breaf-

ſummers, and the joists are uſually framed into the girders.

GIRD'LER (of *gynble*, *Sax.* a girdle) a maker of girdles, but now chiefly a maker of bridles for horſes, &c.

GIRLE (*Hunting Term*) a roebuck of two years old.



GIRD'ERS, were incorporated *Auguſt 6, anno 1448*. They are a maſter, 3 wardens, 24 aſſiſtants, and 84 liverymen, &c. Their armorial enſigns are *per Feſs azure and or a pale counter-changed*, each piece of the 1ſt, charged with

a gridiron of the 2d. The creſt is the demy-effigy of *St. Laurence*, holding in his right hand a gridiron, in the left a book, the fiſt of the colour, the latter of the metal aforeſaid. The motto, *Give thanks to God*. Their hall is in *Baſinghall-ſtreet*.

GIRLISH, like a girl, after the manner of a girl.

GIRL'ISHNESS, girliſh diſpoſition or behaviour.

GIRN'ING, grinning.

GIVEN (of *giſan*, *Sax.*) beſtowed, afforded, produced.

GIVEN to, propenſe or addicted to

GIZ'ZARD. See *Ghizzard*.

GLAB'RITY (*glabritas*, *L.*) ſmoothnefs, barenefs of hair.

GLA'CIS of a *Cornish* (in *Architecture*) an eaſy, imperceptible ſlope in the cymaiſe of a corniſh, to promote the deſcent and draining off the water.

GLADE (*glod*, *Dan.*) a lawn or opening in a word. *Lucus*.

O might I here

In ſolitude live ſavage, in ſome *glade*

Obſcur'd, where higheſt woods, impenetrable
To ſtar or ſun-light, ſpread their umbrage
broad,

And brown as evening.

Milt. Par. Loſt, b. ix.

When any, favour'd of high *Jove*,
Chances to paſs thro' the adventurous *glade*,
Swift as a ſparkle of a glancing ſtar,
I ſhoot from heav'n to give him ſafe convoy.

Milton.

For noon day's heat are cloſer arbors made,
And for freſh ev'ning air the op'ner *glade*.

Dryd. Innocence.

There, interſpers'd in lawns and opening *glades*,
Thin trees ariſe that ſhun each other's ſhades.

Pope.

By the heroes armed ſhades,

Glitt'ring thro' the gloomy *glades*;

By the youths that dy'd for love,

Wand'ring in the myrtle grove,

Reſtore, reſtore *Eurydice* to life!

O, take the huſband, or reſtore the wife!

Pope's St. Cecil.

GLAD-

GLAD'NESS (*gladneyye, Sax.*) joy, mirth.

GLAD'SOM (*gladsome, Sax.*) merry, joyous.

GLADIATORS (among the *Romans*) sword-players, who fought in the *Circenſian* games, and at the funerals of great men, one against another, even to the loſs of their lives; either to divert the people, or to pacify the ghoſts of their kindred. Theſe exerciſes in the amphitheatres were very extravagant, for according to the greatneſs of him that gave theſe paſtimes to the people, there were to be ſeen many hundred combatants appearing upon the ſand one after another.

GLANDS (*glandes, L. and F.*) ſleſh-kernels, a ſort of ſubſtance in an animal body of a peculiar nature, the uſe of which is to ſeparate the fluids or ſome particular humour from the maſs of blood.

Conglomerate GLAND } an irregular aſſem-
Compound GLAND } blage of ſeveral ſimple glands, ty'd together and wrapt up under one common membrane.

Vaſcular GLANDS, are only cluſters of little veſſels, which unite together from the canal or excretory duct, thro' which their ſecreted juice is diſcharged.

Veſicular GLANDS, are aſſemblages of *veſiculæ*, communicating with each other, and all terminating in two or three larger veſſels, by the prolongation of which the excretory duct is formed.

GLAN'DULA } (with *Anatomists*) a ker-
GLAN'DULE } nel in the ſleſh, a ſoft, fat, ſpongy ſubſtance of a peculiar nature, ſerving to ſtrengthen the veſſels, to ſuck up ſuperfluous humours, and to moiſten other parts.

GLANDULA Guidonis, (*Anat.*) a kind of ſwelling like a glandula, ſoft, moveable without roots, and ſeparate from the parts about it.

GLANDULÆ Sebacea (with *Anatomists*) a large number of glands lying under the ſkin of the *auricula* of the ear, and which, becauſe they ſeparate a greaſy matter, are ſo called by *Vaſſalva*, the firſt diſcoverer, *L.*

GLANDULÆ Myrtiformes (with *Anatomists*) the contraction of the fibres of the broken hymen upon the firſt coition, *L.*

GLAN'DULE (*glandula, L.*) a kernel in the ſleſh.

GLAN'DULES Adventitious (with *Surgeons*) are thoſe kernels which are ſometimes under the arm-holes, in the neck, as the king's evil, &c.

Perpetual GLANDULES } (with *Sur-*
Natural GLANDULES } *geons, &c.*) are the *Pancreas* or ſweet-bread, the *Glandula pinealis*, &c.

GLANDULO'SA Tunica Intestinatorum (with *Anatomists*) ſmall glandules, or kernels, of which the innermoſt coat of the inteſtines or guts is full; whoſe uſe is to ſoak in the

ſtrained juice call'd chyle, and to diſtribute it to the *laſteal* veins, *L.*

GLANDULOSA Corpora (with *Anat.*) two glandules or kernels, lying under the ſeminal bladders, near the common paſſage of the *ſemen* and *urine*, which they ſerve to lubricate or make ſlippery; alſo affording a kind of vehicle to the ſeminal matter, *L.*

GLAN'DULOUSNESS, fullneſs of glandules.

GLAN'DULOUS (*glanduloſus, L.*) full of kernels; alſo full of maſt.

GLAN'DULOUS Fleſh (with *Anat.*) is ſuch fleſh as that of the almonds of the ears, breads, ſweet-breads, &c.

GLA'RING (prob. of *eſclairant, F.*) dazling, blazing out, apparent.



GLA'SIERS were incorporated in the reign of queen *Elizabeth*. They conſiſt of one maſter, 2 wardens, 21 aſſiſtants and 75 liverymen, &c. the fine for which is 3*l.* 6*s.* 8*d.* Their arms are *argent*, 2 groſſing irons ſalterways between 4 cloſing nails ſable on a chief *Gules*, a lion of *England*, creſt a lion's head eras'd *Or* between two wings *Azure*, ſupporters 2 fiſcats (or Boys) each holding a torch proper. The motto, *Lucem tuam da nobis, O Deus*, they have no hall ſince the fire, but meet at *Loxmers* hall.

To **GLASE** (of *glæy, Sax.* glaſs) to do over with glaſs; alſo to ſet a glaſs upon linen, ſilk, &c. alſo make glaſs lights for windows.

GLASS (*glær, Sax.*) an artificial transparent ſubſtance, ſaid to have been firſt invented by the inhabitants of *Sidon*; the firſt of it in *Rome* was in *Tiberius*'s time. It was firſt brought to *England* in the year 662, by *Renault*, a foreign biſhop.

In anno 1610, the *Sophy* emperor of *Perſia*, ſent to the king of *Spain* ſix glaſſes that were malleable, *i. e.* would not break by being ham-
mered.

An artiſt in *Rome*, in the time of *Tiberius*, made veſſels of ſuch a temper, that being thrown on the ground, they did not break, but only bruife, which the author with a hammer ſmoothed and ſtraightened again before the emperor; but the emperor is ſaid to have put him to death, for fear glaſs ſhould detract from gold or ſilver; and they ſhould loſe their repute.

GLASS, is a transparent, brittle, factitious body, made of fine ſand and aſhes of *Kaly* and *Fern*; the aſhes of which herbs are moſt proper, becauſe they abound with abundance of fixt ſalts, which are very porous or ſpongy; or of a ſort of ſtone called *Tarſo*; found in ſome parts of *Italy*, theſe aſhes being put into a violent fire, their corners are conſumed by it, and by this means the ſurface of their parts are made ſo ſmooth and even, that they touch in more points

points than they did before, and afford a free passage to the beams of light, and cannot be rendered dark and opaque without the mixture of some foreign matter.

Chymists affirm, that glass is the ultimate process of all productions wrought by fire, and that all bodies in the universe may be reduced to glass.

Glass is also made of flints and other such like materials.

GLASS Drops or Bubbles, are small parcels of coarse green glass taken out of a pot in fusion at the end of an iron pipe, and being exceeding hot, are dropt into a vessel of cold water, and let to lie there till they are cold. These are called *Prince Rupert's Drops*, and do exhibit this surprising phenomenon, that as soon as you break off the least bit from the stem, or piked end of them, the whole bulk of the drop, or great part of it, flies into small atoms or dust with a brisk noise.

GLASS of Anatomy (with Chymists) the most fixt and hardest matter of that mineral, that is found at the bottom of the crucible cleared from the feces or dregs.

Jealous GLASS, a sort of wrinkled window glass, of such a quality, that a person cannot distinctly see what is done on the other side of it, but yet admits the light to pass thro' it. It is cast in a mould, and is composed all over its surface with oblong circular figures, in the form of a weaver's shuttle, concave on one side and convex on the other.

Hour GLASSES, were first made by the Sicilians.

GLASS'S (*glæssing, Sax.*) of the nature of, or like glass.

GLAVERING, fawning, flattering.

GLAYMOUSNESS, muddiness, clamminess.

GLAZED (of *glayen, Sax.*) done with glass; also having a gloss set upon it.

GLEAMING (*gleomian, Sax.*) shining or casting forth beams of light.

GLEAN'ING (prob. of *glanant, F.*) gathering ears of corn after reaping.

GLEBO'SE (*glebosus, L.* of *gleba*) full of clods.

GLEBOUSNESS } (*glebositas, L.*) ful-

GLEBOSITY } nefs of clods.

GLEE'FULNESS, fulness of joy, mirth, &c.

GLIB'NESS (prob. of *gliden* and *neyre, Sax.*) slipperiness.

GLIT'TERING (*glizenung, Sax.*) shining, bright, sparkling.

GLOARINESS (*gloeren, Du.*) fulness of gloar fat.

GLO'ARY, a fullsome fat.

GLOBATED (*globatus, L.*) made round or like a ball.

GLOBE (*Hieroglyphically*) represented the world. On this globe were delineated the signs of the zodiack, the signs and a multitude of stars, and was supported on the back of a man upon his knees, which were covered

with his long garment; intimating that the world was upheld by the power of God, who seems to be covered to the lower ranks of creatures, with divers emblems and dark shadows.

Terrestrial GLOBE, is one which has all the lines and principal places of the earth, set on it after the manner that geographers have invented, for the more easy shewing or finding the bearing and distance of places, the length and shortness of days in every climate, kingdom and particular places, and various other matters.

The Celestial GLOBE has described on it the general lines or circles, which astronomers have imagined in the heavens, and then in the proper places of those lines and circles, the several constellations, &c. are set down according to the general systems or observations of particular persons, by which may be known what and when any star or number of stars are above the horizon of the place where a person is, and the time of eclipses, &c.

They are made some solid of wood, others hollow of brass, &c. but most commonly of paste-board and paper plastered over, and set into frames with horizons and brass meridians, &c.

• GLOBO'SENESS (*globositas, L.*) roundness in form, globular form.

GLOB'ULAR (*globularis, L.*) round like a globe.

GLOBULAR Chart, is the representation of the surface, or some part of the surface of the terraqueous globe upon a plain, wherein the parallels of latitude are circles nearly concentrick; the meridian curves bending towards the poles, and the rhumb lines also curves.

GLOBULARNESS (of *globularis, L.*) the same as *globoseness*.

GLO'MERATED (*glomeratus, L.*) wound round in a bottom, as yarn, &c.

GLO'MEROUS (*glomerosus, L.*) round like a bottom of thread, yarn, &c.

GLOO'MINESS (of *glomung, Sax.*) duskiness, darkness, cloudiness.

GLORIA PATRI, *i. e.* glory be to the father. A set form of praise to the holy Trinity, appointed by the church to be repeated after many parts of the liturgy, and particularly the psalms; so called because when the offices are performed in *Latin*, those are the two first words of that Hymn, *Conclusion* or *Doxology*, as it is frequently called. There have been great contests about the antiquity, manner of wording, and other particulars of this hymn; some contending that it was used in the apostles time; but tis generally allowed to have remained as a token of *Orthodoxy*, ever since it was appointed by pope *Damasus*.

GLORIA in *Excelsis*, (*i. e.* Glory in the highest) a kind of hymn also rehearsed in the divine office, *L.*

GLO'RIOUSNESS (*l'estat gl'orietux, F.*) glorious estate, quality, &c.

H h

GLO'RY

GLO'RY (in a *Stage Play*) is a representation of heaven.

A GLOSS (*glossa*, L. *γλῶσσημα*, Gr.) a comment, exposition or interpretation; also a literal translation or interpretation of an author in another language, word for word; also a shiningness or lustre set upon silk, cloth, stuff, &c.

GLOSSING upon (of *glossure*, L. *glosser*, F.) commenting briefly upon.

GLOS'SINESS (of *glessen*, Tent.) shiningness, shewiness.

GLOSSOCATO'CHOS (of *γλῶσσα*, the tongue, and *κατέχω*, Gr. to repress) an instrument to repress the tongue.

GLOSSOCO'MON (of *γλῶσσα* and *κομῆω*, Gr. to guard) a cradle for a broken leg or thigh.

GLOSSOGRA'PHICAL, according to the art of glossography.

To throw the **GLOVE**, a practise or ceremony anciently used, being a challenge to a single combat.

GLOVER (*glover*, Sax.) a maker of gloves.

GLO'ZING (of *glerung*, Sax.) flattering, colloquing, &c.



GLO'VERS, they are composed of a master, 4 wardens, and assistants not exceeding 24, and the livery fine 12*l*. Their arms party per fess *Sable* and *Argent*, a pale counterchang'd on every piece of the first, a ram springant of the second. Their

hall is in *Beech-lane*.

GLU'INESS (of *glutinosus*, L.) sticky quality.

GLU'ISH (*glutinosus*, L.) sticking, clammy, gluey nature or quality.

GLUTIN'AMENT, paste or gluish matter, L.

GLUTIN'ATIVENESS (of *glutinatio*, L. or *glutineux* F.) gluey quality.

GLU'TINOUSNESS (of *glutineus*, L.) gluish or sticking quality.

GLUTTON (a certain animal said to be found in *Lithuania*, *Muscovy*, and other northern countries) this gluttonous beast stuffs itself with carrion, till its paunch sticks out like a drum, and then getting in between two trees, &c. it presses out the ordure backwards and forwards, and afterwards returns to the carcass to gorge itself again.

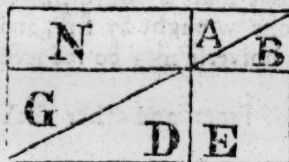
GLUEY (*glutinosus*, L.) sticking, or like glue.

GLYCO'NIAN Verse, a verse consisting of two feet and a syllable; or, as others say, of three feet, a spondee and two dactyls, or rather a spondee, choriambus and a pyrrhic.

GLY'PHICE (*γλυφικη*, of *γλύφω*, Gr. to carve or engrave) the art of carving, cutting or casting the images or resemblances of natural things in metal.

To **GNA'SH** (prob of *gnægan*, Sax. to gnaw) to grate or make a great noise with the teeth.

GNU'MON (in *Parallelograms*) a figure made of the two complements, together with either of the parallelograms about the figure; as in this parallelogram, the *Gnomon* is N added to A, A added to B, or N added to G, added to D, added to E.



GNOMON'ICAL (of *γνομονικός*, of *γνώμων*, Gr. the stile-pin or cock of a dial) belonging to a dial, or the art of dialling or *Gnomonicks*.

GOA, the arched fig-tree; a tree in some parts of *Asia*, of one of which comes a whole wood; for the boughs reaching to the ground take root.

To **GOAD** (of *goad*, Sax.) to prick with a goad.

GOAL (*geole*, F.) a prison or jail.

GOAL'ER (*geolier*, F.) the keeper of a jail or prison.

GOAT, an animal well known.

GODHEAD: 1. godship, deity, divinity, divine nature.

At the holy mount

Of heaven's high seated top, the imperial throne

Of *godhead*, fix'd for ever firm and sure,
The filial pow'r arriv'd.

Milt. Par. Lost. b. vii.

GODLESS, without sense of duty to God, atheistical, wicked, irreligious, impious.

For faults not his, for guilt and crimes
Of *godless* men, and of rebellious times,
Him his ungrateful country sent,
Their best *Camillus* into banishment.

Dryden.

GODLIKE, divine, resembling a divinity, supremely excellent.

Thus Adam his illustrious guest besought,
And thus the *godlike* angel answer'd mild.

Milt. Par. Lost.

Musing and much revolving in his breast,
How best the mighty work he might begin
Of Saviour to mankind, and which way first

Publish his *godlike* office now mature.

Par. Regained.

GOD'LINESS (*godlieness*, Sax.) pious or religious quality or disposition.

GOD-Father (*god-fader*, Sax.) a man that is surety for a child in baptism.

GOD-Fathers (of *Duels*) in ancient times were a kind of advocates chosen by the parties, to represent the reasons of their combat to the judge.

GOD-Mother (*god-moeder*, Sax.) a woman that is surety for a child in baptism.

GOD-Child (*god-cylb*, Sax.) the child for

for whom sureties undertake.

GOD-Son (gob-puna, Sax.) a man-child, for whom sureties have undertaken.

GOD-Daughter (gob-zahzon, Sax.) a woman child, for whom sponsors have answered in baptism.

GOLD (golb, Sax.) is the richest and heaviest metal, and the most solid or least porous; it is supposed to be composed of a more pure and red subtle Sulphur, and pure Mercury, but the freest from sulphur of all others, which is the cause of its extraordinary ductility, as appears from the operation of the wire-drawers and gold-beaters, for if but one thousandth part of sulphur be mixt with any mass of gold it loses its malleability.

Its extraordinary fixity appears from its being able to resist the greatest force of any artificial fire; but there are burning glasses which collect the heat of the sun so intensely that it volatilizes therein, consisting of particles so thin, and so firmly interwoven, that it is scarce possible to separate them one from another. The parts being so closely connected, that it will not suffer any diminution or loss by fire. It is not subject to rust, and being heated or melted, preserves its heat longer than any other metal, and in weight is ten times heavier than earth, and there is seven times as much matter in a piece of gold, as in one of glass of the same magnitude.

It is of so durable a nature, that no body can be extended so much as gold, one ounce of it being (as is reported) capable of being beat out into 750 leaves, each four fingers breadth square; nay, some affirm, that one ounce of it may be beaten out so, as to cover ten acres of ground; and by wire-drawers it is extended to that length, that one ounce will afford a thread of 230,400 feet long.

GOLD/LOCKS (golbi-loccay, Sax.) a flower.

GOLD-Finder (of golb and zinban, Sax.) one who empties privies or houses of easement.

GOLD-Pleasure, the name of an herb.

GOLDEN Ring, a worm that gnaws the vine, and wraps itself up in its leaves.

GOLDEN-Rod, the name of an herb.

GOLDEN-Rule, (is so called by way of excellency) which is either single or compound, direct or inverse. The single *Golden-Rule*, is when three numbers or terms are proposed, and a fourth proportional to them is demanded; as the question following: if four horses eat eighteen bushels of corn in a certain number of days, what will eight horses require in the same time, viz. thirty-six bushel.

The compound *Golden-Rule*, is when 5 terms are propounded, in order to find out a sixth, as if four horses eat eight bushels of corn in three months, how much will serve eight for nine months.

The *Golden-Rule direct*, is when the sense or tenour of the question requires the fourth number sought, to bear such proportion to the

second, as the third has to the first: So in the first question, as eight is the double of four, so ought the fourth number to be the double of eighteen, i. e. thirty-six.

The *Golden-Rule inverse*, is when the fourth term required ought to proceed from the second term, according to the same rate or proportion, that the first proceeds from the third; as for example; if four horses do require a certain quantity of corn six days, how many days will the same quantity serve eight horses. Here four is half eight, so ought the fourth term required to be half six. This is called also the *Rule of three indirect or backward*.

Burnish'd GOLD, is gold smooth'd and polished with a steel instrument called a burnisher.

Million of GOLD, a phrase used to signify a million of crowns.

Mosaick GOLD, gold applied in pannels on a proper ground, distributed into squares, lozenges and other compartments, part whereof is shadowed to raise or heighten the rest.

Fine GOLD, is that which is refined and purged by fire, of all its impurities and all alloys.

Shell GOLD, is that used by the illuminers, and with which persons may write in gold with a common pen. It is made of leaves of gold reduced to an impalpable powder, by grinding on a marble.

Virgin GOLD, is gold just taken out of the mines, before it hath passed under any action of fire, or other preparation. It is said to be so very pale and so soft, that it may be moulded into any figure with the hand, and that it will take the impression of a seal like warm wax, to harden which and to lighten its colour they mix emery with it.

Standard GOLD, is that which has 22 parts pure gold and two parts copper; chymists, who characterize metals by the names of the planets, call it *Sol*, and its symbol or character is this.



A Tun of GOLD, with the *Dutch*, is in value 100,000 florens; a tun of gold, at 4 l. the ounce, amounts to 96000 l.

GOD-Foil (of feuille, a leaf) leaf-gold.



GOLD'SMITHS, they were incorporated in the 16th of king Richard II. Anno 1322. They are four wardens, about 90 assistants, 294 on the livery. Their livery fine is 11 l. 5 s. They are the 5th of the 12 companies. Their

patron is St. Dunstan. Their arms are gules, a leopard's head Or, quartered with azure, a covered cup between two bucklers of the third; crest a dainty lady holding in her right hand a balance (with her arms extended proper) in the left a touch-stone of the third.

The supporters two unicorns *Or.* Their hall is in *Foster-lane*.

GOLGOTHA } (of גולגולתא, *Heb.*)

GOLGOLTHA } some think so called from its form, others because the first man's head was buried there; others because criminals were executed there; it is commonly known by the name of mount *Calvary*. Our Saviour was crucified and buried there in a garden belonging to *Joseph of Arimathea*.

GO'NAMBUSH (in *Brasil*) a bird not much bigger than a fly, with shining wings, that sings so sweetly, that it is not much inferior to a nightingale.

GOOD (גוט, *Sax.*) beneficial, &c.

GOOD'NESS, good quality, &c.

GOOD'LINESS (גוטליכער, *Sax.*) goodly appearance, quality, nature, &c.

GOOD-LACK! an interjection or admiration.

GOOD'NESS, is whatever tends or conduces to preserve or improve nature or society; in opposition to evil, which tends to destroy or impair it.

GOOD (in *Metaphysics*) is the essential perfection and integrity of a thing, whereby it has every thing that belongs to its nature.

Natural GOOD } is that whereby a thing

Physical GOOD } possesses all things necessary to its *bene esse*, i. e. to its well being or second perfections; and to the performance of its functions and uses.

Moral GOOD } is the agreement of a

Ethick GOOD } thinking, reasonable being, and of the habits, acts and inclinations of it, with the dictates of right reason, and the will of the creator, as discovered by natural right.

Relative GOOD, such as is in foods, which may be good for one and bad for another.

GOODY (*q. d.* גוטפיי, *Sax.* i. e. good-wife) a common appellation of a woman.

Adventitious GOODS (in *Law*) are such as arise otherwise than by succession from father or mother, or from ancestor to descendant.

Dotal GOODS, are such as accrue from a dowry, and which the husband is not allowed to alienate.

Paraphernal GOODS (in *Law*) are those which the wife gives the husband to enjoy, on condition of withdrawing them when she pleases.

Provefitious GOODS (in *Law*) are such as arise by direct succession.

Receptitious GOODS (in *Law*) are such as the wife might reserve a full or intire property of to herself, and enjoy them independent of her husband, in distinction from *Dotal* and *Paraphernal*.

Vacant GOODS (in *Law*) are those abandoned and left at large, either because the heir renounces them, or because the deceased has no heir.

GOOSE (גוי, *Sax.*) a fowl well known.

GOOSE-BERRIES (גוי-בערן, *Sax.*)

a sort of berries well known, probably so called because used as sauce for green geese.

Winchester GOOSE, a swelling in the thigh,

GORCE } (געורץ, *Sax.*) furz, a shrub,

GORZE }

GOE (גוי, *Sax.*) corrupt or clotted blood.

GORGE of a *Ravelin*, is the space contained between the two ends of their faces next the place.

GORGE of a *Chimney*, is that part between the chambranle and the crowning of the mantle.

GOR'GED (of *gorger*, *F.*) filled, glutted, crammed, &c.

GORGED (with *Farriers*) swelled.

GOR'GERIN, a part of the ancient armour, being that which covered the throat.

GOR'GEOUNESS, sumptuousness, costliness, splendidefs.

GOS'SIP (of גוט, *God*, and גיב, *Sax.* a kinsman or kinswoman, *q. d.* a relation in *God*, a sponsor in baptism) hence a prating, talkative woman, that goes about from house to house, telling or hearing gossiping stories.

GOS'SIPING, a spending the time idly, in gadding from place to place to hear or tell news or tales concerning persons or things.

GOTH'ICK Building, a manner of building brought into use after those barbarous people the *Goths* and *Vandals* made their irruptions into *Italy*, who demolished the greatest parts of the ancient *Roman* architecture, as also the *Moors* and *Arabs* did the *Grecian*; and instead of these admirable and regular orders and modes of building, introduced a licentious and fantastical mode, wild and chimerical, whose profiles are incorrect, which, altho' it was sometimes adorned with expensive and carvings; but lamentable imagery, has not that augustness, beauty and just symmetry, which the ancient *Greeks* and *Roman* fabricks had: however, it is often found very strong, and appears rich and pompous, as particularly in several *English* cathedrals.

Ancient GOTHICK Architecture, is that which the *Goths* brought with them from the north in the sixth century. Those edifices built after this manner are exceeding massive, heavy and coarse.

Modern GOTHICK Architecture, is light, delicate and rich to an extreme, full of whimsical and impertinent ornaments, as *Westminster-Abbey*, *Coventry-Crofs*, &c.

GOTHICK Character, is pretty much like the *Roman*, only full of angles, turns and bendings, especially at the beginnings and endings of the letters.

GOTHICK Column (in *Architecture*) is any round pillar in a *Gothick* building, that is either too small or too thick for its height.

GOTHS, an ancient people of *Gothia*, an island in the *Baltic-Sea*, 18 miles in length, situated by *Denmark* and not far from *Norway*, subject to the crown of *Sweden*. The first of

of them came out of *Scythia*, in the northern part of *Europe*. From *Gothia* or *Gotland* they rambled into *Germany*, where an hundred thousand of them were slain before the year of Christ 314. But not long after they brought into subjection and barbarism a great part of the Christian world, and possess'd themselves of a part of *Italy*, now called *Lombardy*, whence they were called *Lombards*.

GOUD } the plant called woad, used
GAUD } by dyers in making a yellow colour.

GOT'TEN (of *Tezan*, *Sax.* to get) procured, possessed of, &c.

GOVERNABLENESS (of *gouverner*, *F.*) capableness, also disposition to be governed or ruled.

GOUST (*goute*, *F.* *gusto*, *It.* *gustus*, *L.*) taste.

GOUT-WORT, the herb *Gerard*, *Asb-weed* and *Jump-about*.

GOUT'INESS (of *la goutte*, *F.* or *goutteux*) the state or condition of a gouty person.

GRABATA'RII (of *γράβατος*, *Gr.* a hanging bed or couch) such persons which anciently deferr'd the receiving baptism till they came to be on their death-bed.

Natural GRACE, the gift of being, of life, of such and such faculties, of preservation, &c.

Supernatural GRACE, a gift from above, conferred on intelligent beings in order to salvation.

Actual GRACE, is that grace which is given to us by God, for the special performance of some particular good thing, as to enable us to resist a temptation.

Habitual GRACE, is that which resides stably in us, is fixed in the soul, and remains till some enregious wilful sin erases it.

Justifying GRACE, is that which makes men appear righteous and innocent before God.

Sanctifying GRACE, is that which renders men holy and devoted to God.

Efficacious GRACE, is such as has the effect.

Sufficient GRACE, is such, as tho' it has not the effect, yet might have had it.

Expectative GRACE, are a sort of reverfionary benefices, disposed of before they become vacant.

GRACE (in the *Formula* of patents of princes) which usually begins *AB* by the grace of God. It is also a title for princes of an inferior rank, and particularly dukes and archbishops, until the time of *King James I.* the kings of *England* were address'd to by that title; but now are address'd by the title of majesty only.

Days of GRACE (in *Commerce*) are a certain number of days, that the customs of particular nations, countries or cities allows for the payment of a bill of exchange, after the

time agreed on for the payment of the bill is expired, which in *England* is three days, at *Rome* five, at *Rotterdam* six, at *Paris* ten, at *Hamburg* twelve, at *Antwerp* fourteen.

Act of GRACE, is an act of parliament or law for the relief of insolvent debtors, in order to set them free from any restraint they at the present may lie under, by way of imprisonment, &c. upon their compliance with the conditions specified in the said act, and which the creditor is depriv'd of any power to prevent.

Reverfionary GRACES (in *common Law*) are what are commonly call'd provisions, and sometimes benefices promised or granted before they are vacant.

GRACEFULNESS (of *grace*, *F.* and *Yulneye*, *Sax.*) comeliness, decency, becomingness.

GRACE'LESNESS, graceless or wicked nature or disposition.

GRA'CILENESS, slenderness, leanness.

GRA'CILENT (*gracilentus*, *L.*) slender.

GRACIOUS (*gracieux*, *F.*) 1. Merciful; benevolent.

Common sense and reason could not but tell them, that the good and gracious God could not be pleased, nor consequently worshipp'd, with any thing barbarous or cruel.

South.

2. Favourable; kind.

From now reveal

A gracious beam of light; from now inspire
My tongue to sing, my hands to touch the lyre.

Prior.

3. Acceptable; favoured.

Doctrine is much more profitable and gracious by example than by rule. *Spenser.*

GRACIOUSLY, 1. Kindly, with kind condescension.

He heard my vows, and graciously decreed
My grounds to be restor'd, my former flocks
to feed *Dryden.*

2. In a pleasing manner.

GRACIOUSNESS: 1. kind condescension: 2. pleasing manner.

GRADATION (*Architect.*) an artful disposition of several parts, as it were by steps or degrees, after the manner of an amphitheatre.

GRADATION (with *Chymists*) a kind of process belonging to metals, &c. and is the raising or exalting them to a higher degree of purity and goodness, so as both to increase their weight, colour, consistence, &c.

GRADATION (with *Logicians*) an argument consisting of four or more propositions, so disposed, as that the attribute of the first is the subject of the second, and the attribute of the second the subject of the third; and so on.

GRADUALNESS (of *graduel*, *F.* *gradualis*, *L.*) gradual procedure, going on step by step.

GRÆÆ. See *Gorgons*.

GRAD'UATED (*graduatus*, *L.*) having taken,

taken, or on whom is conferred a degree in the university.

GRADUATION (with *Mathematicians*) the art of graduating, or dividing any thing into degrees.

GRAFT (*greffe*, F.) a scion of a tree, &c. to be ingrafted into another stock.

To **GRAFT** (*greffer*, F. to inoculate or graft a scion of one tree into the stock of another.

GRAIN (*granum*, L. *graine*, F.) any fruit or seed growing in a *Spica* or ear, as wheat, &c. also a minute body or parcel of a body pulveriz'd, as a grain of *Salt*, *Sand*, &c.

GRAIN, the figure or representation of grains on leather, stones, &c. as *Morocco* leather, &c.

GRAIN (with *Apothecaries*) 20 grains make a scruple $\mathfrak{z}$, 3 scruples a dram $\mathfrak{z}$, 8 drams an ounce $\mathfrak{z}$.

GRAIN'ING Board (with *Curriers*) a board made with nicks or teeth like a saw, used in graining leather.

GRAMINIFOLIOUS (of *gramen*, grass, and *folium*, L. a leaf) having grass-like leaves.

GRAMINEOUSNESS (of *gramineus*, L.) grassiness, or being full of grass.

GRAM'MA (*γράμμα*, Gr. a letter) hence comes *Grammar*, because it shews in the first place how to form articulate sounds, which are represented by letters.

GRAM'MAR, an art of adjusting words according to the idiom and flexion of any language, so that they may agree together in the most regular, clear and intelligible manner; from whence it will be easy to conclude, that the science as such is the same all over the world; and that the difference between the grammar or system of one language and another is purely accidental, the essence being universally the same.

GRAM'MARIANS, persons skilled in the art of grammar and the present state of learning; it is frequently us'd to signify such as spend their time, thoughts and pains upon the niceties and particularities of particular words and phrases; by which means not duly attending to the sense and intention of the speaker or writer, renders both himself and the person whom he comments upon ridiculous.

The term *grammarian* is now almost confined to the little teachers of particular systems of the *Latin* and *Greek* tongues, whose general ignorance of almost all the other polite and useful parts of learning has brought the art, tho' in itself commendable, into contempt by their captious and ill-adapted criticisms: anciently the title of *Grammarians* was given to the most eminent in all parts of literature.

GRAN'DAME (of *grand* and *dame*) a grandmother.

GRAM'MICK (*grammicus*, L. of *γράμμη*, Gr. a line) made by lines; demonstrated by lines.

GRANDE'VOUSNESS (*grandevitas*, L.) greatness of age.

GRAND-DAUGHTER (of *grand* and *bahzon*, Sax.) a son or daughter's daughter.

GRANDEE', a peer or nobleman of *Spain*, especially such to whom the king has given licence to be covered in his presence, of which there are several sorts. Some for life only by the king's saying *be covered*; others are *Grandeas* by descent made by the king's saying *be covered for thyself and Heirs*, which is much more honourable.

GRAND-FATHER (*grand*, F. of L. and *faðer*, Sax.) a father's or mother's father.

GRAND-MOTHER (*grand* and *moðer*, Sax.) a mother's or father's mother.

GRANDIF'ICK (*grandificus*, L.) doing great things.

GRANDISONOUS (*grandisonus*, L.) that maketh a great sound.

GRANIFEROUS *Seed-pods* (in *Botany*) such pods as bear small seeds like grains.

GRANULATION (with *Chymists*) an operation performed on metals, by dropping them melted thro' an iron colander, &c. into cold water, that it may congeal or harden into grains.

GRANULOUS Root (with *Botanists*) is a kind of grumous root with small knobs, each resembling a grain of wheat, as in *white Saxifrage*.

GRAPES (in a *Horse*) arrests or mangy tumours in his legs.

To **GRAP'PLE** (with *Horsemen*) is when a horse lifts up one or both his legs at once, and raises them with precipitation, as if he were a curvetting.

GRAS'SINESS (of *græs* and *nerre*, Sax.) the having, or fulness of grass.

GRAS'SY (*græsyc*, Sax.) full of, or having grass.

GRATE (*crates*, L.) part of chimney furniture, conveniency for a fire; also a sort of iron, lattice-work, &c.

GRA'TED (*graté*, F.) fretted or made small by rubbing on a grater; also vexed, galled, fretted; also done with grate-work.

GRATE'FULNESS (*gratitude*, F. of *gratitudo*, L.) grateful disposition or temper.

GRA'TIA Dei (i. e. *the Grace of God*) a plaster made of wax, rosin, suet, turpentine, mastick and frankincense, L.

GRATICULATION, the dividing a draught or design into squares in order to reduce it.

GRATIF'ICK (*gratificus*, L.) grateful, thankful.

GRA'TIOUSNESS (*gratiositas*, L. *gratioseté*, F.) grace, favour, civility, kindness.

GRATITUDE (*gratitudo*, L.) thankfulness, grateful disposition or carriage. It is a virtue in the receiver of a benefit, by which he demonstrates, that the kindness was acceptable to him, and upon that score entertains a hearty respect for the author of it, seeking

seeking all occasions to requite him, *F.*

GRATUITOUSNESS, free bestowment, without expectation of reward or recompence.

GRAVE (in *Grammar*) an accent oppos'd to acute, thus (').

GRAVED'INOUSNESS (of *gravedinosus*, *L.*) drowfiness; heavy-headedness.

GRAV'ELLINESS (of *gravier* or *la gravelle*, *F.*) fulness of gravel.

GRA'VEN (of *gravan*, *Sax. gravé*, *F.*) engraven.

GRAVE'NESS (*gravitas*, *L. gravité*, *F.*) a severe, compos'd, quiet countenance; soberness.

GRAV'ITATING, weighing or pressing downwards.

GRAVITA'TION (with *Philosophers*) is the exercise of gravity, or a pressure that a body, by the force of its gravity, exerts on another body under it.

GRAVITY (*gravitas*, *L. gravité*, *F.*) is that force by which bodies are carried or tend towards the centre of the earth, or the natural tendency of one body towards another; also the mutual tendency of each body and each particle of a body towards all others.

GRAVITY (*Mechanicks*) the *Conatus* or tendency of bodies towards the center of the earth.

Accelerate GRAVITY, is the force of gravity considered as growing greater, the nearer it is to the attracting body or point.

Relative GRAVITY, is the excess of gravity in any body above the specific gravity of a fluid it is in.

GRAVITY (in *Hydrostaticks*) the laws of bodies gravitating in fluids.

GRAVITY (in *Musick*) an affection of sound, whereby it becomes denominated grave, low or flat.

GRA'VY, the juice of meat.

GRAY'NESS (of *graz*, *Sax. graa*, *Dan. gris*, *F.*) ash-colouredness.

GRA'ZIER (either of *graz*, *Sax.* or *graisser*, or *engraisser*, *F.* to fatten) one who fattens cattle for sale.

GRA'ZING, (of *graz*, *Sax. gras*) feeding on grass.

GRAZING (of *escrafer*, or *escrasant razer*, *F.*) glancing, passing lightly over a thing.

GREASE (with *Farriers*) a swelling and gourdfiness of legs.

GRE'ASINESS (of *graisse*, *F.*) greasy condition.

GRE'ASY (*couvert de graisse*, *F.*) dawbed with grease.

To GREAT'EN, to make great, to amplify, to enlarge, to augment.

GREAT'NESS, largeness, mightiness, nobleness.

GREE (in *Law*) will, allowance, liking.

GREE (in *Heraldry*) degree or step.

To make GREE to parties (in *Law*) is to give them satisfaction for injury done.

GREED'INESS (*greedigne*, *Sax.*) a

greedy, covetous, eager appetite or desire after.

GREEKS, the natives of *Greece*.

Mountain GREEN, a sort of greenish powder, found in little grains like sand in some mountains in *Hungary*, &c.

GREEN Hide, is a skin not yet curried; but as it is just taken off from the carcase of a beast.

GREEN'ISH, inclinable to, or of a faint green.

GREEN'ISHNESS, a faint greenness.

GREEN'NESS (*grœn*, *Sax.*) green colour or quality.

GREET'ING (of *grœzan*, *Sax.*) saluting, salutation.

GREGA'ROUS *Birds*, such as do not live solitary; but associate in flights or coveys, a great many together in company.

GREGO'RIAN *Year*, a new account of time or year, the new account or new stile, established upon the reformation of the calendar, by pope *Gregory XIII. A. D. 1582.* according to which the year consists of 365 days, 5 hours, 49 minutes and 12 seconds; whereas, according to the old stile, or *Julian* account of *Julius Cæsar*, the year did consist of 365 days, 6 hours, whereby 10 days being taken out of the month of *October*, the days of their months go always 10 days before ours; as for instance, their 11th day is our first. Which new stile or account is now used in all part of *Europe*.

GREGORIAN *Calendar*, is one which shews the new and full moon, with the time of *Easter* and the moveable feasts that depend upon it, by means of epacts disposed through the several months of the *Gregorian* year, and is different from the *Julian* calendar, in both the form of the year, and that it uses epacts instead of golden numbers.

GREGORIAN *Epocha*, is the epocha, or time whence the *Gregorian* calendar or computation took place.

GREVE (*græva*, *Sax.*) a denomination of power and authority, signifying as much as count.

GREW (of *grōpan*, *Sax.*) did grow.

GRIEF (*grief*, *F.* or *gravis*, *L.* heavy) sorrow of heart, trouble of mind.

GRIE'VANCE (of *grief*, *F.* of *gravis*, *L.*) an injury, loss, or any thing that causes grief.

GRIE'VOUSNESS (*grief*, *F.*) heaviness, burdensomeness, afflictedness.

To GRILL *Oysters*, the same as scolloping of them.

GRIM'NESS (of *grim*, *Sax.*) severity or crabbedness of countenance.

GRIME (*grime*, *Du.*) smut or dawb with foot.

GRIND'ER (*grinde*, *Sax.*) one who grinds.

GRIND'ING (of *grinde*, *Sax.*) sharpening by grinding on a grindstone; also breaking small with a mill.

GRIND.

GRIND-STONE (*gringstean, Sax.*) a round stone for grinding or sharpening iron tools.

An Old **GRIPLE** (*gripe, Sax.*) an old usurer.

GRIPLE-STICK (with *Surgeons*) a stick used in cutting off an arm.

GRIPINGNESS (of *gripan, Sax.*) gripping quality.

GRISLINESS (of *grisplicnerre, Sax.*) hideousness, frightful aspect, ugliness.

GRISTLINESS (of *gristele, Sax.*) fulness of gristles.

GRIT'TINESS (of *gret, groet, Brit. grætta, Sax.*) fulness of grit or dust of stones, &c.

GRIZ'LED (prob. of *gris, F. grey*) variegated with streaks, &c. of different colours, as black and white intermixt, &c.

GRIZ'LINESS, grizly colour, or being grizly.

GROAN'ING (of *granian, Sax.*) fetching deep or bitter sighs, &c.



GROCERS were incorporated *Anno 1344*, by the name of Grocers, having been formerly call'd *Pepperers*. They are governed by a master, 4 wardens, 70 assistants, and there are about 277 on the livery; the livery fine is

20 *l.* they are the second of the 12 companies, of which company there have been 108 Lord-Mayors:

Their armorial ensigns are *Argent*, a cheveron *Gules*, between 6 cloves in chief, and 3 in base *Sable*, crest on a helmet and torse, a camel trippant proper, bridled of the 2d, supporters 2 griffins per fess *Gules* and *Or*. The motto, *God grant Grace*.

GROM'WELS, most servile persons on ship-board.

GROOM (of *grom, Du. a Boy, &c.* formerly a servant in some mean station, lads sent on errands or lacqueys, but now it is usually taken for one who looks after horses.

GROO'VE (prob. of *grayan, Sax.* to engrave) a hollow channel cut in stone, wood, &c.

GROOVE (with *Miners*) a deep hole or pit sunk in the ground to search for minerals.

GROSS (in the *Sense of the Law*) absolute or independent; as *Advowson in Gross*, is distinguished from *Advowson Appendant*.

GROSS, as a *Villain in Gross*, a servile tenant, who was not appendant or annexed to the land or manor, and to go along with the tenure, as an appurtenance of it; but was like the other personal goods and chattles of his lord; at his lord's free pleasure and disposal.

GROSSNESS (of *grosse-ete, F. grossitas, L.*) thickness, fatness, dullness, baseness, &c.

GROT } (*grotte, F.*) a hole in the
GROT'TO } ground, a cavern or den in a mountain or rock; also a little artificial edifice made in a garden, in imitation of a natural grotto.

GROTESK' (*grotesca, Ital. grotesque, F.*) figures in painting or carving, representing odd or preposterous things; a sort of antique work.

GROTESKS, little fanciful ornaments of animals, compounded of fishes, foliages, fruits, &c.

GROVE (*gruve, Sax.*) a small wood or place set with trees.

GROULING (of *groellen, Teut.*) grumbling, muttering.

GROUND (of *grunban, Sax.*) made or broken small in a mill, &c. also sharpened on a stone, &c.

GROUND Ivy (*grunb-iggi, Sax.*) an herb

GROUND Pine, the name of a plant.

GROUND Plates (with *Architects*) the outmost pieces of timber lying on or near the ground, and framed into one another with mortices and tenons of the joists, the summer and girders, and sometimes the trimmers for the stair-case and chimney-way, and the binding joists.

To **GROUND**, to set or lay a thing on the ground; to lay a ground-work; to take for a foundation; to raise an argument upon.

GROUND'ED (of *grunb, Sax.*) founded, built or resting upon, sustained by.

GROUNDLESS (*grunbless, Sax.*) without ground, foundation or reason.

GROUND Timbers (in a *Ship*) are the timbers which lie on her keel, and are fastened to it with bolts thro' the keelson.

GROUND (in *Painting*) is the surface, upon which the figures or other objects are raised or represented.

GROUP (in *Painting and Sculpture*) an assemblage or knot of two or more figures of men, beasts, fruits, or the like, which have some apparent relation one to the other.

GROUP (in regard to the *Design*) are combinations of divers figures, which have relation to each other; either on account of the action, or of the proximity, or of the effect they have.

GROUP (in *Musick*) is one of the kinds of diminutions of long notes, which in the working forms a kind of group, knot, bush, &c. a group commonly consists of four crotchets, quavers, &c. tied together.

GROUP (in *Architecture*) a term used of columns, as they say, a group of columns, when there are three or four columns joined together on the same pedestal.

GROUP (in regard of the *clair obscure*) are bodies of figures, wherein the lights and shadows are diffused in such manner, that they strike the eye together, and naturally lead

Lead it to consider them in one view.

GROUT-HEAD (*grutz heapoð, Sax.*) a great head.

GROWING (of *grōpan, Sax.*) encreasing, thriving, waxing larger, &c.

GROWLING (prob. of *grollen, Teut.*) snarling, making a noise like a dog.

GROWTH (*grōpðe, Sax.*) increase, progress.

To **GRUB** up (*groben, Teut.*) to delve or dig up the roots of trees, &c.

GRUBS (with *Physicians*) a kind of white, unctuous, little pimples or tumors, rising on the face, chiefly on the *Alæ* of the nose.

GRUDGING (of *gruger, F.*) thinking much, envying.

GRUF'NESS, furliness, churlishness, sour looks, &c.

GRUM'BLING (of *grommeler, F. grommelen, Dut.*) muttering between the teeth, signifying displeasure, tho' unwilling to declare the cause.

GRUM'NESS (of *grim, Sax.*) crabbedness, fierceness of countenance.

GRU'MOUSNESS (of *grumus, L.*) fullness of clods or lumps, grumosity.

GRUNT'ING (*grunniens, L. grunzen, Teut.*) making a noise like a hog.

GRUPPA (in *Painting, Sculpture, &c.*) a cluster or crowd of figures, as cherubims heads, &c. so close, that the whole figures of them cannot be discerned.

GUARANTEE' (in *Law*) he whom the warranter undertakes to indemnify or secure from damage.

GUARANTY, the office or duty of a guarantee.

To **GUARD** (*garder, F.*) 1. To watch by way of defence and security: 2. to protect, to defend.

Naked the graces guarded you from all Dangers abroad, and now your thunder shall.

Waller.

Your pow'r you never use, but for defence, To guard your own, or others innocence.

Dryden.

To **GUARD**, to be in a state of caution or defence.

GUARD (*garde, F. ward, Teut.*) 1. A man, or body of men, whose business is to watch by way of defence or prevention.

Up into heav'n, from Paradise, with haste, Th' angelick guards descended, mute, and sad, For man.

Milt. Par. Lost, b. x.

With lifted hands, and gazing eyes, His guards behold him soaring thro' the skies.

Dryden.

2. A state of caution, a state of vigilance. Now he stood collected and prepar'd, For malice and revenge had put him on his guard.

Dryden.

Quarter GUARD (in a *Camp*) a small guard, commanded by a subaltern officer, and posted about an hundred yards before every battalion.

Grand GUARD (in a *Camp*) consists in three or four squadrons of horse, commanded by a field officer, and posted before the camp on the right and left wing, towards the enemy, for the security of the camp.

Standard GUARD, a small guard of foot, which a regiment of horse mounts in their front, under a corporal.

To **GUARD** (*garder, F.*) to defend or keep from, to ward off danger.

GUARD (in *Fencing*) an action or posture proper to defend or screen the body from the efforts or attacks of an enemy's sword.

GUARD-Cock. See *Gardecaut*.

GUARDS (with *Astronomers* a namesome, times apply'd to the two stars nearest the pole, being in the hind-part of the chariot at the tail of the little bear.

GUARDIAN (in *Law*) one who is intrusted with the education, tuition, &c. of such as are not of sufficient discretion to guide themselves and their own affairs, as children and idiots.

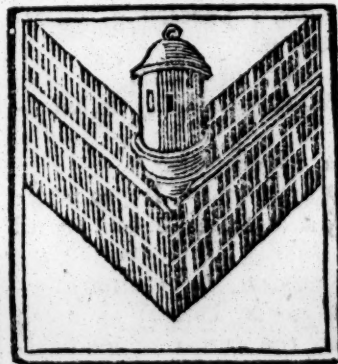
GUARDIANSHIP (of *garder, F.* to defend, &c.) the office of a guardian.

To **swallow a GUDGEON**, to bear, put up or pass by an affront.

GUDGEONS, a sort of rudder-irons, bearing the eyes drove into the stern-post, into which the hooks call'd pintles go to hang on the rudder.

GUELPHS, a famed faction in *Italy*, which drenched that country with blood, by a war of many years continuance, by opposing another faction called the *Gibellines*. The former faction is said to have taken its name from *Welf* or *Welfo*, the 6th brother from *Henry* duke of *Bavaria*, from whom the emperor *Conrade* III. having taken the dukedom of *Bavaria*, he, assisted by *Roger* king of *Sicily* and others, made war against *Conrade*.

GUER'DONLESS, unrewarded.



GUERITE, is a sort of small tower of stone or wood, generally on the point of a *Bastion*, or on the angles of the *shoulder*, to hold a *Centinel*, who is to take care of the fofs, and to watch to

hinder surprizes; some call *Echangette* those that are made of wood, and are of a square form, for the *Guerites* of stone are roundish, and are built half without the wall, and terminate at a point below, which ought to be at the *Cordon*, that the *Centinel* may discover along the *Faces*, *Flanks* and *Courtins*, and all along the *Foss*; they ought to be about

bout six foot high, and their breadth three and a half.

GUER'KINS, a sort of pickled cucumbers.

GUESTS (*Gjætt* or *Gætz*, *Sax.* and *Dan.*) people invited to an entertainment.

GUG'GLING (prob. of *gorgogliare*, *Ital.* making a noise, as liquor pouring out of a bottle that has a narrow neck.

GUI'DON, a kind of flag or standard borne by the king's life-guard; being broad at one extreme, and almost pointed at the other, and slit or divided into two. Also the officer who bears it.

GUILDHAL'DA *Teutonicorum*, a title of the fraternity or society of *Easterling* merchants in *London*, commonly called *Steel-yard* in *Tbames-street*.

GUILD-merchant, a certain liberty or privilege, whereby merchants are enabled to hold certain pleas of land within their own precincts.

GUILE (probably of *guiller*, *O. F.* or *be-galian*. *Sax.* to bewitch) fraud, deceit.

GUILE/FULNESS, fraudulentness, deceitfulness, craftiness, wiliness.

GUILE/LESS, free from guile or deceit.

GUILE/LESNESS, clearness of, or the being intirely free from guile or deceit.

GUILT, guiltiness, consciousness of having committed a fault, crime, &c.

GUILT'INESS (probably of *gilb*, a tax, &c. of *gilban*, *Sax.* to pay a tax, &c. *q. d.* liable to make an amends or pay for a fault committed) culpableness, liableness to suffer for a crime proved to have been committed.

GUILT/LESS, free from crime, innocent.

GUILT/LESNESS, innocence.

GULE } (*Architet.*) the neck or nar-

GU'LA } rowest part of the lowest capital of a pillar; or wavy member, whose contour resembles the letter *S*, called an *O-gee*

GULF (*golfe*, *F.*) a depth in the sea that cannot be fathomed, a whirlpool.

GUL/LING (*guiler*, *F.*) deceiving, cheating, defrauding, duping.

GUL/LERIES, cheating tricks.

GULLET (*gula*, *L.* *goulet*, *F.*) the wind-pipe.

GULLY-gut, a punch-belly.

To **GUL'LY** } (*gorgogliari*, *It.*) to make

To **GOG'LE** } a noise, as liquor poured out of a bottle.

GULOSITY (*gulositas*, *L.*) gluttony.

A **GULPH** (of *golpen*, *Dutch*) as much liquor as goes down the throat at one swallow.

To **GUM** (*gommer*, *F.*) to dawb with gum.

GUM'MINESS (of *gummosus*, *L.* *gommeux*, *F.* *gummi*, *L.* *gomme*, *F.*) gummy nature or quality.

GUM'MY (*gummosus*, *L.* *gommeux*, *F.*) full of gums

GUNNEL (of a *Ship*) the gun-wall.

GUNS'FER, one that goes a shooting

with a gun or fowling-piece.

GUN'TER's-Line (so called of *Mr. Gunter*, formerly geometry-professor of *Gresham* college) call'd also the line of numbers, is the logarithms laid upon strait lines; the use of which is for performing arithmetical operations, by means of a pair of compasses, or even without, by sliding two of these lines of numbers by each other.

GUNTER's Quadrant, a quadrant of wood, brass, &c. being partly of Stereographical projection upon the plain of the equinoctial, the eye being in one of the poles where the tropick, ecliptick, and horizon are arches of circles; but the hour circles are all curves, drawn by means of the several altitudes of the sun, for some particular latitude, every day in the year. The use of it is to find the hour of the day, sun's azimuth, &c.

GUNTER's Scale, that which sailors call the *Gunter*, is a large plain scale, with the lines of artificial fines and tangents upon it, laid off by strait lines, and so contriv'd to a line of numbers that is on it, that by the help of this scale and pair of compasses, all the cases of trigonometry, both plain and spherical, may, to a tolerable exactness be solved, and of consequence all questions in *Navigation*, *Dialling*, &c. may be wrought by it.

GUNS and **POWDER**, were invented and found out by *Bartholdus Swartz*, a *Franciscan Frier*, about the year 1380, *temp. K. Richard II.* by his mixing saltpetre and some other ingredients in a mortar, on which he had placed a stone, and having occasion to light a candle, in striking fire a spark fell into the mortar, and the composition blew up with great violence and noise. This gave a handle for the invention of guns, and the first that used them were the *Venetians* against the inhabitants of *Geneva*.

Gun-powder was had from foreign parts and at dear rates, till queen *Elizabeth* order'd it to be made in *England*.

GUSH'ING (of *geozung*, *Sax.*) pouring or running out suddenly and with force.

GUSSET (*gouffet*, *F.*) a triangular small piece of cloth, used in shirts, smocks, &c.

GUST'FUL (of *gustus*, *L.* taste, and *full*) palatable, having a good relish.

To **GUT**, to take out the guts, to empty.

GUT/LING (of *Guts*) stuffing the guts, eating much or often.

GUT'TATED (*guttatus*, *L.*) spotted with spots or speckles like drops.

GUT'TÆ, drops.

To **GUTTER**, to sweat or run as a candle.

To **GUT'TLE** (of *gut*, *F.*) to eat much.

GUTTURALNESS (of *gutter*, *L.* the throat) the being pronounced in the throat; spoken of letters.

CUT-Wort, an herb.

CUVE

GUVE *de ronde* (in *Fortif.*) is the same as *single tenaille*.

GUY-Rope (in a *Ship*) a rope made fast to the foremast at one end, and is reeved thro' a single block siezed to the pennant of the winding tackle, and then again veered thro' another, siezed to the foremast. The use of which is to hale forward the pennant of the winding tackle.

To **GYBE**, to joke upon, banter, jeer, flout, &c.

GYMNASIUM *γυμνάσιον*, Gr.) a place of exercise in any art or science, a school.

GYMNASTICE (*γυμναστική*, Gr.) the *Gymnastick art*, or the art of performing the exercise of the body.

GYMNASTICK (of *gymnasticus*, L. *γυμναστικός*, of *γυμνάω*, Gr. to exercise) of or pertaining to exercise.

GYM'NIC (*γυμνικός*, Gr.) pertaining to the exercises of the body.

GYMNODISPER'MOUS *Plants* (of *γυμνός*, naked, *δύς*, two, and *σπέρμα*, Gr.) such as bear two naked seeds inclosed in a calx, without any seed vessel.

GYMNOPÆDIA (*γυμνοπαῖδια*, Gr.) a kind of dance in use among the *Lacedæmonians*, performed by young persons dancing naked, during the time of the sacrifices, and singing a song in honour of *Apollo*.

GYMNOPOLYSPER'MOUS *Plants* (of *γυμνός*, *πολύ*, many, and *σπέρμα*, Gr.) such as have many naked seeds inclosed in a calx, without any seed vessel.

GYMNOSPER'MOUS *Plants* (of *γυμνός*, naked, and *σπέρμα*, seed, Gr.) such fruits as bear a naked seed inclosed by the calx only, without any seed vessel.

GYMNOTETRASPER'MOUS *Plants* (of *γυμνός*, *τέτρα*, four, and *σπέρμα*, Gr.) such as have four naked seeds inclosed in a calx without any seed vessel.

GYNÆCOMAS'ION (*γυναικομασίον*, Gr.) a tumour or swelling in the flesh or breasts of women.

GYP'SUM *Parget*, white lime, plaister; also a sort of plaister-stone, white and soft like alabaster, which being lightly burnt, serves to make the chalk called plaister of *Paris*.

GYP'SY (*g. Ægyptii*, L. *Egyptians*) strolling beggars, who pretend to tell fortunes.

H

H *h*, Roman; *H h*, Ital. **H h**, Eng. **Ḥ** Heb. is expressed only by (') a note of aspiration in *Greek*.

H, is not accounted properly a letter, but a note of aspiration before a vowel; and among the poets it sometimes obtains a power of a consonant. In *Latin* it never comes before a consonant; but always before one of the five vowels and *y*; as *habeo*, *hebes*, *biatus*, *homo*,

humus, *hydra*, &c. but in *English* it does, as *bought*, *taught*, &c. Criticks have contended whether *h* be a letter or not, saying it is no more than a mere aspiration or breathing; but in *English* it is as much a letter as any other consonant. In the beginning of words it is always followed by a vowel, and in the end it is often followed by a consonant; when ever it follows *p* it is pronounced together with it and sounded like *f*.

H with a dash at the top (with the *Ancients*) signified 200,000.



HABERDASH'ERS, were incorporated a brotherhood of *St. Catharine* their patroness *Anno* 1447, and were confirmed in the 17th of *Henry the VII.* *Anno* 1501, and named *Merchant Haberdashers*. They are a master, four wardens, 90 on the court

of assistants, 329 on the livery. The livery fine is 25*l*. They bear for their arms barry nebule of six *argent* and *azure* on a bend *gules*, a lion passant guardant *or*. Crest on a helmet and torse, two arms supporting a laurel proper and issuing out of a cloud *argent*. Their supporters two *Indian* goats *argent*, attired and hooved *or*. Their motto, *Serve and obey*.

They are the eighth of the twelve companies. There have been twenty-two lord-mayors free of this company. Their hall is in *Maiden-Lane*.

HABITUDE (*habitus*, L.) an aptitude or disposition either of mind or body, acquired by a frequent repetition of the same act.

HAB'IT (in *Metaphysicks*) is a quality that is superadded to a natural power, that makes it very readily and easily perform its operations.

HABIT (with *Logicians*) one of the ten predicaments.

The **HAB'ITABLE**, the earth. *Milton*.

HAB'ITABLENESS, a being capable of being inhabited.

HABITED (*habité*, F.) attired, dressed; also accustomed.

HABIT'UAL *Grace* (with *Divines*) is that which is conveyed to persons by baptism, and afterwards augmented and improved by the eucharist and other means.

To **HABITUATE** (*s'habiter*, F. of *habitus*, L.) to accustom to.

HABITUDE (with *Schoolmen*) signifies the respect or relation that one thing bears to another.

HABITUDE (with *Philosophers*) is used for what we popularly call habit, *viz.* a certain disposition or aptitude for the performing or suffering certain things contracted by reiterated acts of the same kind.

HAB'ITUS (in *Metaphysicks*) is the application of a body to that which is near it.

HÆCCASITY (with *Chymists*) the same as *specifick*

specifick essence or active principle by which a medicine operates.

HÆ'MATOM'PHALOCE/LE (αἷμα, blood, *μαφαλ*, a naval, and *κῆλη* a tumour, Gr.) a swelling of the navel turgid with blood.

HÆMOR'ROUS (αἱμορροῖς, Gr.) the hemorrhoid serpent; so called, because those that are bitten by it, blood issues out of all the passages of their body.

HÆMORRHOIDES (αἱμορροῖς, of αἷμα, and *ῥέω*, to flow, Gr.) swelling inflammations in the fundament, the emerods or piles, a distemper proceeding from abundance of melancholy blood, by which the veins of the fundamen, being stretched, often send forth blood or matter.

HÆMOSTATICKS (of αἷμα, blood, and *σταῖν*, Gr. causing to stop) medicines which stanch blood.

HAGIO'GRAPHA (ἁγιογραφα, of ἅγιος, holy, and *γράφω*, to write, Gr.) the canonical books of holy scripture.

This name took its rise from the custom of the synagogues, which made a three-fold division of the books of the old testament, viz. the *Law*, the *Prophets* and the *Hagiographa*, which last contains the books of *Psalms*, *Proverbs*, *Job*, *Ezra*, *Chronicles*, *Solomon's Songs*, *Ruth*, *Ecclesiastes* and *Esther*; to which the *Jews* add also *Daniel* and the *Lamentations*, not reckoning them among the prophets.

HAGIOGRAPHER (ἁγιογράφος, Gr.) a writer of holy things.

HA-HA (in *Gardens*) a small canal of water.

HAIL (hægele, Sax.) a meteor formed of flocks of snow, which being melted by warm air, and afterwards meeting with cold air, is congealed and turn'd to hail, whose stones are of a different figure, according to the solution of the flocks, and fall rudely by reason of their weight.

HAIR'INESS (heaglicneff, Sax.) being hairy.

HAIRY (heaglicn, Sax.) having, or covered with hair.

HALE (of heal, Sox.) healthful, &c.

Front HALF Files (with *Military Men*) the three foremost men of a battalion.

Rear HALF Files, the three hindmost men of a battalion.

HALF Mark, a noble, six shillings and eight pence.

HALIO'GRAPHER (of ἅλις, the sea, and *γράφω*, to describe, Gr.) a describer of the sea, an hydrographer.

HALL (with *Archit.*) a large room at the entrance of a fine house, &c.

To HAL'TER (of hæaltne, Sax.) to put a rope, &c. about the neck.

HAL'TER-Cast (with *Farriers*) an excoriation of the pastern, caused by the halter of an horse being intangled about the foot, upon

the horse's endeavouring to rub his neck with his hinder foot.

HAL'YMOTE (halig-gemote, Sax.) the meeting of the tenants of one hall or manor; a court baron; also an assembly of citizens in their publick hall, so termed in some places in *Heresfordshire*; it may also signify an ecclesiastical or holy court.

HAM (ham, Sax.) either at the beginning or end of a name or place is derived from a house, farm or village.

Joining of HANDS, is a symbol of friendship and union.

Clapping of HANDS, is the general token of applause.

HAND'ICRAFT (of handicraft, Sax.) a working trade.

HAND'LING (with *Cock-Fighters*) is the the measuring the girth of a fighting cock's body, by the grasp of the hand and fingers.

HAND'SOMNESS, comeliness, beauty.

HAND'INESS, readiness or aptness for business.

To HANG (hangan, Sax.) 1. To suspend; 2. to place without any solid support.

Thou all things hast of nothing made,
That *hang'st* the solid earth in fleeting air,
Vein'd with clear springs, which ambient
seas repair. *Sandys.*

3. To kill by suspending by the neck.

4. To decline.

The beauties of this place should mourn,
Th' immortal fruits and flow'rs at my return,
Should *hang* their wither'd heads; for sure
my breath

Is now more pois'nous.

Dryden's State of Innocence.

The rose is fragrant, but it fades in time;
The violet sweet, but quickly past the
prime;

White lillies *hang* their heads, and soon
decay;

And whiter snow in minutes melt away.

Dryden.

5. To furnish with ornaments or draperies,
If e'er any pious father for my sake
Did grateful off'rings on thy altar make,
Or I increas'd them with my sylvan toils,
And *hung* thy holy roofs with savage spoils,
Give me to scatter these.

Dryden's Æn.

HANG'ER (of hanxan, Sax. to hang) a broad, crooked, short sword.

HANG-Man (of hangan and man, Sax. *banger*, Dan.) an executioner.

HANG'ING, *Drawing and Quartering*, is not found in history till the 26th year of the reign of king *Henry III.* when one *William Marise*, son of an *Irish* nobleman, was hang'd, beheaded and quartered for high treason.

Anciently the bodies of felons, who were executed, were not allowed to be buried, but hung on the gallows, till the parliament in the time of king *Edward II.* ordered that they should be buried.

As to hanging in chains, this practice doth not seem to be used in *England*, till the time of King *Richard II.* when some of the rebels, in *Wat Tyler's* riot, having been taken down from the gallows at *St. Albans*, he commanded the bailiffs to cause chains to be made, and hang the bodies in them on the same gallows, there to remain as long as one piece would stick by another.

HANK, a tie, obligation, &c.

HANSE Towns, certain free towns of *Germany* and the north, bordering on the sea, being anciently infested with *Barbarians*, for their better defence entered into a mutual league, and gave themselves that name, either from the sea on which they bordered, or from their faith, which to one another they had plighted (with their hand *hansa*) or from the same word, which in their old language signified a league, society or association.

This famous association is supposed to have begun at *Bremen* on the *Weser* in the year 1164, or as others say in 1260, immediately after the incursions and pyracies of the *Danes*, *Normans*, &c. at the first it consisted only of towns on the *Baltick* sea; but its strength and reputation increasing, there was scarce any trading city in *Europe*, but desir'd to be admitted into it, so that in process of time it consisted of 66 cities; and at length they grew so formidable as to proclaim war against *Waldemar* king of *Denmark* about the year 1348; and against *Erick* in 1428, with 40 ships and 12000 regular troops, besides seamen; this gave umbrage to several princes, who gave orders to several merchants of their respective kingdoms to withdraw their effects, and by that means broke up the greatest part of the strength of the association.

A great many towns in *Germany* still retain the name of *Hanse* towns, tho' they are no longer governed by those laws.

HANS in *Kelder* (i. e. jack in the cellar, *Du.*) a child in the belly of the mother.

HAP, fortune, chance.

HAP'LESS (of *bappy* and *less*, neg.) unhappy, unfortunate.

HAP'INESS (probably of *bappus*, *Brit.*) felicity, blessedness.

HARANG'UE (*harangue*, *F.* derived, as some think, of *ara*, *L.* an altar) because harangues were made before altars.

An HARANGUE, a publick oration or speech, a tedious or troublesome discourse; a too pompous, prolix or unseasonable discourse or declamation.

HAR'BOURLESS (of *hepebenga* and *leap*, *Sax.*) without, or having no harbour.

HARD'ISH (of *heapwicg*, *Sax.*) something hard.

HARD'SHIP (of *heapb*, *Sax.* and *ship*) hard case, circumstances and sufferings.

HARD Horse, is one that is insensible of whip or spur.

HARD'NESS (*heapnerse*, *Sax.*) hard

quality; that quality whereby the parts cohere firmly together, so as to resist the touch.

HARD'INESS (of *bardiesse*, *F.*) boldness, stoutness.

A HARE (*Emblematically*) denotes vigilancy, quick hearing, wantonness, fear, fruitfulness and solitude.

HAR'OTABLE (of *hapegaz*, *Sax.*) liable to pay hariots.

HAR'OT-Service (*Law* term) is when a man holds land by paying hariots at the time of his death.

HAR'LEQUIN (of *Harlequino*, a nickname given to a famous *Italian* comedian, on account of his frequenting the house of one *Monf. Harlay* in *Paris*) a buffoon, a merry-andrew, a jack-pudding.

HAR'LOTRY (either of *Arlotta*, concubine of *Robert*, farther to *William* the conqueror; or *Arlotta*, *Ital.* a proud whore, *q. d.* *whoreletry*, or little *whoredom*) the practice of whores or harlots.

HARMFUL (*hearmful*, *Sax.*) hurtful, mischievous.

HARM'LESS (*hearmleye*, *Sax.*) innocent, not apt to do harm.

HARM'LESNESS, harmless disposition or quality.

HARMON'ICA (in *Musick*) a term given by the ancients to that part which considers the difference and proportion of sounds, with respect to acute and grave.

HARMONICAL *Arithmetick*, is so much of the theory and doctrine of numbers, as relates to the making the comparisons, reductions, &c. of musical intervals, which are express'd by numbers, in order to the finding out the mutual relations, compositions and resolutions.

HARMONICAL Proportion (in *Musick*) three or four quantities are said to be in an *harmonical Proportion*; when in the former case, the difference of the first and second shall be to the difference of the second and third, as the first is to the third; and the latter, the difference of the first and second to the difference of the third and fourth, as the first is to the fourth.

If there are three quantities in an *harmonical Proportion*, the difference between the second and twice the first, is to the first as the second is to the third; also the first and last is to twice the first, as the last is to the middle one.

If there are four quantities in an *harmonical Proportion*, the difference between the second and twice the first, is to the first as the third to the fourth.

HARMONICAL Series, is a series of many numbers in continued *harmonical* proportion.

HARMONICAL Composition, in a general sense, includes the composition both of harmony and melody.

HARMONICAL Interval, is an interval

or difference of two sounds, which are agreeable to the ear, whether in consonance or succession.

HARMONICAL Sounds, such sounds as always make a certain determinate number of vibrations in the time that some other fundamental sound, to which they are referred, make one vibration.

HARMO'NIOUSNESS (of *armonia*, Gr. *harmonia*, L.) agreeableness in sound, or musical proportion.

HAR'MONY (in *Architect.*) an agreeable relation between the parts of a building.

HARMONY (in *Painting*) is a term used both in the ordonnance and composition, and in the colours of a picture: In the ordonnance it signifies the union or connection between the figures, with respect to the subject of the piece.

Simple HARMONY (in *Musick*) is that, where there is no concord to the fundamental, above an octave.

Compound HARMONY, is that, where to the simple harmony of one octave, that of another octave is added.

HARMONY of the Spheres } (with *Pbi-*
HARMONY Celestial } *losophers*) a kind of musick, supposed to be produced by the sweetly tuned motions of the stars and planets. They attribute this harmony to the various and proportionate impressions of the heavenly globes upon one another, which, by acting under proper intervals, form a harmony. For, as they thought it not possible that such large bodies, moving with great rapidity, should be silent, and that the atmosphere continually impelled by them must yield a set of sounds proportionate to the impulsions it receives, and they not running all in the same circuit, nor with the same velocity, different tones must arise from this diversity of motions; which being all directed by the hand of the Almighty, do form an admirable symphony or concert.

HARSH'NESS, sharpness in taste; severity.

HART (*heortz*, Sax.) a stag in the sixth year.

HART Evil (with *Farriers*) the stag-evil, a rhume or defluction, that falls upon the jaws and other parts of the fore-head of a horse, which hinders him from eating.

HART-Wort, *Hart's-Fodder*, *Hart's-Tongue*, several herbs.

HAR'VEST-Work (*hæpforz-perc*, Sax.) the gathering in the fruits of harvest.

To HASP (*hæspian*, Sax.) to fasten with a hasp.

To make HASTE (*baesten*, Du. *bâter*, F.) to be expeditious; to quicken, press or urge on.

HAST'INESS (of *haste*, Du. *baâte*, F.) quickness, urgency.

HATCH, a vessel or place to lay grain in; also a trap to catch weasels.

HATCH'ING, the act whereby fecundated eggs, after seasonable incubation, excluded their young.

HA'TRED (of *hazian*, Sax. to hate, and *hæb*, counsel, &c.) ill-will.

HATE'FUL (*hæzful*, Sax.) deserving hate, odious.

HATE'FULNESS, odious quality.



HATMAKERS company, an ancient company, are a master and four wardens, 21 assistants; but no livery: Their armorial ensigns are a dexter hand, and hat. They have no hall since the fire; but now meet at Pewterers hall.

HAT'TOCK, a shock of corn containing twelve sheafs, or, as others say, three sheafs laid together.

HAUGH'TY (*bautain*, F.) proud, lofty, elated.

HAUNCH (of a *Horse*, &c.) is the hip, or that part of the hind-quarter, that extends from the reins or back to the hough or ham.

To draw the HAUNCHES (with *Horsemen*) is to change the leading-foot, in galloping.

A HAUNT'ER (of *banteur*, F.) one that goes often to, or frequents a place, &c.

To make HAV'OCK (of *hæroc*, Sax. an hawk, being a bird of prey) to make waste, destroy, &c.

HAU'RIANT (*hauriens*, L.) drawing in.

HAUT'GOUTS (*baut goût*, F.) high relishes.

A HAWK, a bird well known.

HA'WKERS, were anciently fraudulent persons, who went about from place to place, buying brass, pewter, &c. which ought to be uttered in open market; now pedlars, who go about the town or country selling wares.

To thwart the HAWSE (*Sea Term*) the same as rides upon the hawse, i. e. when a ship lies athwart with her stern just before the hawse of another ship.

To dance the HAY, to dance in a ring.

HA'ZARD, also a term used at *Tennis*, when a ball does not rebound as usual, so that no judgment can be made of it.

HAZ'ARDOUSNESS (of *bazardeux*, F.) dangerousness.

HEAD (with *Anat.*) the extremity of a bone; also the extreme of a muscle, that is inserted into the staple bone; also the head of a muscle which is a tendon.

HEAD (in *Mechanick Arts*) the upper part of inanimate and artificial bodies, as the head of a nail, &c.

HEAD (in *Painting*, *Carving*, &c.) the picture or representation of that part of a human body.

HEAD (with *Architect.*) an ornament of sculpture or carved work, often serving as the key of an arch, platband, &c.

HEADS

HEADS (with *Bricklayers*) a term by which they mean half in length, but to the full breadth of a tile. These they use to lay at the eves of a house.

HEAD of a work (in *Fortification*) the front of it nearest to the enemy, and farthest from the body of the place.

Moor's HEAD (spoken of a *Horse*) who has a black head and feet, and his body of a roan colour.

Moor's HEAD (in *Engineering*) a kind of bomb or grenado shot out of a cannon.

Moor's HEAD (with *Chymists*) a cover or cap of an alembick, having a long neck for the conveyance of the vapours into a vessel that serves as a refrigeratory.

HEADINESS (of *heafdig*, *Sax.*) strong quality in liquor; also obstinacy, stubbornness, rashness.

HEAD-STRONGNESS, obstinacy, stubbornness.

HEAL'ING (with *Bricklayers*) the covering of the roof of any building, either *Lead*, *Slate*, *Tiles*, &c.

HEALING (of *hælan*, *Sax.*) sanative, making sound.

HEATH (of *bwyl*, *Brit.* *hæl*, *Sax.*) soundness in body, a due temperament or constitution of the several parts, whereof an animal body is composed, both in respect of quality and quantity or mind.

HEALTH'FULNESS (*healfulnesse*, *Sax.*) soundness of constitution, &c.

HEALTH'INESS (of *bwyl*, *Brit.* *hæl*, *dig*, *Sax.*) healthfulness, the same as *Health*; or it may be defined to be that state of the body whereby it is fitted to discharge the natural functions easily, perfectly, and durably.

HEALTH'LESS (*hæl-leas*, *Sax.*) wanting health.

HEALTH'Y (*hældig*, *Sax.*) having health.

HEAR'ING (*hynung*, *Sax.*) is that sensation whereby, from a due motion of the small fibres of the auditory nerves impressed upon the ears, and conveyed to the brain or common sensory, the soul perceives sounds, and judges of them.

HEARK'ENER (of *heorcnian*, *Sax.* to *hearken*) a hearer or listener.

HEART (*heort*, *Sax.*) the seat of life in an animal body, &c. A musculous part in the animal body, situated in the *Thorax*; wherein the veins all terminate, and from which all the arteries arise; and which by its alternate contraction and dilatation is the chief instrument of the circulation of the blood, and the principle of vital action.

Three **HEATS** centred (*Hieroglyphical*) represent confederacy and courage.

HEART'INESS, healthfulness, soundness of constitution, sincerity, cordialness.

HEART'LESS (*heartzlesse*, *Sax.*) wanting courage or hope, despairing.

HEAT (in a *hot Body*) has been commonly

considered as an inherent quality in body, and thence call'd one of the primary ones, and the opposite to cold; but the experience of modern philosophers hath determined that it is only the agitation of the parts of that body, and the fire contained in it; by which agitation a motion is produced in our bodies, exciting the idea of heat in our minds; and heat in respect of us is only that idea or sensation in our mind; and in the hot body is nothing but motion that occasions it: and *Heat* (say our philosophers) is no more in the fire that burns our finger, than pain in the needle that pricks it. No heat is sensible to us, unless the body, that acts upon our organs of sense, has a greater degree of heat than that of our organs; for if it be faint and weak, it is said to be cold.

That heat is the result of motion, appears plain from the following experiment. Let a grind-stone be turned swiftly about by the handle, without any water in the trough, and apply to it a piece of iron of a moderate thickness according to the diameter of the stone, and in a very few turns of the stone, the iron, so far of it as touched the stone, will be red hot, as if it had been heated in a smith's forge.

Actual HEAT (in *Physick*) is that which is an effect of real elementary fire.

Potential HEAT, is that which is found in wine, pepper, and several chymical preparations; as brandy, oil of turpentine, &c.

HEAT (in *Geography*) is diversified according to the different climes, seasons, &c. and arises from the different angles under which the same rays strike upon the surface of the earth: For it is shown by *Mechanicks*, that a moving body striking perpendicular upon another, acts with its whole force; and that a body that strikes directly, by how much more it deviates from the perpendicular acts with the less force.

HEATS (of *Horse-races*) the exercises that are given them by way of preparation.

HEALTHY (of *hædicg*, *Sax.*) being full of the shrub called heath.

HEATHENISH, after the manner of heathens.

HEATHENISHNESS, heathenish manner, nature or disposition.

HEATHENISM (of *hæðen*, *Sax.*) the principles or practices of heathens.

HEAVEN (*heofon*, *Sax.*) 1. The regions above, the expanse of the sky.

Thy race in time to come,
Shall spread the conquests of imperial *Rome*;
Rome, whose ascending tow'rs shall heav'n invade,
Involving earth and ocean in her shade.

Dryd. Æn.

2. The habitation of God, good angles, and pure souls departed.

These, the late
Heav'n banish'd host, left desert utmost hell.

Milton.

All

H E

All yet left off that revolted rout,
Heav'n fall'n, in station stood, or just array,
Sublime with expectation.

Milt. Par. Lost, b. x.

3. The supreme pow'r; the sovereign of heaven.

The will

And high permission of all-ruling heav'n
Left him at large. *Milton.*

4. The pagan Gods, the celestials.
Heav'ns! what a spring was in his arm, to
throw!

How high he held his shield, and rose at ev'ry
blow. *Dryden.*

HEA'VEN (with *Astron.* called also the
ethereal or starry heaven) is that immense re-
gion wherein the stars, planets and comets are
disposed.

HEA V'INESS (heafigneyre, *Sax.*)
weightiness, sadness of mind.

HEBDO'MADARY (of ἑβδομας, *Gr.*

HEBDOMADEE'R } a week) the hebdo-
mary or week's-man, a canon or prebendary
in a cathedral church, who took care of the
choir offices of it for his week.

HEBETATION, a making dull or blunt,
L.

HEBREW (עברית *Heb.*) of or pertain-
ing to the *Hebrew* language.

HECATOMB (of ἑκατόν βῆς, *i. e.* an
hundred oxen; or as others, of ἑκατόν βά-
σεις, *i. e.* πόδες, *i. e.* an hundred feet) *Eus-
tathius* says, an hecatomb signifies a sacrifice
of an hundred oxen: but it is generally taken
for an hundred animals of any sort. Those
that derive it from ἑκατόν βάσεις make it con-
sist of 25 animals. Others are of opinion,
that hecatomb is only a finite number put
for an indefinite, and so signifies no more than
a great many.

HECATOMBÆON (ἑκατομβεῖον, of
ἑκατόν, an hundred, and βῆς, *Gr.* an ox,
because an hundred oxen were then offered to
Jupiter) the month of *June*.

HECATOMPHONIA (of ἑκατόν, an
hundred, and φωνεύω, *Gr.* to slay) a sacrifice
offered by the *Messenians*, by such as had slain
an hundred enemies in battle.

HECTICA FEBRIS (of ἑξίς, *Gr.* habit)
a continual flow fever, as tho' it was riveted
in the constitution.

HEDERA'CEUS (*bederaceus*, *L.*) of or
belonging to ivy.

HE'DERAL Crown (among the *Romans*)
a crown of ivy, worn in publick feasting and
rejoicings.

HEDGE-HOG (hegge hog, *Sax.*) a qua-
drupede all over defended with sharp thorns.

To HEED (hecan, *Sax.*) to beware, to
mind, to observe.

HEEDFUL (heoful, *Sax.*) careful, wary,
&c.

HEEDFULNESS, wariness, watchfulness,
&c.

HEED'LEES (of heaðleas, *Sax.*) careless,
&c.

H E

HEEDLESSNESS, want of heed.

HEIGHT (of *haut*, *F.* or *heah*, *Sax.*
high) tallness. The height of a well propor-
tioned man, is equal to the distance from one
end of the finger of one hand to the other,
when his arms are extended as wide as may
be.

HEIGHTS (in the *Military Art*) the emi-
nences round a fortified place, on which the
besiegers usually post themselves.

HEIR *Apparent*, is he on whom the suc-
cession is so settled that it cannot be set aside,
without altering the laws of succession.

HEIR *Presumptive*, the next relation or heir
at law to a person; who is to inherit *ab intestato*,
and who it is presumed will be heir, nothing
but a contrary disposition in the testator being
able to prevent him.

HEIR (in *Com. Law*) one who succeeds by
right or blood to any man's lands or tenements
in fee.

HEIR'DOM, heirship, or the right and
title of an heir or heirs.

HELICA (of ἥλιος, *Gr.* the sun) sacri-
fices and other solemnities performed in honour
of the sun.

HELICOID *Parabola* (with *Mathemati-
cians*) is a parabolick spiral or a curve, that
arises from the supposition of the axis of the
common *Apollonian* parabola, being bent round
into the periphery of a circle, and is a line
then passing thro' the extremities of the or-
dinates, which do now converge towards the
centre of the said circle.

HELICOMETES (of ἥλιος, the sun,
and κομήτης, *Gr.* a comet) a phenomenon
sometimes seen at the setting of the sun.

HELICOSOPHY (of ἥλιος, the sun, and
σοφία, *Gr.* wisdom) is the art of delineating
all sorts of spiral lines in plano.

HELIOCENTRICK Place of a Planet
(in *Astronomy*) is that point of the ecliptick,
to which the planet, supposed to be seen
from the sun, is referred, and is the same
as the longitude of the planet seen from the
sun.

HELIOGRAPHICK (of ἥλιος, the sun,
and γραφικός, *Gr.* descriptive, belonging to the
description of the sun.

HELIOGRAPHY (ἡλιογραφία, of ἥλιος,
and γράφω, *Gr.* to describe, a description of
the sun.

HELIOSCOPE (ἡλιοσκόπιον, of ἥλιος, the
sun, and σκοπεῖν, *Gr.* to view) is a sort of
telescope, fitted so as to look on the body of
the sun without offending the eye, which is
done by making the object and eye glasses of
it, of either red or green glais.

HELIX (in *Architecture*) the *Caulicoles* or
little volutes under the capital of the *Corin-
thian* order. A kind of ivy whose stalk is
twisted like the vine.

HELL (pelle, *Sax.* *INN* *Heb.* is com-
monly understood to be a place of eternal pu-
nishment for the wicked after this life, and

In this sense is the direct opposite to heaven: the ancients entertained different notions of this state, and the heathen and poetical mythology have dressed it up so ridiculously, as to render it rather contemptible than credible.

HEL'LISH, of the nature of Hell, egregiously wicked.

HELM of the State, the chief place of government in a nation, &c.

HELM (with *Chymists*) the head of a still or alembick, so call'd for its bearing some resemblance to an helmet.

To bring a thing over the **HELM** (with *Chymists*) is to force it by fire up to the top of the vessel, so that it may distil down by the beak of the head into the receiver.

HELMINTHAGO'GICK (of *ελμινθός*, a worm, and *ἀγωγός*, ὁ ἀγῶ, Gr. to draw or lead out) expelling worms.

HELPFUL (of *helpful*, *Sax.*) assisting.

HELPFULNESS, aiding or assisting quality.

HELP'LESS (of *helpleas*, *Sax.*) destitute of help.

HELP'LESNESS, destituteness of help.

HELVETICK, of or pertaining to the *Helvetii*, i. e. the *Switzers* or *Swiss Cantons*.

HELVID'IAN (so called of *Helvidius*) their distinguishing tenet was, that *Mary* the mother of *Jesus* was not a virgin, but had other children by *Joseph*.

HEM, an oven in which *Lapis Calaminaris* is baked.

HEMEROB'IOUS (of *ἡμέρα*, a day, and *βίος*, Gr. life) that lives but one day.

HEM'ICYCLE (in *Architecture*) a vault in a cradle form, also arches and frames, or sweeps of vaults consisting of a perfect semicircle.

HEMISPHERO'IDAL (*Geometry*) something approaching the figure of an hemisphere; but is not justly so.

HEM'LOCK (heamleac, *Sax.*) a narcotick plant used in physick.

HEM'MED in (of *hemmen*, *Teut.*) inclosed, surrounded.

HE'MORRHOIDS (*αἱμορροΐδες*, of *αἷμα* blood, and *ῥέω*, Gr. to flow) a disease in the fundament, commonly called the piles.

HENCEFORTH' (*heonon forð*, *Sax.*) from this time.

HEN-HEA'RTED, timorous, cowardly.

HEN-PECK'ED, cowed, kept under by a woman.

HEPAT'ICK Aloes, the finest sort of aloes, so called of its being in colour something like that of the liver.

HEPATOSCOPI'A (of *ἥπαρ*, of the liver, and *σκοπέω*, Gr. to view) a sort of divination by inspecting the entrails of beasts.

HEPTACAP'SULAR (of *ἑπτά* and *capula*, *L.*) having seven seed vessels.

HEP'TACHORD Verses (of *ἑπτά*, seven, and *χορδή*, Gr. string) verses sung or play'd on seven chords, i. e. in seven different tones

or notes, and probably on an instrument of seven strings.

HEPTAG'ONAL Numbers, a sort of polygonal numbers, wherein the difference of the terms of the corresponding arithmetical progression is five.

HEPTAM'ERON (of *ἑπτά* and *ἡμέρα*, *Gr.*) a day) a book or treatise of the transactions of seven days.

HEP'TATEUCH (*ἑπτάτευχος*, of *ἑπτά* and *τευχος*, *Gr.* a work or book) a volume consisting of seven parts.

HEPH'THEMI'MERIS (*ἑφθήμερης*, of *ἑπτά*, seven, and *ἡμισύς*, a half, and *μέρος*, *Gr.* a part) a verse in *Greek* and *Latin* poetry, consisting of three feet and a syllable, i. e. of seven half feet.

HERAC'LEONITES (so called of *Heraclion* their leader) hereticks of the sect of the *Gnosticks*.

HER'ALD (of *hepe*, an army, and *heale* a champion) because it was his office to charge or challenge unto battle or combat.

HER'ALDRY (*l'art heraldique*, *F.* *ars heraldica*, *L.*) a science which consists in the knowledge of what relates to royal solemnities, cavalcades and ceremonies, at coronations, instalments, creation of peers, funerals, marriages, and all other publick solemnities; and also all that appertains to the bearing of coat armour, assigning those that belong to all persons, regulating their right and precedence in point of honour, restraining those from bearing coat armour that have not a just claim to them, &c.

HERALDS, officers of a prince or sovereign state, at first form'd them into a college, and endow'd them with privileges, and *Edward VI.* declar'd them free from all subsidies, taxes and other offices; *Philip* and *Mary* enlarg'd these privileges and confirm'd them by letters patents, in which their title and order stands thus; *Gar*ter principal king at arms; *Clarencieux* king at arms by south *Trent*, and *Norroy* king at arms by north *Trent*.

Their office is to declare war and to proclaim peace, to summon places to surrender, to assist at the ceremonies of coronations, christenings, weddings and funerals of princes, at the general meeting of states, the renewal of leagues, royal feasts, publick shews and tournaments, entries of kings and queens, and all such publick actions of state.

*Gar*ter was instituted by *Henry V.* and his office principally respected the ceremonies and solemnities, which concern the most noble order of the *Gar*ter, and to marshal the funerals of the knights of the *Gar*ter; the title of king added to their character, usually meant no more but the principal or chief of the college or company, who in many ceremonies, where he represented the king's person, used to wear a crown, for which reason he was always a knight.

Clarencieux was instituted by *Edward IV.*

and his office is to regulate all such solemn funerals of all degrees under peers, as happened on the south of *Trent*.

Formerly there were but two of them in *England*, *Clarenceux*, and *Norroy*, but now there are 3, and under these are 5 others and 4 *poursevants*: In *Scotland* the chief herald is call'd *Lion king* at arms, and he has several under him.

HERALDS *Colledge*, a corporation established by king *Richard III.* consisting of kings of arms, heralds and pursuivants, who are employed to be messengers of war and peace; to martial and order coronations, funerals, interviews, of kings, cavalcades, &c. also to take care of the coats of arms and genealogies of nobility and gentry, &c.

HERB (with *Botanists*) is defined to be a plant that is not woody, and loses that part which appears above ground every year, as *Parsley*, &c.

HERBS *Christopher, Paris, Robert, two Pence*, several sorts of herbs.

HERBA'CEOUS (*herbaceus*, L.) belonging to herbs or grafs.

HER'BA (in *French Academies*) a reward, or some good stuff given to a horse that has worked well in the manage.

HERB'AL, the method of preparing an herbal is as follows; gather flowers, leaves, &c. when perfectly ripe, and in their true colours, spread them on brown paper with their parts all display'd as distinctly as you possibly can. If the stem or body of the flowers, &c. be thick, pare away one half, that it may lie flat; and put another brown paper over them; and put all between two iron plates, screw'd tight together, and set them in a slack oven for two hours; then take them out and wash them over with brandy and *Aqua fortis*, and lay them on fresh paper to dry, and when dry smear the back-sides over with a brush, dipp'd in a dissolution of gum-dragon to make them stick, and lay them in a paper book prepared for that purpose, where they will be fast and always look fresh.

HERBES'CENT (*herbescens*, L.) growing to be herbs.

HERB'ID (*herbidus*, L.) full of grafs or herbs.

HERBULENCY (of *herbulentus*, L.) fullness of grafs or herbs.

HER'CULES, prince of *Greece*.

To **HERD** *together* (of *herd*, *Sax.* an herd) to live or keep together in herds.

HERED'ITARY Right, is a right or privilege, by virtue whereof a person succeeds to the estate or effects of his ancestors.

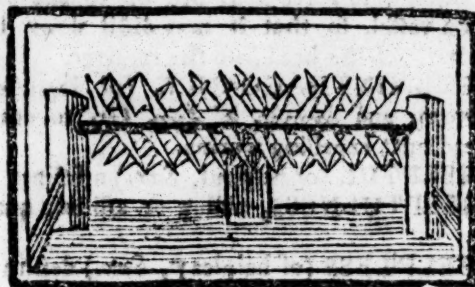
HER'ETICKS (*Hieroglyphically*) were represented by serpents.

HER'IOT *Custom*, was when the tenant for life was by custom obliged to the payment of the best horse, &c. at his death; which payment is to be made, not only by the next

heir in blood, but by any of the next successors.

HERIS'SE (in *Heraldry*) of *berisson*, an hedge-hog, signifies set with long sharp points.

HERIS'SON, is a *Barrier* made of one strong beam or plank of wood, stuck full of iron spikes; it is supported in the middle, and turns upon a *Pivot* or *Axis*; it is used in stopping a passage, in nature of a turn-stile, for it is equally ballanced upon the *Pivot*, which stands upright in the middle of the passage, upon which it turns round, as there is occasion to open or shut the passage. See the figure.



HERMAPHRODE'ITY (of *ἑρμαφροδι-τη*, of *ἑρμης*, *Mercury*, and *ἄφροδιτη*, *Venus*) the state or condition of an hermaphrodite; the being of both sexes, male and female.

HERMAPHRODIT'ICAL, of or pertaining to an hermaphrodite.

HERMET'ICK Art, a name given to *Chymistry*, upon a supposition that *Hermes Trismegistus* was the inventor thereof, or excellent therein. We know but little of this *Hermes*, but that he was an ancient king of *Egypt* 1000 years before *Æsculapius*. There are several pieces still extant under his name; but all supposititious.

HERMET'ICAL Seal. See *Hermetically*.

HERMET'ICALLY (with *Chymists*) as a glass sealed hermetically, is one, that having his neck heated, till it is just ready to melt, is closed together with a pair of red hot pincers.

HERMET'ICK Science (so called of *Hermes*, i. e. *Mercury*, whom the chymists assert to have been the first inventor of it) the art of chymistry.

HERMODAC'TYL (*ἑρμόδακτυλος*, Gr. i. e. *Mercury's finger*) a round-headed root brought from *Syria*, that gently purges phlegm.

HERO (*heros*, L. *ἥρως*, Gr.) 1. A man eminent for bravery.

I sing of *Heroes*, and of kings,
In mighty numbers, mighty things.

Cowley.

These are thy honours, not that here thy bust

Is mix'd with *heroes*, or with kings thy dust.

Pope.

2. A man of the highest class in any respect.

HEROICAL

HE

HEROICAL, befitting an hero; heroick.
HEROICALLY, after the way of an hero; suitably to an hero.

Free from all meaning whether good or bad;
And, in one word, *heroically* mad.

Dryden.

HEROICK (*heroicus*, Fr.) 1. productive of heroes: 2. noble, suitable to an hero, brave; magnanimous, intrepid, enterprising, illustrious.

Verse makes *heroick* virtue live,
But you can life to verses give.

Waller.

3. Reciting the acts of heroes.

Methinks *heroick* poesy, 'till now,
Like some fantastick fairy land did show.

Cowley.

HERO'ICK Age, that age or period of the world wherein the heroes lived.

HEROICK Poem, a poem that treats of great and noble actions or the achievements of some *Hero*; in *English* it commonly consists of lines that have in general ten syllables, whether in ryme or blank verse, as in *Milton's Paradise Lost*.

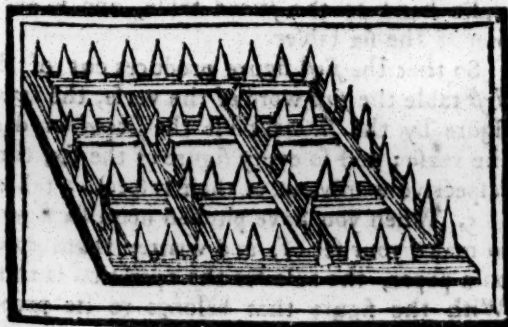
An **HEROICK Poem**, may be divided into these six parts: 1. the fable: 2. the action: 3. the narration: 4. the characters: 5. the machines: 6. the thoughts and expressions.

Crux HER'RINGS, such as are caught after the fourteenth of *September*.

Corred HERRINGS, such as are caught in the middle of *Yarmouth* seas, from the end of *August* to the middle of *October*, and serve to make red herrings.

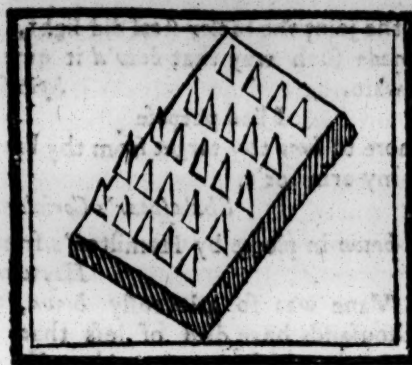
HERSE', a carriage for dead corps. See *Hearse*.

HERSE, is likewise an engine like a harrow, stuck full of iron spikes; it is used in place of a *Chevaux de Frise*, to throw in the ways where horse or foot are to pass, to hinder their march, and upon breaches to stop the foot. Common harrows are sometimes made use of, and are turned with their points upwards. See the figure.



HERSIL'ON, is for the same use as the *Harse*, and is made of one strong plank of wood about ten or twelve feet long, stuck full of points or spikes on both sides, as the figure shews.

HE



HERST (*hyrre*, Sax.) in the names of places, intimates, that the places took their names from a wood or forest.

HES'ITANCY (*hesitantia*, L.) hesitation; a being in doubt or uncertainty.

HETEROCLITES (with *Grammar*.) nouns which vary in their gender or declension, being either defective or redundant, &c.

HETERODOXNESS (*heterodoxia*, Gr.) the being different in opinion from the generality of people, or the established principles.

HETERO'DROMUS (of *ἑτερόδρομος*, Gr.) is a statical term for the common *Vestis* or *Leaver*, which has the *Hypomocion* placed below the *Power* and *Weight*. Of this kind of *Leaves* are the prong and dung-fork, whose *Hypomocion* is the labourer's knee. And all pincers, sheers, cutting knives, &c. fastened to blocks are double ones.

Perpetual HETERODROMOUS Leather (in *Statics*) are the wheel, windlass, capstan, crane, &c. and also the outermost wheels of all wind and water-mills, and all cog-wheels.

HETEROGE'NEAL } *Bodies* (in *Mechanicks*) those bodies whose density is unequal in different parts of their bulk.

HETEROGE'NEAL Light (according to *Sir Isaac Newton*) is light that consists of rays of differing degrees of refrangibility: Thus the common light of the sun or clouds is heterogeneal, being a mixture of all sorts of rays.

HETEROGENEAL Quantities, are those which are of such different kinds and considerations, as that one of them taken any number of times, never equals or exceeds the other.

HETEROGENE'ITES (with *Chymists*) the parts and principles of different natures (such as oil, salt, spirit, water and earth) that can be separated from any body, being analiz'd by fire, are so called, because they are all of very different natures and kinds from one another.

HETEROGE'NEOUSNESS (of *ἑτερογένεως*, of *ἑτερό* and *γένεσις*, Gr. kind) heterogeneity; the being of a different nature, kind or quality.

To **HEW**, *heven* or *hewed* (*heapan*, Sax. *haurwen*, Du.) 1. to cut with an edged instrument; to hack.

H E

Upon the joint the lucky steel did light,
And made such way that *bew'd* it quit in
twain. *Spenser.*

I had purpose
Once more to *bew* thy target from thy brawn,
Or lose my arm for't.

Shakespeare's Coriolanus.

He was *bewn* in pieces by Hamilton's friends.
Hayward.

One Vane was so grievously *bewn*, that
many thousands have died of less than half
his hurts, whereof he was cured. *Hayw.*

2. To chop, to cut.

Scarce can I speak, my choler is so great :
Oh! I could *bew* up rocks, and fight with
flint. *Shakespeare.*

He from deep wells with engines water drew,
And us'd his noble hands the wood to *bew*.

Dryd. Fables.

3. To fell, as with an axe.

He that depends
Upon your favours, swims with fins of lead,
And *bews* down oaks with rushes.

Shakespeare. Coriolanus.

Brave followers, yonder stands the thorny
wood,

Which, by the heav'n's assistance and your
strength,

Must by the roots be *bewn* up yet ere night.

Shakespeare. H. VI.

Yet shall the axe of justice *bew* him down,
And level with the root his lofty crown.

Sandys.

He from the mountains *bewing* timber tall,
Began to build a vessel of huge bulk.

Milt. Par. Lost.

We'll force the gate where Marcus keeps
his guard,

And *bew* down all that would oppose our
passage. *Addison.*

4. To form or shape with an axe,

Thou hast *bewed* thee out a sepulchre here,
as he that *bewed* him out a sepulchre on high.

If. xxii. 16.

Nor is it so proper to *bew* out religious re-
formations by the sword, as to polish them by
fair and equal disputations. *K. Ch.*

This river rises in the very heart of the
Alps, and has a long valley that seems *bewn*
out on purpose to give its waters a passage
amidst so many rocks. *Addison on Italy.*

Next unto bricks are preferred the square
bewn stone. *Mort.*

5. To form laboriously.

The gate was adamant ; eternal frame !
Which, *bew'd* by Mars himself, from In-
dian quarries came,

The labour of a god. *Dryden's Fables.*

I now pass my days, not studious nor idle,
rather polishing old works than *bewing* out
new. *Pope to Swift.*

HEW'ER (of *heapan*, *Sax.*) a cutter of
timber and stones.

H E

HEXACAP'SULAR (of *ἑξ*, fix, and *cap'su-
lar* a little chest) a term applied to such plants
as have fix seed vessels.

HEXAGON (*hexagone*, F. *ἑξ*, and *γωνία*,
Gr.) a figure of fix sides or angles : the most
capacious of all the figures that can be added to
each other without any interstice ; and there-
fore the cells in honeycombs are of that form.

HEXA'GONAL (from *hexagon*) having
fix sides or corners,

As for the figures of chrystal, it is for the
most part *hexagonal*, or fix cornered.

Brown's Vulgar Errors.

Many of them shoot into regular figures ; as
chrystal and bastard diamonds into *hexagonal*.

Ray on the Creation

HEXAGONALLY (of *ἑξάγωνος*, of *ἑξ*
and *γωνία*, Gr. a corner) after the manner of
hexagon, or a geometrical figure that has fix
equal sides, and as many angles.

HEXAM'ETER (*ἑξάμετρος*, of *ἑξ*, fix,
and *μέτρον*, Gr. measure) consisting of six feet.

The following tables being a curious and
admirable contrivance, not doubting but that
they will be acceptable to the curious reader,
I present them.

The use of the tables for making hexame-
ter *Latin* verses, and the manner of the ope-
ration.

Observe these several directions following.

1. Every verse made by these tables, will
be an hexameter verse, and will be made up of
just six *Latin* words.

2. Every one of these six words are to be
produced out of these six tables respectively,
viz. the first word out of the first table, the
second word out of the second table, the third
out of the third table ; and so of the fourth,
fifth, and sixth.

3. When you are about to make any verse
by these tables, you must on a piece of paper
write down any fix of the nine figures at plea-
sure.

4. That these six figures are so many re-
spective keys to the six tables. The first figure
towards the left hand is always to be applied
to the first table, the second figure towards the
right hand to the second table, and so every
one of the six tables.

So that the first figure produces out of the
first table the first word of the verse, the second
figure by the second table the second word of
the verse ; and so every figure of the six, their
respective words out of their respective tables.

5. When you have pitched upon six figures
to make your set of, and written them down
on a paper, the rule for the operation is this :
With the figure that belongs to its proper
table, you must number on with the squares
on the same table, till you come to nine in
counting upon the squares, always reckoning
the first square of the table once more than
the figure, except it be nine ; and then you
are always to count the first square or letter,
you must make a stop (for in the whole ope-
ration

vation you must never count past nine) and write that letter down on a paper, and that is to be the first letter of the *Latin* word. From thence proceed till you come to the ninth square or letter beyond, and set that down, and so on till the word is wrought out by the table, which you will know by this, that when the word is ended, if you number on till the ninth square, you will find it a blank. As for example: moving chosen the number following, 1 3 2 4 3 6.

The first figure towards the left hand being (1) belongs to the first table, and therefore I call the first square or letter of that table 2, the second square 3, the third 4, and so on, till I come to 9, at which I stop, and the letter being (l) I set it down; and because it is to be the first letter of the first word, I set it down in a great letter: as follows.

Lurida sifra, puto producunt fœdera quædam.

Then the next square, wherein I found that letter (l) I reckon 1, and count till I come to the 9th square again from the said (l), wherein I find the letter (u), which I put down next to (l) as above; from thence I count to the 9th square further, and find the letter (r), which having set down, I count on to the 9th square beyond, and find the letter (i), which having set down, I count on again to the 9th square farther, and find the letter (d), which having set down, I count on again to the 9th square, and there find the letter (a), which having set down, I count on to the 9th square farther, and there find a blank, by which I know the word is ended, which is *Lurida*, as in the verse.

To work the second word out of the second table.

The second figure being 3, I apply it to the second table, and call the square thereof 4, the second 5, the third 6, and so reckon the squares in order, as in the first table; and finding therein the letter (f), which having written down on the paper in the same line with *Lurida*, at a convenient distance, because it is to begin another word, and beginning from the square, in which I found (f), I count the squares onward, till I come to the 9th square, and finding the letter (t), having set it down, I count on to the 9th square, and finding the letter (r), which I set down, I count to the 9th square, and finding the letter (a), and counting on to the 9th square, I find it a blank, by which I find the word is ended, which is *Sifra*.

To work the third word out of the third table.

I apply to it the third figure in order, which is 2, and therefore call the first square of that table 3, the second square 4, the third 5, and so orderly, till I number to the 9th square, in which finding the letter (p), having set it down in the same line at a convenient distance, because it is to begin another word, I count from that square, till I come to the 9th, and finding the letter (u) I set that down and proceed to the next 9th square, and finding the letter (t), which having set down, I count from that square to the next 9th, and finding the letter (o) I set that down, and proceeding thence to the next 9th I find a blank, by which I know the word is finished, and is *puto*.

To work out the fourth word of the verse out of the fourth table.

I apply the 4th figure in order, which is 4 to the fourth table, and count the first square of it 5, the second 6, and so proceeding to the 9th figure, where finding the letter (p) I write it down in the line at a convenient distance, because it is the first letter of a word, and proceeding to the 9th square, I find the letter (r), which having written down, I proceed to the next 9th square, and find the letter (o), and in the next 9th square the letter (d), in the next 9th the letter (u), in the next 9th (c), in the next 9th (u), in the next 9th (n), in the next 9th (t), and in the next 9th a blank, by which I find the word is ended, and is *producunt*.

The fifth figure, 3, I apply to the first square of the 5th table, calling it 4, and counting the 9th square as before, I find (f), and thence to the 9th (æ), and thence to the 9th (d), and thence to the 9th (e), and thence to the 9th (r), and thence to the 9th (a), and thence to the 9th, finding a blank, I perceive the word is finished, which is *fœdera*.

To work the sixth word of the verse, out of the sixth table.

The sixth and last figure of the set being 6, I apply it to the first square of the 6th table, and counting it 7, count to the 9th square, I find (q), which being set down as before, I proceed to the next 9th and find (u), and in the next 9th (æ), in the next (d), in the next (a), in the next (m), and in the next a blank, by which I know the word is ended, and is *quædam*, and the whole line is,

Lurida Sifra, puto, producunt fœdera quædam.

HE THE VERSIFYING TABLES FOR HEXAMETERS.

I.

t	i	p	h	a	m	b	l	e	u
g	e	o	s	a	a	u	f	r	n
s	r	p	r	r	r	f	b	e	s
r	e	t	b	i	e	i	a	i	i
r	i	a	d	r	d		m	d	a
a	r	a	a	a	e	a	a		
a					e		e	e	

II.

r	s	d	b	v	s	c	s		a
i	a	e	i	i	a	c	e	t	g
m	l	n	s	s	o	l	a	n	n
l	c	t	t	r	a		a	a	a
l	r	r	t		e				a
a	a	a	a	e	e	e	e		

III.

s	f	p	t	d	p	p	p	f	e
o	a	u	o	a	u	a	e	q	r
t	i	m	t	t	l	r	u	i	i
s	i	e	o	a	u	i	s		
	t		m	n			s	s	t
	t		t	s	t	t	s	s	t
t	t								

HE

IV.

p	p	p	p	p	m	c	p	p	r
r	r	o	r	o	a	r	r	æ	o
o	r	o	n	u	æ	o	m	r	m
t	d	s	s	n	m	o	i	i	e
u	t	a	a	u	n	t	t	n	c
r	b	r	l	s	a	t	d	u	a
u	r	g	t	n	u	u	n	b	n
a	a	r	t	n	n	t	u	t	n
n	a		t	t		n		t	t
n	t			s	t	s			t
s	s	t	s		s	t	s		

V.

t	p	p	v	l	f	a	c	s	o
o	r	e	u	æ	g	r	i	m	c
æ	r	m	d	m	i	d	p	u	l
b	i	e	i	m	e	o	l	i	e
n	t	n	i	r	r	a	a	r	a
a	a	n	a	a			a		
a				e	e		e	e	e

VI.

d	s	q	a	p	m	d	n	s	u
æ	u	e	r	u	i	i	æ	r	p
æ	e	a	l	r	g	v	a	e	d
r	v	r	a	r	a			a	b
a	a		a		e	e	m	a	
e		e	e	e					

Accordingly

Accordingly these following numbers made choice of, and wrought out by the tables according to the foregoing method, will produce the following verses.

The number 1, 1, 1, 1, 1, 1, will produce.

Lurida scorta, palam prænarrant crimina nigra.

The number 2, 2, 2, 2, 2, 2.

Barbara castra, puto, causabunt agmina dira,

The number 3, 3, 3, 3, 3, 3.

Martia sistra, patet, monstrabunt fœdera multar

The number 4, 4, 4, 4, 4, 4.

Aspera vincla domi preducunt lumina prava.

The number 5, 5, 5, 5, 5, 5.

Horrida bella tuis portendunt verbera acerba.

The number 6, 6, 6, 6, 6, 6.

Pessima damna pati promittunt prælia quædam.

The number 7, 7, 7, 7, 7, 7.

Igneæ signa fortis proritant pocula sæpe.

The number 8, 8, 8, 8, 8, 8.

Turbida fata sequi præmonstrant tempora dura.

The number 9, 9, 9, 9, 9, 9.

Effera tela, ferunt, promulgant sidera sæva.

The number 1, 3, 2, 4, 3, 6.

Lurida sistra, puto, producunt fœdera quædam.

The number 2, 4, 5, 6, 7, 9.

Martia vincla tuis promittunt pocula sæva.

And after the same method, by transposing the figures, may be wrought out of these tables, as many different verses, to the number of 300,000, and upwards.

HEXAPHYL'LOUS (of ἕξ, fix, and φύλλον, Gr. a leaf) a term apply'd to such plants as have fix leaves.

HEXAPET'ALOUS (of ἕξ, fix, and πέταλον, Gr. a leaf) composed of six leaves, as the *Filix*, *Pulsatilla*, &c.

HEY'BOTE (*Old Records*) the liberty granted to a tenant for cutting so much underwood, bushes, &c. as were necessary for mending or maintaining the hedges or fences belonging to the land.

HIA'TUS, a chasm, a gap, a defect in a manuscript copy, where some of it is lost, *L.*

HIC'CIUS *Doctius*, an unintelligible term, sometimes used by jugglers, &c.

Raw HIDE, a hide just taken off the beast, before it has undergone any preparation.

Salted HIDE, a green hide seasoned with salt, alom or salt petre, to prevent it from corrupting by lying long.

Tanned HIDE, a hide having the hair taken off, and steeped in tan-pits.

Curried HIDE, one which after tanning has passed thro' the hands of the currier, and is fitted for use in making shoes, &c.

To HIDE (*hyoan, Sax.*) to lay or put in a private place; also to abscond or lurk.

HIDE Bound, stingy, close-fisted, niggardly.

HID'EOUSNESS (of *bideux, F.*) frightfulness.

HIDE'GLID (of *hi'de and glib, Sax.*) the price by which a person redeemed his hide from being whipt, or bought off a whipping.

HI'ERA Picra (of ἱερός, holy and πικρός, Gr. bitter) a purging electuary made of aloes, spikenard, saffron, mastick, honey, &c.

HIEROGLYPH'ICKS (ἱερογλυφικά, of ἱερός, sacred, and γλύφω, Gr. to carve or engraven) certain characters or poutrairures of several sorts of creatures, instead of letters; under which forms they express'd their conceptions: Or hieroglyphicks are certain sacred or mysterious characters, figures or images of creatures, under which the ancient Egyptians couched their principles of philosophy, history and polity; whence the word is now taken for a symbol, emblem or mystical figure.

HIGH (*heah, Sax. boogb, Du.*) 1. Long upwards, rising above from the surface, or from the centre: 2. elevated in place, raised a loft.

Highb o'er their heads a mould'ring rock is plac'd,

That promises a fall, and shakes at ev'ry blast. *Dryd.*

3. Elevated in rank or condition, as *high-priest*.

O mortals! blind in fate, who never know,
To bear *high* fortune, or endure the low.

Dryd.

4. Tumultuous, turbulent, ungovernable.

Not only tears

Rain'd at their eyes, but *high* winds worse within,

Began to rise; *high* passions, anger,
Mistrust, suspicion, discord, hate, shook fore
Their inward state of mind.

Milt. Par. Lost.

Can heav'nly winds such *high* resentment show,

Or exercise their spight in human woe?

Dryden's Æn.

HIGH-Blest, supremely happy.
The good we enjoy from heav'n descends;
But that from us ought should ascend to heav'n
So prevalent, as to concern the mind
Of God *high-blest*, or to incline his will,
Hard to belief may seem.

Milt. Par. Lost. b. vi.

HIGH-born, of noble extraction.

Cast round your eyes

Upon the *high-born* beauties of the court;
There chuse some worthy partner of your heart.

Rowe.

HIGHNESS (*heahnes, Sax.*) elevation, tallness.

HIL'LOCKY (of *hilloc, Sax.*) full of hillocks or little hills.

HIN.

HIN'DRANCE (of *hindryan*, *Sax.*) a stop, let, impediment, &c.

A HINT (*ente*, *F.*) a brief notice, &c.

HIPS (in *Carpentry*) those pieces of timber that are at the corners of a roof.

HPI'PEUS (*ἵππευς*, *Gr.*) a comet or blazing star with beams, resembling a horse's mane.

HIPPI'ADES (*ἵππιάδης*, *Gr.*) images representing women on horse-back.

HIPPIA'TRICE (of *ἵππος*, a horse, and *ιατρεῖα*, *Gr.* to cure) the art of curing the diseases of horses and other beasts.

HIP } (contractions of *hypochondria*,

HIP'PO } of *ὑποχόνδριον*, *Gr.* that part of the belly where the liver and spleen lie) a disease call'd *Hypochondriacus Affectus*, *L.* a kind of convulsive passion or affection arising from the flatulent and pignant humours in the spleen, melancholy.

HIPPOCRAT'IC Face (with *Physicians*) *i. e.* *Hippocratical* or *Hippocrates's* countenance, a distemper, when the nostrils are sharp, the eyes hollow, the temples low, the laps of the ears drawn together, the skin about the forehead high and dry; the complexion pale, of a leaden colour or black, *L.*

HIPPOMA'NES (*ἵππομανής*, *q. τῷ ἵππῳ μανία*, *Gr.*) a black, fleshy kernel in the fore-head of a young colt, which the mare bites off as soon as she has foaled; also a noted poison among the ancients, one of the chief ingredients in love potions, *L.*

HIPPOPO'TAMUS (*ἵπποπόταμος*, of *ἵππος*, a horse, and *ποταμός*, *Gr.* a river) an amphibious creature, that lives both on land and in the water.

HIRE'LING (*hyglinna*, *Sax.*) one who works for hire.

HIRSUTE'NESS (*hirsutia*, *L.*) bristliness.

HIS'SING (of *hisean*, *Sax.* to hiss) a noise or cry of serpents.

HISTORICALLY (*historiquement*, *F.* of *historicus*, *L.* of *ἱστορικός*, *Gr.*) by way of history.

HISTOR'ICE (*ἱστορίαι*, *Gr.*) part of grammar, that explains the meaning of authors.

HISTORIOG'RAPHY (*ἱστοριογραφία*, of *ἱστορία* and *γράφω*, *Gr.* to write) the writing of history.

Natural HISTORY, a description of natural bodies; either *Terrestrial*, as animals, vegetables, fossils, fire, water, air, meteors; or *Celestial*, as planets, stars, comets, &c.

Civil HISTORY, is that of people, states, republics, cities, communities, &c.

Singular HISTORY, is one which describes a single action, as an expedition, battle, siege, &c.

Simple HISTORY, one delivered without any art or foreign ornament; being only a just and bare relation of matters, just in the manner and order wherein they were transacted.

Personal HISTOTY, is one that gives the life of some single person.

Figurate HISTORY, is one that is enriched with the ornaments of wit, ingenuity, and address of the historian.

HISTORY (in *Painting*) is a picture composed of divers figures or persons, and represents some transaction, either real or feigned.

Mixt HISTORY, is that which besides the ornaments of figured history calls in the proofs and authorities of simple history, furnishing authentick memoirs, letters, &c.

To **HITCH** (*spoken of Horses*) to hit the legs together in going.

HITH'ERMOST (of *hiðey-mærz*, *Sax.*) the nearest.

HOAR'-Frost (*hoarig-krout*, *Sax.*) is generated when the vapours near the earth are congealed by the coldness of the night, which is only in the winter time, when the cold is predominant; the difference between dew and hoar-frost, is that mists turn to dew if they consist of drops of water; but into hoar-frost, when they consist of vapours, that are frozen before, or are congealed in their passage down to the earth.

HOAR'INESS (of *hoarig*, *Sax.*) whiteness by reason of age, mould, &c.

HOB, a small piece of wood in a cylindrical form, used by boys to set up an end, to put half-pence on to chuck or pitch at, with another half-penny or piece made on purpose, in order to strike down the hob, and by that means throw down the half-pence; and all that lie with their heads upwards is the pitcher's, and the rest, or women, are laid on again to be pitched at.

HOB'BLER (prob. of *hubbelen*, *Du.*) one who limps or goes lame.

To **HOCK**, to cut beasts in the hock or hough.

HODE'GOS (of *ὁδηγός*, *Gr.*) a guide.

HODOMET'RICA (of *ὁδός*, a way, and *μετρικός*, pertaining to measure, *Gr.*) finding the longitude at sea, is the method of computation of the measure of the way of a ship between place and place, *i. e.* of observing the rhumbs and lines on which the ship sails, and what way she has made.

HOE, a husbandman's tool for cutting up weeds.

HOG'GISHNESS (of *gugu*, and *nerre*, *Sax.*) swinish nature, selfishness, greediness.

HOG-MAGOG-HILLS, a ridge of hills situate about 2 miles south east of *Cambridge*, on the top of which is a rampier, which was in former times so fortified with ditches as to be impregnable, and is thought to have been a *Danish* camp.

HO'GOE (in *Cookery*) a mess so called from its high savour or relish.

HOKE-Day, the tuesday fortnight after *Easter-day*, which in old time was celebrated with rejoicings and sports, in commemoration of the slaughter of the *Danes* on that day, and the expelling the rest the kingdom in the reign of king *Ethelred*, *A. D.* 1002.

This

This was so memorable a time with our ancestors, as to be made a kind of *Epocha* to date their leases and other writings from, or to make them payable at. It was the second Tuesday after Easter.

To **HOLD** his own (*Sea phrase*) is said of a ship under sail, when it keeps in its course right forwards.

HOLD (*Hunt. Term*) a covert or shelter for deer, &c.

HOL'LINESS (of *haligheffe*, *Sax.*) sacredness, divineness.

HOL'LAND, linen cloth, principally the manufacture of *Holland*, whence it takes its name. The chief mart or staple of this cloth is *Haerlem*, to which it is sent from those places where it is made as soon as it is woven to be whitened, &c. It is wove of various finenesses and breadths, according to the uses it is intended for; that sort call'd *Gulix Holland* is a yard wide, and design'd for shirting. The *Friezland Holland*, which is design'd for sheeting and aprons, is generally a yard quarter and half wide, and is esteemed the strongest and best of all, not being callendred nor whitened with pap like the others; but is imported to *England*, &c. just as it comes from the whittlers.

HOL'LOW (in *Architecture*) a concave moulding, being about a quadrant of a circle; the same that some call a *Casemate*, and others an *Abacus*.

HOLINESS (of *holian*, *Sax.*) the having a cavity.

HOLM (*holm*, *Sax.*) either single or joined to other words, signifies a river, island, or a place surrounded with water. But if this signification be not applicable to some places, then it may signify a hill, or any rising ground or plain grassy ground by the water-side.

HOLOM'ETER (of ὅλῳ, whole, and μέτρον *Gr.* measure) a mathematical instrument serving universally for taking all sorts of measures, both on the earth, and in the heavens.

HOLP'EN (of *helpan*, *Sax.*) helped.

HOLT (*holz*, *Sax.*) either at the beginning of the name of a place, as *Holton*, or at the end, denotes the place did anciently abound with wood.

HOLY Week, the last week in *Lent*.

HOLY Year, the year of *Jubilee*.

Knights of the HOLY Sepulchre, an order of knighthood founded by a *British* lady, *St. Helena*, after she had visited *Jerusalem* and found the cross of our blessed Saviour.

HOMAGE of the plain, is where no oath is taken.

HOMAGE *Diege*, a more extensive kind of homage, where the vassal held of the lord, not only for his land, but for his person.

HOMAGE of *Devotion*, is a donation made to the church, and imports not any duty or service at all.

HOMAGE of *Peace*, is that which a per-

son makes to another, after a reconciliation.

HOMELINESS (prob. of *ham*, *Sax.*) home, *q. d.* such as is used at home) plainness, unadornedness, want of beauty, &c.

HOME *spun*, unpolished, clownish.

HOME'SOKEN (*ham-rocn*, *Sax.*) a power granted by the king to some person for the punishment of a person for entering violently into an house.

HOMILY (*homilia*, *L.*) in the primitive church was used to signify a plain conference by way of question and answer, which was commonly done by the bishops till about the 5th century, when the learned priests were allowed to preach, catechise, &c. in the same manner as the bishops used to do.

But at this time it signifies a sermon or discourse upon some head or principle in religion, commonly composed in a plain manner, that it may be more easily understood by the common people.

There were several homilies made here in *England*, in the time of the reformation, printed and ordered to be read in those churches which were not furnished with a minister sufficiently learned to compose discourses themselves; as also to prevent the teaching of unsound doctrine.

HOMINICOLÆ (of *homo*, a man, and *colo*, *L.* to worship) a name which the *Apolinarians* gave to the orthodox, to upbraid them as worshippers of a man, because they maintained that *Jesus Christ* was God-man, *L.*

HOMOCEN'TRICK (of ὁμοιῶς, like, and κέντρον, *Gr.* a centre) having the same centre, concentrical.

HOMOIOPTOTON (ὁμοιοπτότων, *Gr.*) a rhetorical figure, where several members of a sentence end in like cases.

HOMOIOTE'LEUTON (ὁμοιοτέλειον, *Gr.*) a rhetorical figure, where several members of a sentence end alike.

HOMOGE'NEOUSNESS (of ὁμογένεια, *Gr.*) sameness of nature.

HOMOI'MORY (ὁμοιομερία, of ὁμοιῶς, like, and μέρος, *Gr.* part) a likeness of parts.

HOMOLOGA'TION (of ὁμολογία, *Gr.* consent) assent, or (in the *Civil Law*) it is the act of confirming a thing, or rendering it more valid and solemn by a publication, repetition or recognition of it.

HOMOLOGOUS *Side or Angles of two Figures*, are such as keep the same order from the beginning in each figure, as in two similar triangles.

HOMOLOGOUSNESS (of ὁμολότης, *Gr.*) agreeableness or likeness in reason or proportion to one another.

HOMO'PHAGI (of ὁμοφάγῳ, raw, and φάγω, *Gr.* to eat) a name given by the ancient geographers to certain people who eat raw flesh.

HOMOU'SIOS (ὁμοούσιος, of ὁμοιῶς, like, and οὐσία, *Gr.* essence) a term in *Theology*, which signifies the being of the same substance or essence.

HOMUNCIONA'TES, orthodox in the IVth century, to whom the *Arians* gave that name, by reason they admitted two substances and two natures in *Jesus Christ*.

HOMUN'CIONISTS (of *homuncio*, L. a little man) a sect, the same as *Photinians*, so called of denying the two natures in *Jesus Christ*, and holding that he was only mere man.

An **HONEST** man (*Hieroglyphically*) was represented by a man with his heart hanging by a chain upon his breast.

HON'ESTNESS } (*honestas*, L. *honesteté*,
HON'ESTY } F.) honesty, a principle of justice between man and man.

HONORARY *Counsellors*, such as have a right to sit in assemblies, courts, &c.

HONORIFICABIL'ITUDE (*honorificabilitudo*, L.) honourableness.

HONORIFICK (*honorificus*, L.) bringing honour.

HONOUR (*honor*, L. *honneur*, F.) respect or reverence paid to a person; also esteem, reputation, glory; also honesty, virtue, chastity, modesty.

HONOUR, is or should be the reward of virtue, and he that aspires after it, ought to arrive at it in the paths of virtue; this the *Romans* intimated very significantly by building the temple of *Honour* in such a manner, that there was no coming at it, without passing thro' the temple of *Virtue*. Kings are called fountains of honour, because it is in their power to bestow titles and dignities.

HONOURS (*honores*, L.) dignities, preferments.

Maids of HONOUR, are young ladies in the queen or prince's household, whose office is to attend the queen, &c.

HONOURS (of a city) are the publick offices or employments of it.

HONOURS (of a Church) are the rights belonging to the patron, &c.

Funeral HONOURS, are the ceremonies performed at the interments of great men.

HONOURS (of the House) certain ceremonies observed in receiving visits, making entertainments, &c.

HON'OURABLENESS, honourable quality, &c.

HON'OURARY (*honorarius*, L.) pertaining to honour, done or conferred upon any one, upon account of honour.

HON'OURARY, is a term used of a person, who bears or possesses some quality or title, only for the name's sake, without doing any of the functions thereto belonging, or receiving any of the advantages thereof.

HONOURARY Tutor, a person of quality appointed to have an eye over the administration of the affairs of a *minor*, while the *Onerary* tutors have the real, effective, management of them.

HONTFANGTHEF, a thief taken, having the thing stolen in his hand.

To **HOOD-wink**, to keep a person in ignorance or blindfolded.

HOOD (with *Falconers*) a piece of leather wherewith the head of a hawk, &c. is covered.

HOOD, this termination put to the end of *English* words frequently signifies state and condition, as *Brother-hood*, *Child-hood*, *Man-hood*, *Widow-hood*, &c.

HOOK'ED (of *hoco*, *Sax.* *boeck*, *Dut.* a hook) crooked, bending.

A **HOP** (of *hoppan*, *Sax.* *bopper*, *Dan.*) a leap with one leg.

HOPE (*hopa*, *Sax.*) expectation, affiance, trust.

HOPE, is an affection of the mind that keeps it steadfast, and from being borne away or hurried into despair by the violence of present evils, by a well-grounded expectation of being extricated out of them in time, and thence it is called the anchor of the soul. The ancients represented *Hope* in painting, &c. as a beautiful child in a long blue robe, hanging loose, standing on tiptoes, holding a trefoil in his right-hand, and a silver anchor in its left.

HOPE'FULNESS, a quality that affords grounds to hope for some benefit.

HOPE'LESNESS (*hopeless*, *Sax.*) not affording ground to hope.

HORA'RINESS (of *horarius*, L. *horaire*, F.) horary, or hourly quality.

HORD, a company or body of wandering people (as the *Tartars*) who have no settled abode or habitation, also a sort of village of 50 or 60 tents, with an open place in the middle.

A **HORD** (*hord*, *Sax.*) a hord, a store-house, a treasury; also what is laid up there.

The sensible or true **HORIZON** (with *Astronomers*) is that circle which limits our sight, and may be conceived to be made by some great plain, or the surface of the sea.

It divides the heavens and earth into two parts, the one light, and the other dark, which are sometimes greater or lesser, according to the condition or situation of the place, &c.

Right HORIZON, is that which cuts the equator at right angles.

Oblique HORIZON, is that which cuts the equator obliquely.

Parallel HORIZON, is that where the pole of the world is the zenith, or that which either is in the equator or parallel to it.

HORIZONTALLY (*horizontalement*, F.) according to, at, or near the horizon.

HORIZONTAL Plane, is that which is parallel to the horizon of the place.

HORIZONTAL Plane (in *Perspective*) is a plane parallel to the horizon, passing thro' the eye, and cutting the perspective plane at right angles.

HORN-Mad, a person is said to be so when he is in a rage upon account of a notion of his being cuckolded.

HORO-

HOROG'RAPHY (of *ὥρη*, an hour, and *γράφω*, Gr. to describe, &c.) the arts of making or constructing dials.

HOROLOGIOG'RAPHER (of *ὥρολογιον*, an instrument or machine that shews the hours or time of the day, and *γράφω*, to describe) a maker of dials, clocks, or instruments to shew the time of the day.

HOROS'COPAL, pertaining to an *Horoscope*.

Lunar HOR'OSCOPE (*Astronomy*) is the point which the moon issues out of when the sun is in the ascending point.

HOROS'COPIST (of *horoscopus*, L. of *ὥροσκοπος*, of *ὥρα*, an hour, and *σκοπέω*, Gr. to view, &c.) one who observes horoscopes, or the degree of the ascendant, or the star ascending above the horizon, at the moment an astrological figure or scheme is made; an astrologer.

HOR'RIBLENESS (of *horribilis*, L. and *nefs*) dreadfulnes, terribleness.

HOR'RIDNESS (*borditas*, L.) horribleness, heinousness; also trembling for fear.

HOR'RIFICK (*horrificus*, L.) causing dread, fear, trembling, &c.

HORRISONOUS (*horrifonus*, L.) sounding dreadfully.

HORROR ? (*horror*, L. *borreur*, F.)

HORROUR } 1. Terror mixed with detestation, a passion compounded of fear and hate, both strong.

Over them sad *horror*, with grim hue,
Did always soar, beating his iron wings;
And after him owls and night ravens flew,
The hateful messengers of heavy things.

Fairy Queen, b. ii.

Doubtless all souls have a surviving thought,
Therefore of death we think with quiet mind,
But if we think of being turn'd to nought,
A trembling *horror* in our souls we find.

Davies.

Deep *horror* seizes ev'ry human breast;
Their pride is humbled, and their fear confest.

Dryden.

2. Gloom, dreariness.

Her gloomy presence saddens all the scene,
Shades ev'ry flower, and darkens ev'ry green;
Deepens the murmur of the falling floods,
And breaths a browner *horror* on the woods.

Pope.

HORSE (*hops*, Sax.) a beast well known. An *horse* is an emblem of war, strength, swiftness.

HORSE-Shoe, there is a superstitious custom among some people, of nailing horse-shoes on the threshold to keep out witches; whence it should arise I cannot learn, unless from the like custom practised in *Rutlandshire* at *Burgley-house*, the ancient seat of the *Harringtons*, near *Oakham*; which lordship the lord *Harrington* enjoy'd with this privilege, that if any of noble birth came within the precinct of that lordship, they should forfeit, as an homage, a shoe from the horse whereon

they rode; or else to redeem it with a sum of money: accordingly there are many *horse-shoes* nailed upon the shire-hall door, some of large size and ancient fashion, others new and of our present nobility.

HORSE-Shoe-Head, a disease in infants wherein the sutures of the head are too open.

HORSE, a wooden frame made to open and shut with hinges for the conveniency of women to hang cloaths on to dry.

HORSE (with *Carpenters*) a piece of wood jointed across two other perpendicular ones, to support the boards, planks, &c. which make bridges over small rivers.

HORSE (in the language of *Exchange-Alley*) the chance of the benefit of a lottery ticket, for one or any certain number of days if it be drawn a prize.

HORTA'GILERS (in the *Grand Signior's Seraglio*) upholsterers or tapestry hangers.

HORTATIVES (*hortativa*, L.) exhortations.

A **HOSE** (*hoya*, Sax.) a stocking.

HOS'PITABLENESS (*hospitalitas*, L. *hospitalité*, F. of *hospitium*, an inn) hospitality, hospitable disposition.

HOSPITALER, one who entertains and provides for poor people, travellers, &c.

HOS'PODAR, a title of the princes of *Moldavia* and *Wallachia*.

HOST (*hostia*, L.) a victim or sacrifice to the deity.

HOS'TILENESS (*hostilitas*, L. *hostilitéé*, F.) hostility, the state or practice of enemies.

HOS'TING, in a hostile manner, fighting, warring *Milton*.

HOTEL-DIEU, the chief hospital of any city in *France* for sick persons, F.

HOUGH } at the beginning of a name,

HOW } is an intimation that the place is of low situation, as *Holland* in *Lincolnshire*, which is the same as *Lowland*.

HOUGH-Bonny (in *Horses*) a hard, round swelling or tumour, growing up on the tip of the hough or hoof.

Astronomical HOUR (*hora*, L. *beure*, F. *ωρα*, of *ὥριζεν*, Gr. to abound, limit or divide, because it divides the day) is the 24th part of a natural day, and contains 60 minutes, and each minute 60 seconds, &c. which hours always begin at the meridian, and are reckoned from noon to noon.

HOU'SING (with *Bricklayers*) a term used when a tile or brick is warped or cast crooked or hollow in burning, they say such a brick or tile is housing.

HOUSE-wife (*huf-pif*, Sax.) a woman of good œconomy in household affairs.

HOUS'WIFRY, good œconomy in managing the affairs of an house. This hieroglyphically, was by the ancients represented by the industrious tortoise.

HOUS'HOLD Days, four solemn festivals in the year, when the king after divine service offers a bezant of gold on the altar to

God. These days are *Christmas, Easter, Whitsunday* and *All Saints*.

HOWKER } a sea vessel, something like
HOURGE } a pink but masted like a
hoy, they will carry from 50 to 200 tuns, and with a few hands may be carried to the *East-Indies*, they are very manageable, will tack soon and short, sail well, lie near the wind, and will live almost in any sea. They are much used by the *Dutch*.

A HUB'BLE-Bubble, a device for smoaking tobacco thro' water, which makes a bubbling noise; also a person who speaks so quick as to be scarce intelligible, a talkative person, a rattle.

HUCK'ABACK, a sort of linen cloth that is woven so as to lie partly raised.

HUE (heye, *Sax.*) complexion, colour, countenance, &c.

HUE and Cry (*buer* and *crier*, *F. i. e.* to shout or cry aloud) in ancient times, if a person who had been robbed, or in whose company one had been murdered came to the next constable, ordering him to raise hue and cry, and make pursuit of the offender, describing the person, and the way he was gone, the constable was obliged to call upon his parishioners to aid and assist him in seeking him; and not finding him, to give notice to the next constable, and he to the next, and so from one to another till he was apprehended, or to the sea-side. In *Scotland* this was performed by blowing an horn, and making an out-cry after the offender.

A HUFF, an affront, or treatment with angry words.

HUF'FING (of *heogan*, *Sax.*) vapouring, ranting, &c.

HUGE'NESS, vastness, largeness.

HU'GEOUS, very large.

A HUGG (probably of *hozan*, *Sax.*) or *buggben*, *Du.*) an embrace.

HUL'LOCK, a small part of a ship's sail, which is loosed and left open in a great storm, when it is not safe to have the whole out, and is commonly used in the *miffen* sail, to keep the ship's head to the sea; when a ship will not weather coil, they loose a *Hullock* of the *fore-sail* to lay her head the other way, and so changing the helm to the weather side, the ship will fall off and lay her head where her stern lay before.

HUL'LY (prob. of *hulcz*, *Sax.* a bed) full of hulls.

HUMANITIES (*humaniores literæ*, *L.*) the study of the *Greek* and *Latin* tongue, grammar, rhetoric, poetry, and the ancient poets, orators and historians.

HU'MANLY (*humaniter*, *L.* *humaniment*, *F.*) after a human manner.

HU'MANNESS (*humanitas*, *L.* *humanite*, *F.*) humanity.

HU'MANISED (*humanise*, *F.*) render'd human.

HUM'BLENESS (*humilitas*, *L.* *humilité*, *F.*) humility.

HU'MIDNESS (*humiditas*, *L.* *humidité*, *F.*) moisture.

HUM'MUMS, the name of a sweating-house.

Aqueous HU'MOUR (with *Oculists*) or *waterish humour*, is contained between the *Tunica Cornea* and the *Uvea*, and serves to moisten and levigate the two other denser humours, and also the *Tunica Uvea* and *Retina*.

CrySTALLINE HUMOUR (with *Oculists*) or *Icy humour*, which is contained in the *Tunica Uvea*, and is thicker than the rest. This is by some call'd *glacialis*, and is the primary instrument of vision, in respect of its collection and reception of the rays, which coming thither, dilated by the aqueous humor, are collected and convey'd to the *Retina*.

Vitreous HUMOUR (with *Oculists*) or *glassy humour*, is bigger than any of the rest, fills the backward cavity of the eye. This, some say, serves to dilate the rays that it receives from the *CrySTALLINE*, and to bring them to the *Retina*; or, as others are of opinion, it helps to collect the rays refracted by the *CrySTALLINE* into one point, that the vision may be the more distinct and vivid.

HU'MORIST (*humorista*, *Ital.*) one full of humours, whimsys or conceits; a fantastical or whimsical person.

HUMORISTS, the title of the members of a celebrated academy of learned men at *Rome*.

HU'MOUR, is accounted as peculiar to the *English* drama, at least our comick poets have excell'd therein, and carried it beyond those of any other nation; and ours perhaps is the only language that has a name for it.

HUMOUR (in *Dramatick Poetry*) is used for a subordinate or weaker species of what the critics call *Manners*.

HUMOUR (in *Comedy*) is defined to be a fainter or weaker passion, peculiar to comick characters, as being found in persons of a lower degree than those proper to tragedy; or it is that which is low, ridiculous, &c.

HUMOUR (in *Medicine*) the particular temperament or constitution of a person, considered as arising from the prevalence of this or that *Humour* or *Juice* of the body; as a *choleric Humour*, a *melancholy Humour*, a *springly Humour*.

HU'MOUROUSNESS, comicalness, fullness of pleasantry, fantasticalness.

HU'MOURSOMNESS, hardness to be pleased, peevishness.

Natural HUN'GER, is an irritation of the stomach, occasioned by fasting.

Animal HUNGER, is the sensation or perception of that irritation, and the appetite or desire of food, that is the consequence of it.

HUN'GRINESS (of *hun'gen*, *Sax.*) craving appetite.

HUNKS, a nick-name of scorn and derision us'd of a covetous miserly fellow.

HUR-

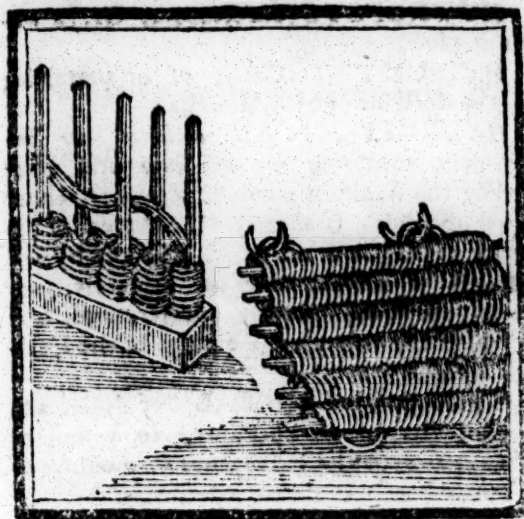
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HURDLES (of *hurd*, *Sax.*) hazle rods wattled together.

HURDLES, or *Clayes*, are made of branches or twigs interwoven together, in the figure of a long square, about five or six feet long, and three, or three and a half broad; the closer they are woven they are the better. They are for several uses, as for covering *Traverses* or *Lodgments*, *Caponeers*, *Coffers*, &c. and are covered over with earth to secure them from the artificial fireworks of the enemy, and from the stones which might be thrown upon them, and likewise to lay upon marshy ground, or to pass the *foss*, especially when it is full of mud or slime. See their form in the figure.



HURDLES (in *Husbandry*) the frames made either of split sticks, or hazle rods platted together to make sheep-folds, &c.

HURL-Bone (of an *Horse*) a bone near the middle of the buttocks, very apt to go out of its socket by a slip or strain.

HURL'ERS (in *Cornwall*) seventeen large stones, situated at some distance one from another, probably design'd as a commemoration of some victory gain'd thereabouts; but by the ignorant and superstitious neighbouring inhabitants reported to have been men turn'd into stones for prophaning the sabbath, by exercising a diversion much in use among them thereon, call'd hurling the ball.

HUR'LING (*q. d.* whirling) throwing stones, &c. with a whirling motion of the hand.

HUR'LO-THRUM'BO, a bawling noisy preacher, orator, &c. who lays about him violently, using much action and gesture; also one who uses many extravagant expressions and rants.

A HUR'RY (of *barrier*, *F.*) great haste.

HUR'RICAN (of *huracan*, *Sp.*) a violent storm of wind, which often happens in the *West-Indies* in *September* and *October*, overthrowing trees, houses and whatsoever stands in its way. They begin in the north, but

turn round, and in a little time veer thro' all the points of the compass.

HURST (of *hynrz*, *Sax.*) joined with the names of places, denotes that they took their name from a wood or forest.

HURT'FUL (*hynful*, *Sax.*) injurious, prejudicial.

HURT'FULNESS, prejudicialness, &c.

HUS'BANDMAN (*Hieroglyphically*) was represented by a labouring ox.

HUSH Money, a bribe or sum of money given to a person who has been privy to something he ought to reveal to conceal it, and is usually meant in an ill sense.

HUSK (*buldsch*, *Du.*) the outmost integument of fruits.

Fruits of all kinds, in coat Rough, or smooth rind, or bearded *bushs*, or shell

She gathers; tribute large! and on the board
Heaps with unsparing hand. *Milt. Par. Lost.*
Some steep their seeds, and some in cauldrons
boil

O'er gentle fires; the exuberant juice to drain,
And swell the flatt'ring *bushs* with fruitful
grain. *Dryden.*

Some when the press, by utmost vigour screw'd,
Has drain'd the pulposus mass, regale their
swine,

With the dry refuse; thou, more wise, shalt steep
The *bushs* in water, and again employ
The pond'rous engine. *Phillips.*

To **HUSK**, to strip off the outmost integument.

HUSKY, abounding in husks; consisting of husks.

With timely care
Shave the goat's shaggy beard, lest thou too late
In vain should'st seek a strainer, to dispart
The *bushy* terrene dregs from purer must. *Phillips.*

HUSKY (probably of *bushche*, *Du.*) full of husks, or the coats of corn, seed, &c.

HUS'SARS (of *Poland* and *Hungary*) cavalry or soldiery suppos'd to have taken their names from the *buzza* or shout they make at their first onset: they are generally employ'd to engage with the Turkish horse; they are clothed in an odd habit, wearing tygers skins and those of other wild beasts hanging at their backs, as a defence against bad weather; their officers are adorned with plumes of feathers, and the common soldiers have their heads shaven with only a tuft left in the middle, and a large *Mustacho* hanging down to their stomach, and on their heads a fur cap with a cock's feather stuck in it.

They are very bold and resolute; but are more fit for a sudden attack, than a long battle; nor are very expert at the using their fire arms, but are very dextrous at their *Sabres*. They neither give nor take quarter. The emperor of *Germany* and *French* king entertains some of them in their service.

HUS'SITES, the followers of *John Hush*.
HUS'.

HUS'SY, is an appellation given to woman kind, and is us'd both in a good and a bad sense; in a good sense it is a contraction of the word *Houswife*, and then signifies a clean, neat, careful, industrious woman; and in a bad sense, a whore, or careless, negligent, drunken one; and sometimes it is only a note of anger or displeasure, as of a mother to her daughter, as *Hussy*, i. e. you naughty girl.

HY'ACINTH } (*ὑακίνθος*, Gr.) a precious stone, so called from its resemblance of the purple flower named *Hyacinth*; of which there are four sorts, those that are intermixed with a vermilion colour; those of a saffron colour; those of an amber colour; and those of a white intermixt with a faint red; and are either oriental or occidental. These stones either engrave or cut fine, and were it not that the engraving oftentimes costs more than the stone, they would be more us'd for seals, &c.

Confection of Hyacinth, in medicine, is a thin electuary of a cordial quality, composed of divers precious stones, the *Hyacinth* stone being one of the principle ingredients, and also coral, harts-horn, seeds, roots, and divers other ingredients, pulverized or ground, and mixt together.

HYACIN'THINE (*hyacinthinus*, L. *Τακίνθινος*, Gr.) pertaining to or like the *Hyacinth*.

HYACINTHIZON'TES (of *ὑακινθίζω*, Gr.) a kind of emeralds inclining to a violet colour.

HYADES (so called of *ἀπὸ τῶ ὕειν*, i. e. to rain) a constellation called the seven stars.

HYAL'INE *hyalinus*, L. of *ὑαλινός*, Gr.) pertaining to glais, glassy. *Milton*.

HYÆ'NA (*ὑἄνα*, Gr.) a kind of beast much like a wolf, very ravenous and subtil; of which it is related by some writers, that he will come in the night time to shepherds houses, and learning their names, by counterfeiting a man's voice, call them out and devour them.

HYBER'NAL *Occident*, the *Winter*, *West*, or *South West*. That point where the sun sets at its entrance into the tropick of *Capricorn*, i. e. on the shortest day.

HYBERNA *Orient*, the *Winter*, *East* or *South West*. That point of the horizon where the sun rises at its entrance into the tropick of *Capricorn*.

HYDRA (*ὑδρα*, Gr.) a water serpent; especially that monstrous one said by the poets to have had an hundred heads, and bred in the lake *Lerna*, and to have been killed by *Hercules*, and plac'd among the stars.

HYDRAGOG'ICAL (of *ὑδραγωγία* of *ὑδωρ*, water, and *αγω*, Gr. to lead) pertaining to the conveyance of water.

HYDRAUL'ICK (of *υδραυλικός*, of *ὑδραυλός*, sounding water, of *ὑδωρ*, water, and *αυλός*, Gr. a pipe) pertaining to a water-organ.

HYDROM'ETER (of *ὑδωρ*, and *μετρον*,

Gr. measure) an instrument to measure the gravity, density, velocity, force or other properties belonging to water.

HYDROMETRIA (*ὑδρομετρία*, Gr.) the mensuration of waters and other fluid bodies; their gravity, force, velocity, quantity, &c.

HYDROPHOBIA (*ὑδροφοβία*, of *ὑδωρ*, water, and *φόβος*, fear, Gr.) a distemper sometimes accompanied with a fever, phrenzy, and other symptoms proceeding from the bite of a mad dog, in which the patient dreads water, &c. the pathognomick sign that the disease is come to its height, and rarely happens till within three or four days of the patient's death, the disease being then unanimously allowed to be incurable by physicians both ancient and modern, L.

HY'DROPOTE (of *ὑδροπότης*, Gr.) a water drinker.

HYDROSTAT'ICAL, of or pertaining to the doctrine of hydrostaticks.

HYDROSTAT'ICAL Balance, an instrument contrived for the easy and exact finding the specifick gravities of bodies, either liquid or solid. It estimates the degrees of the purity of bodies of all kinds, the quality and richness of metals, oars or minerals, the proportions in any mixture, adulterations, &c. of which the only adequate judge is the specifick weight.

HYGRO-ORGAN'ICAL (of *ὑγρός*, and *οργανον*, Gr.) of or pertaining to vessels or contrivances for the conveyance of moisture or water.

HYGROSTAT'ICKS (of *ὑγρός*, and *σταίω*, Gr. to weigh) the art of finding the specifick weights of moist bodies.

HY'LE } (with *Alchymists*) is their first matter; or it is matter considered as produced by nature herself; also called chaos.

HYLO'BII (of *ὕλη* wood, and *βίος*, life, Gr.) such philosophers who retired to woods and forests to be more at leisure for contemplation.

HY'MEN (in *Poetry*) a term of invocation, *Hymen*, *Hymenææ*.

HYMEN, god of marriage.

HYMEN (in *Anat.*) a thin membrane or skin, resembling a piece of parchment, supposed to be stretched in the neck of the womb of virgins, below the nymphæ, and that is broke at their defloration, being followed with an effusion of blood.

HYMEN (in *Botany*) a fine delicate skin, wherewith flowers are inclosed while in the bud, and which burst as the flower blows or opens.

A **HYMN** (*ὕμνος*, of *ὑμνοῖν*, Gr. to celebrate) a song or ode in honour of God; or a poem proper to be sung in honour of some deity.

HYMNOL'OGY (*ὑμνολογία*, Gr.) a singing of hymns or psalms.

HYPÉR'BATION (*ὑπέρβατον*, of *ὑπερβαίνω*,

no, Gr. to transcend) this is sometimes treated on as a figure in grammar, but always rather to be taken notice of as bearing the character of a strong and violent passion; and so a figure in *rhétorick*, is nothing but a transposition of thoughts and words, from the natural order of discourse.

Apollonian **HYPER'BOLA**, is the common *Hyperbola*, in contradistinction to *Hyperbola's* of the higher kind.

HYPERBO'LIFORM *Figures* (*Mathe-mat.*) such curves as approach in their properties to the nature of the *Hyperbola*, the same that are called *Hyperboloids*.

HYPERCRIT'ICKS (*ὑπερκριτικοί*, Gr.) over-rigid censurers or criticks, who let nothing pass, but animadvert severely on the slightest fault.

HY'PO (*ὑπό*, under, Gr.) a particle us'd in the composition of many words.

HYHOCHON'DRIA (*ὑποχονδρία*, of *ὑπέρ*, and *χόνδρος*, Gr. a cartilage) the sides of the upper part of the belly about the short ribs, under which the liver, stomach and spleen lie.

HYPO'CHYMA (*ὑπόχυμα*, Gr.) a suffusion, a fault in sight, when gnats, cobwebs, little clouds, &c. seem to fly before the eyes, *L.*

HYPOGAS'TRICK *Vein* (*Anat.*) a vein arising in the same parts with the hypogastrick artery, and discharging itself into the *Iliaca interna*.

HYPOGLOT'TIDES (*Anat.*) two large glands of the tongue situate under it, near the *venæ ranulares*, and there are two more large glands on the side of it. They all filtrate a kind of serous matter of the nature of *saliva*, which they discharge into the mouth by little ducts.

HYPOPHILOSPER'MOUS *Plants* (of *ὑπό*, *φυλλον*, a leaf, and *σπέρμα*, Gr. seed) are such as bear their seeds on the back-sides of their leaves.

HYPOSTAT'ICAL *Union* (in *Theology*) the union of the human nature with the divine.

HYPO'THESIS (with *Philosophers*) principles supposed, as granted for the solution of any *Pbænomena*, that from thence an intelligible and plausible account may be given of the causes and effects of the *pbenomena* proposed. The laying down or supposing such principles to be granted, is called an *Hypothesis*. It is not absolutely necessary that what is supposed be true, but it must be possible, and ought also to be probable.

HYPOTHESIS (with *Astronomers*) signifies a system, and is usually used and understood in respect to the universe, and in relation to the dispositions of the heavens, and the motions of the stars: concerning which an *Hypothesis* that is elaborately contrived is called a system: as the *Prolemaick*, *Copernican* or *Tychonian*.

HYRST (*hyrre*, Sax.) in the names of

places denotes, that they took their names from a wood or forest.

HYSSOP'ICK *Art*, a name given to chymistry by *Paracelsus*, in allusion to that text in the *Psalms*, *Purge me with Hyssop*; because that art purifies metals, minerals, &c.

HYSTER'ICA (*ὑστερικὰ*, Gr.) medicines against the disease of the womb, *L.*

HYSTER'ICKS (*ὑστερικά*, Gr.) remedies against hysterick affections.

HYSTEROTOMIA (*ὑστεροτομία*, of *ὑτέρα*, and *τέμνω*, Gr. to cut) the cutting a child out of the womb.

HYSTEROTOMATOCIA (of *ὑτέρα*, *τόμω*, a cutting, and *τόκος*, Gr. birth) an operation more usually called the *Cæsarian* operation, the same as *Hysserotomia*.

I

I i *Roman*; **I** i, *Italick*; **Ἰ** ἰ, *English*, **Ι** ι, *Greek*, are the ninth letters of their respective alphabets, and **י** *Hebrew* is the 10th in order of that alphabet.

I is both a vowel and a consonant as it happens to stand related to other letters, that may be joined to it in the same sound or syllable. The *Flemmings*, *Italians*, *Spaniards* and ourselves pronounce this letter, when a consonant, two different ways. Whenever *j* comes before another vowel in the same syllable it is a consonant.

I, the vowel is not sounded in *Parliament*, *Suit*, *Fruit*, *Height*, &c. and tho' it very often ends foreign words, it never ends *English* ones: before *r*, it has the sound of *u*, as *bird* *third*, *first*, &c.

JACK, is an engine much used about guns or mortars, and is always carried along with the *Artillery*, for raising up the *Axle-tree*, if a wheel chance to be broke; it is likewise used for traversing large mortars, such as those of 18 inches diameter, which are upon *Low Dutch* carriages, and for elevating them; for traversing the sea mortars, and many other uses, too tedious to be named: with this engine one man is able to raise more than six could do without it. See the figure.

JACK, a *Dandy*, a little, impertinent, insignificant fellow.

JACK



J A

JACK at a *Pinch*, a hackney parson, or one who officiates for another upon sudden emergencies, without any previous notice.

JACK'ANAPES, a term of contempt for a little prating, whiffing fellow.

JACK-KETCH, a hangman or common executioner.

JACK ADAMS, a silly, impertinent fellow.

JACK in a *Box*, a cheat or sharper.

JACK SPRAT, a diminutive term for a person of a small reputation; also a dwarf, or a person of a small stature.

JACK, a sort of coat of mail, anciently worn by horsemen in the wars, not made of solid iron, but of many plates of iron fastened together; these jacks some sort of tenants, who held lands, were obliged to provide upon any invasion made upon the country.

JACK in a *Lanthorn*, a certain meteor, or clammy vapour in the air, which reflects light in the dark, commonly haunting churchyards, fens, marshes and privies, as steaming out of a fat soil, and there hovering about where there is a continual flux of air: It appears like a candle and lanthorn, and sometimes leads travellers out of their way.

JACKAL, a wild beast about the bigness of a spaniel-dog, with black shagged hair, who in the evening hunts for prey for the lion, and follows it with open cry; to whom the lion listens, and follows to seize it: For the *Jackal* will not eat of it, till the lion is satisfied, and afterwards feeds on what he leaves.

JACK'ET (*jacquette*, F.) a short coat anciently worn by horsemen, over their armour and cuirasses; it was made of cotton or silk stitch'd between two light stuffs, and sometimes of cloth of gold.

JAC'OBITISH (of *Jacobus*, *James*) inclined to the principles of *Jacobites*, or attached to the interest of king *James* the II. or the Pretender, commonly called the Chevalier de *St. George*.

JADE (*gaad*; a goad, or spur.) 1. A horse of no spirit; a hired horse, a worthless nag. Alas! what weights are these that load my heart!

I am as dull as winter-starved sheep,
Tired as a *jade* in over loaden cart.

Sidney.

So have I seen with armed heel,
A wright bestride a common weal,
While still the more he kick'd and spurr'd,
The less the fullen *jade* has stir'd.

Hudibras.

False steps but help them to renew their race,

As, after stumbling, *jades* will mend their pace.

Pope.

2. A sorry woman, a word of contempt.

But she, the cunningest *jade* alive,
Says, 'tis the readiest way to thrive,
By sharing female bounties,

Stepney.

J A

In diamonds, pearl, and rich brocades,
She shines the first of batter'd *jades*,
And flutters in her pride.

Swift.

To **JADE**, to tire, to harass, to dispirit, to weary.

JADISH, spoken of a horse (of *gaad*, *Sax.* a goad or spur, *q. d.* one that will not go without the spur) lazy, apt to be tired.

JADE, a greenish stone, bordering on the colour of olive, esteemed for its hardness and virtues, by the *Turks* and *Poles*, who adorn their fine fabres with it; and it is said to be a preservative against the nephritick colick.

JAIL-Bird, a prisoner. See *Goal*.

JAM (with *Miners*) a ridge of rock

JAMB } or stone, that nips off the

JAUMB } vein of oar and hinders them from pursuing it.

JAMAICA Wood, a sort of speckle wood, of which cabinets, &c. are made.

IAM'BICK Verse, is so called of the *Iambick* feet, of which it chiefly consists, which are one short and one long syllable, as *meos*. It is the most various of all other sorts of verse, being of three sorts; *Diameter*, *Trimeter*, or *Senarie*: The last of which is most in use; this consists chiefly in *Iambick* feet; but has now and then a *Spondee* and *Trochee*, as *suis, ipsa Roma viribus ruit*.

St. JAMES-wort, an herb.

JANUARY (is supposed to take its name of *Janus*, an ancient king of *Italy*, or of *Janus* a pretended deity, whom the *Romans* suppos'd presid'd over the beginnings of all business: And by others, of *janua*, *L.* a gate, it being, as it were, the entrance to the rest of the months) *January*, the first month in the year, is represented in painting all in white, like snow or hoar-frost, blowing his fingers; holding in the left arm a billet, and *Aquarius* standing by his side. At this time cakes of new meal and salt were offered to *Janus*, together with new wine and frankincense.

JAR'DESS } (with *Horsemen*) are cal-

JAR'DONS } lous and hard swellings in the hinder legs of an horse, seated on the outside of the hoof, as the spavin is on the inside.

JARE (of *jarra*, *Span.*) an earthen vessel well known, of oil it contains from 18 to 36 gallons.

JAR'RING (probably either of *garriens*, *L.* prating, as *Minshew* supposes, or of *guerroyant*, *F.* brawling, according to *Skinner*) disagreement between persons, falling out, quarrelling.

JAS'PER, is commonly taken for a precious stone; but is rather, reckoned among marbles. It is of various colours; but the most beautiful is green, and that which is most esteemed is full of little spots, scattered here and there upon the green. Some value the purple coloured very highly: some is of a carnation colour, red, rose-coloured, striped, white, and of many other colours.

In

In some of it nature has represented land-skips, trees, flowers, &c. very curiously. It is not transparent, and approaches pretty near to the *Agate*. It is found in many parts of the *East*, and also in some parts of *Europe*.

Some attribute to it the medicinal virtues of helping women in labour, and stopping blood.

IATRALIP'TICA, that part of physick that cures by friction, and the application of fomentations and plasters.

IATROCHYM'IST (*Iatrochymicus*, L. of *ιατρος*, a physician, and *χυμος*, chymistry) a chymical physician, or one who uses or prescribes chiefly chymical preparations.

IATROMA'THEMAT'ICIAN (of *ιατρος*, a physician, and *μαθηματικός*, Gr. a mathematician) a physician, who considers diseases, and their causes mathematically, and prescribes according to mathematical proportions.

JA'VARIS, a sort of swine in *America*, that has its navel on the back; difficult to be taken, because it is scarcely to be tired in running, and so furious, that it rends every thing to pieces with its tushes.

JAUMBS (*jambes*, F.) the side-posts of a door.

JAUNT'INESS (of an uncertain derivation; unless of *Jancer*, Fr.) wantonness, hoydening, ramping humour.

JAW'LAPS, the red skins under a cock's jaws.

JA'ZEL, a precious stone of an azure or blue colour.

ICE (*Is*, Dan. *Is*, Sax.) water congealed into a glassy substance by a cold air or freezing wind. It is the common opinion of philosophers, that ice is made by certain spirits of nitre, which in the winter mix with the parts of the water, and being of themselves improper for motion, because of their figure and inflexibility, infeeble and destroy gradually that of the parts to which they are joined.

ICH Dien (*ich*, I and *deinen*, Teut. to serve) a motto which *Edward* the black prince took for his, and ever since has been the motto of the arms of the prince of *Wales*. The prince observ'd it on the shield of *John* king of *Bohemia*, who served in the *French* wars, at the battle of *Creffi*, where he was kill'd, and therefore took it as his motto, in token of subjection to his father, under whom he served in that war against *France*.

ICHNEU'MON (*ἰχνεύμων* ἀπὸ τῆς ἰχνεύειν, Gr. of investigating) the *Egyptian* rat, is of the size of a cat, with very rough hair, spotted with white, yellow and ash colour; its nose like that of a hog, with which it digs up the earth; it has short black legs, and a tail like a fox; it lives on lizards, serpents, snails, cameleons, rats and other animals; and is of great service in *Egypt*, by its natural instinct hunting out and breaking the eggs of the crocodile, and thereby preventing too great an

increase of that destructive creature. The naturalists also say, that it is so greedy after the crocodile's liver, that rolling himself in mud, it slips down his throat while he sleeps with his mouth open, and gnaws its way out again. The inhabitants of *Heraclæopolis* worshipped the *Ichneumon*, it being the mortal enemy to the crocodile.

ICHTNOGRAPH'ICAL (of *ἰκονογραφικός*, of *εἰκόν*, and *γραφικός*, Gr.) describing by images, pictures, &c. hieroglyphical.

ICHTHYOLOG'IST (*ἰχθυολόγος*, Gr.) a writer or describer of fishes.

ICHTHYO'PHAGIST (*ἰχθυοφάγος*, Gr.) a fish-eater.

IC'INESS (of *Iis*, Dan. *Iy*, Sax.) icy nature or qualities, also plenty or abundance of ice.

ICY (from *is*, Sax. *eyse*, Dut.) 1. Full of ice, covered with ice, cold, frosty.

But my poor heart set free,

Bound in those icy chains by thee.

Shakesf. Meas. for Meas.

Here feel we but the penalty of *Adam*,
The season's difference; as the icy phang,
And churlish chiding of the winter's wind.

Shakespear.

Dear Britain's thunder, and her crosses display,
To the bright regions of the rising day;
Tempt icy seas, where scarce the waters roll,
Where clearer flames glow round the frozen pole.

Pope.

2. Cold, free from passion.

Thou would'st have never learn'd

The icy precepts of respect.

Shakesf. Timon.

3. Frigid, backward.

If thou dost find him tractable to us,

Encourage him, and tell him all our reasons;

If he be leaden, icy, cold, unwilling,

Be thou so too. *Shakesf. Rich. III.*

IDE'A (*ἰδέα*, of *εἶδω*, form, or of *εἶδω*, to see, Gr.) the form or representation of any sensible object, transmitted into the brain, thro' the organs of sight, or the eye; but in a more general sense, it is taken for the immediate object of understanding, whatever it be; or, as others define it, thus: *Idea* is whatever the mind perceives in itself, or stands there for the immediate object of any phantasm, notion, species, thought, or understanding: *Ideas* are either *simple* or *complex*.

IDEA (with *Logicians*) is not to be understood only of those images that are painted by the fancy; but all that is within our understanding, when we can truly say we conceive a thing, after what manner soever we conceive it.

Simple IDEAS, are those *Ideas* that come into our mind by *Sensation*, as *Colours* by the *Eye*, *Sounds* by the *Ear*, *Heat*, *Cold*, and *Solidity* by the *Touch*, which come into the mind by only one sense; also *Space*, *Extension*, *Figure*, *Rest* and *Motion*, which we gain

by more than one sense; also, *Pleasure, Pain, Power, Existence, Unity and Succession*, which convey themselves into the mind by all the ways of *sensation*.

Complex IDEAS, or compounded ideas, and are founded by the power which the mind hath of *comparing, separating or extracting its simple Ideas*, which come into it by *sensation and reflection*.

IDEN'TICALLY (of *identique*, F.) by or according to the same.

IDENTICALNESS (of *identitas*, L. of *idem* the same) the sameness of a thing in nature or properties, the being the very same thing.

IDENTITY (*identitas*, L.) is defined by *Metaphysicians*, to be the agreement of two or more things in another.

ID'EOT. See *Idiot*.

IDE'S (so called of *Iduo*, in the old *Tuscan* language, to divide, because they divided the months as it were into two parts) were the days of the month among the *Romans*, after the *Nones* were out, and they commonly fell out on the 13th of all the months except *March, May, July* and *October*, in which they fell the 15th, because in those months the *Nones* were on the 7th.

IDIOCRATICAL, of or pertaining to *Idiocracy*.

IDIOMAT'ICAL, according to the *Idiom*, i. e. the peculiar phrase or manner of expression in the language or the propriety of speech.

IDIOMAT'ICALLY, by the *Idiom*, or after the manner of *Idiom*.

IDIOPA'THIC } of or pertaining to
IDIOPATHET'ICAL } ing to *Idiopathy*.

IDIOSYNCRAT'ICAL, of or pertaining to *Idiosyncrasy*.

ID'IOTISM (*ἰδιωτισμός*, Gr.) the condition of an idiot; natural folly or simplicity.

I'DLENESS (*Idelneſſe*, Sax.) laziness, slothfulness.

I'DLY (*Idelichg*, Sax.) after a lazy slothful manner.

IDOL (*ἱδωλον*, Gr.) some define an idol to be not an image of a real thing; but of something that is false and imaginary, that is adored or worshipped.

IDOL (in a larger sense) signifies any thing but the true God, that persons set their affections too highly upon, and pay particular respects to, as a *Husband, Wife, Son, Daughter*, &c.

IDOL'ATRESS, a female image-worshipper.

IDOL'ATRIZING (of *ἱδωλολατρία*, of *ἱδωλα*, idols, and *λατρεύειν*, to worship, Gr.) committing idolatry, worshipping of idols.

IDOL'ATROUSLY, after an idolatrous manner.

IDOL'ATRY, is the superstitious worship that is paid to idols and false Gods. This word is in general understood of all impious,

superstitious and sacrilegious worship.

IDOLOTHY'SY (*ἰδολοθυσία*, Gr.) a sacrificing to idols.

IDO'NEOUSNESS (of *idoneus*, L. and *neſs*, Eng.) fitness, meetness.

IDYL'LION (*Ἰδύλλιον*, of *ἰδύω*, figure or representation, Gr.) a little gay poem, containing a description or narration of some agreeable adventure.

JEALOUSLY (*avec jalousie*, F.) with jealousy.

JEAL'OUSNESS (*jalousie*, F. *zelotypia*, L. of *ζηλοτυπία*, Gr.) suspicion, mistrust, &c.

JECTIGA'TION (with *Physicians*) a trembling or palpitation felt in the pulse of a sick person, which indicates that the brain, which is the origin of the nerves, is attacked and threatened with convulsions.

JE'JUNENESS (of *jejunus*, L. and *neſs*, or *jejunitas*, L.) barrenness, emptiness of stile, dryness.

JEO'PARDOUS, hazardous.

JE'OPARDOUSNESS, hazardousness.

JE'OPARDED (prob. of the *French* word *j'ai perdu*, F. i. e. I have lost) brought into danger, hazard, &c.

JESTER (probably of *gesticulator*, L. a mimick, for in ancient times the mimicks used gesticulations or gestures in breaking their jests on the company) a witty jocular person, formerly kept by princes, &c. to break jests for their diversion.

JES'UITES (so call'd of *Jesus*) a religious order of the *Romish* clergy, or a sort of monks of the society of *Jesus*, first founded by *Ignatius Loyola*, a *Spanish* soldier, about the year 1534.

JESUIT'ICALLY (of *de jesuite*, F. a religious order, so denominated from *Jesus*) after the manner of jesuits; equivocatingly.

JES'UITS powder, the drug *Quinquina* or *Cortex Peruviana*.

JET. See *Feat*.

JETTY, of or like jet, of the colour of jet.

JEWEL office, an office where care is taken of fashioning and weighing the king's plate, and delivering it out by such warrants as the masters receive from the lord chamberlain.

JEW'ISH, pertaining to the *Jews*.

IGNIP'OTENCE (of *ignipotens*, L.) efficacy, prevalency against, or power over fire.

IGNO'BLENESS (*ignobilitas*, L.) baseness or meanness of birth.

IGNOMIN'IOUSNESS (of *ignominia*, L. *ignominie*, F. and *neſs*, Eng.) disgracefulness, shamefulness, dishonourableness, reproachfulness.

IGNORA'MUS, an ignorant or silly fellow.

An **IGNORANT** fellow (*Hieroglyphically*) such an one as was unacquainted with the world, was painted with aſs's head and aſs's ears.

IGNORANTNESS (*ignorantia*, L. *ignorance*,

Verance, F.) unknowingness, unskilfulness, ignorance.

JILT'ING, deceiving, tricking, cheating, &c. used by strumpets and lewd women, especially in the point of amours.

I'LET (*islette*, F.) a little island.

I'LET-Holes. See *Oylet*.

ILT'ACK *Passion* (with *Physicians*) a painful wringing or twisting of the guts when they are stopped up, or full of wind, or troubled with sharp humours; or when the upper part of any entrail sinks or falls into the lower, the same that is called *Cbordapsus* and *Volvulus*, L.

ILLA'CRYMABLENESS (*illacrymabilis*, L.) uncapableness of weeping.

ILLA'QUEATED (*illaqueatus*, L.) intangled or insnared.

ILLA'TIVELY (of *illatio*, L.) by way of inference.

ILLE'GALLY (*illegitime*, F.) not according to law.

ILLE'GALNESS, of *in neg.* and *legalitas*, L.) contrariness to law.

ILLEGIT'IMATENESS (of *illegitimus*, L. *illegitime*, F.) unlawfulness, baseness of birth, spurioussness.

ILLIB'ERALNESS (*illiberalitas*, L.) niggardliness, uncountiffulness, meanness of spirit.

ILL-NAT'UREDNESS (of *ill*, a contraction of *Exel*, *Sax.* *natura*, L. and *nefs*) unkind disposition, moroseness, cross-grainedness, &c.

ILLU'MNATIVE (*illuminare*, L. *illuminer*, F.) tending to enlighten.

To **ILLU'MINE** (*illuminor*, L.) to illuminate. *Milton*.

ILLU'MINED, a term used anciently of such as had been baptized, and sprang from a custom of putting a lighted taper in the hand of the baptized, as a symbol of the faith and grace received thereby.

ILLU'SIVENESS } (of *illusor*, of *illu-*
ILLU'SORINESS } *dere*, L.) mocking
nature; also deceitfulness.

ILLUS'TRIOUSNESS (of *illustis*, L. *illustre qualite*, F.) illustrious quality, famousness, nobleness, renownedness.

IMAGE (*imago*, L.) a natural, lively representation of an object, opposed to a smooth, well polished surface; but is generally used for a representation or likeness of a thing, either natural or artificial; a statue or picture.

To **IMAGE**, to represent.

IM'AGES (in *Rhetorick*) the use of them is to paint things naturally, and to shew them clearly.

IMAGES (in *Poetry*) their end is to cause astonishment and surprize.

IMAGE (in *Physicks*) is the trace or mark which outward objects impress upon the mind, by means of the organs of sense.

IMAGES (in *Discourse*) any thoughts to produce expressions, and which present a kind of picture to the mind; or in a more limited

sense, such discourses as some persons, when by a kind of enthusiasm or extraordinary emotion of the soul, they seem to see things whereof they speak.

IMA'GINABLENESS (of *imaginabilis*, L.) capableness of being imagined.

IMA'GINARINESS (of *imaginarius*, L. and *nefs*) fantastickness, the not having a real existence; but only in the fancy.

IMAGINA'TION, is an application of the mind to the phantasm or image of some corporeal thing impressed in the brain: Or, it is a power or faculty of the soul, by which it conceives and forms ideas of things, by means of certain traces and impressions that had been before made on the brain by sensation.

IMAGINA'TIONISTS, fanciful persons.

IMA'GINATIVENESS (of *imaginativus*, L. and *nefs*) fantasticalness; also suspiciousness, jealousy, thoughtfulness.

IMA'GINES (among the *Romans*) certain images of ancestors, which the noblemen kept under the porches of their houses in wooden cases; which were carried about at their funeral pomps and triumphal entries.

I'MAM (among *Mahometans*) is a ruler or governor of a mosque, and by way of eminence it signifies one who has the supreme authority both in spirituals and temporals; but there are in most cities subordinate Imams, who are only concern'd in the affairs of religion, and are in mosques much like as our parish priests.

An **IMBARK'MENT** (*embarquement*, F.) an entering or being entered on ship-board.

IMBA'SED (of *im* and *bas*, F.) made lower in value; mixt with a baser metal.

IMBAT'TLED (of *im* and *bataillé*, F.) ranged in battle array.

IMBE'CILNESS (*imbecillitas*, L. *imbecillité*, F.) weakness, feebleness.

An **IMBEL'LISHING** (*imbellissement* F.) an imbellishment, ornament or beautifying.

IMBEZ'ZLEMENT, waste, consumption, spoil.

IMBLAZ'D (of *in* and *blaze*, *Sax.*) made to blaze, shining.

IMBLA'ZONARY (of *blasen*, F.) shield and colours with coat-armour, &c. *Milton*.

IMBOS'SMENT, imbossed work, a sort of carving or engraving, on which the figures stand out above the plane, on which they are made.

IMBOR'DERED (of *im* and *bordure*, F.) bordered, having borders. *Milton*.

IMBOS'OM'D (of *in* and *bosom*, *Sax.*) inclosed in the bosom. *Milton*.

IMBOW'ELLED (of *im*, neg. and *boyau*, F.) a bowel, having the bowels taken out.

IMBRA'CERY (*Law* term) tampering with a jury, the penalty of which is 20 pounds, and imprisonment at the pleasure of the judge.

To **IMBROWN** (from *brown*, *Sax.* brown) to make brown, to darken, to obscure, to cloud.

Where the morning sun first warmly smote
The open field, and where the unpierc'd shade
Imbrown'd the noon-tide bow'rs.

Milt. Par. Lost.

The walking crew,
At thy request, support the miry shoe;
The foot grows black, that was with dirt
imbrown'd,
And in thy pocket gingling half-pence found.

Gay.

To IMBRUE. 1. To steep; to soak;
to wet much or long.

There streams a spring of blood so fast
From those deep wounds, as all *imbru'd* the face
Of that accursed caittiff.

Daniel's Civil War.

Active, as at a mark, his bow he drew,
Whose arrows in my blood their wings *imbrue*.

Sandys.

These, where two ways in equal parts divide,
The direful monster from a far descry'd,
Two bleeding babes depending at her side;
Whose panting vitals, warm with life, she
draws,

And in their hearts *imbrues* her cruel claws.

Pope.

IM'ITABLENESS (of *imitabilis*, L. *imitable*, F. and *nefs*) a capableness of being imitated.

IM'ITATIVE (*imitativus*, L.) done by imitation.

IMMAC'ULATENESS (of *immaculatus*, L. *immaculé*, F. and *nefs*) spotlessness, undefiledness.

IMMA'NE (*immanus*, L.) hugeness, vastness, outrageousness.

IMMARCES'SIBLENESS (of *immarcescibilis*, L. and *nefs*) never-fading nature, &c.

IMMATER'IALNESS (*immaterialité*, F.) a not being made up of matter; also a not being to the matter or purpose.

IMMATURE'NESS (*immaturus*, L.) unripeness.

IMME'DIATENESS (of *immediatus*, L. *immediat*, F.) presentness, a following another thing without any thing coming between; also the acting without means.

IMMED'ICABLENESS (of *immedicabilis*, L. and *nefs*) incurableness.

IMMEM'ORABLENESS (of *immemorabilis*, L. and *nefs*) unworthiness to be remembered.

IMMEMO'RIAL (in a *Lazv Sense*) as *time immemorial*, that was before the reign of our king Edward II.

IMMEMORIALNESS (of *immemorialis*, F. and *nefs*) the being out of mind or beyond the memory of man.

IMMENSE'NESS (of *immensitas*, L. *immensité*, F.) vastness, unmeasurableness, greatness, hugeness. An amplitude or extension, that cannot be equalled by any finite measure whatsoever, or how oft soever repeated.

IMMEN'SURABLENESS (of *in neg. mensurabilis*, L. and *nefs*) incapableness of being measured.

IMMER'SION (with *Chymists*) is the putting metals or minerals into some corrosive matter to reduce them to powder.

IMMERSION (with *Astronomers*) signifies, that any planet is beginning to come within the shadow of another, as in eclipses, and whenever the shadow of the eclipsing body begins to fall on the body eclipsed, they say that is the time of the *Immersion*, and when it goes out of the shadow, that is the time of the *Emersion*.

IMMETHOD'ICALNESS (of *im* for *in neg.* and *methodus*, L.) the being out of method, or contrary to method; irregularity.

IM'MINENTNESS (of *imminens*, L. and *nefs*) readiness to come upon us, &c. being as it were hanging just over our heads.

IMMOD'ERATENESS (of *immoderatio*, L. and *nefs*.) immoderation.

IMMOD'ESTLY (*immodeste*, L. *immodestement*, Fr) without modesty.

IMMOD'ESTNESS (*immodestia*, L. *immodestie*, F.) want of modesty, or shamesfacedness.

IMMOR'ALNESS (of *im* and *moralitas*, L.) want of morality, or contrariness to morality; corruption of manners, lewdness, &c.

IMMORTALIZED (*immortalisé*, F.) rendered immortal.

IMMORTALNESS (*immortalitas*, L. *immortalité*, F.) the state of that which is immortal, a never dying.

IMMOVE'ABLENESS (*immobilitas*, L. *immobilité*, F.) unmoveableness.

IMMUTABLENESS (*immutabilitas*, L. *immutabilité*, F.) unchangeableness.

IMMUTABIL'ITY (in *God*) is an incommunicable attribute, and is a freedom from all kind of change or unconflancy; both as to his nature and purposes.

Moral IMMUTABILITY (in *God*) consists in his not being liable to any change in his thoughts or designs; but that what he wills he has willed from all eternity.

To IMP the wings of one's fame, to tarnish or sully his reputation.

To IMP the feathers of time with pleasure, &c. to divert one's self with recreation.

An IMPAIR'ING } (probably of *im*
An IMPAIR'MENT } and *pejorare*, L.)
a diminishing, lessening, making worse, &c.

IMPALE'MENT, an execution by driving a stake, &c. through a man's body.

IMPAN'NELLED (probably of *in* and *paneau*, F. a square piece) inrolled, or put into the roll, containing the names of jury-men.

IMPAR'ADISED (of *in* and *paradisus*, L. *parádeiso*, Gr.) enjoying a paradise, delighted. *Milton.*

General IMPAR'LANCE, is when it is set down and entered in general terms, without any special clause.

Special IMPAR'LANCE, is when the party desires a farther day to answer, adding also

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IMPAR'TIALNESS (of *im neg.* and *par-tialité*, F.) disinterestedness, a not favouring or inclining to one party, &c. more than to another.

IMPAS'SIBLENESS (of *impassibilitas*, L. *impassibilité*, F.) uncapableness of suffering.

IMPAS'SIONED (of *in* and *passionné*, F.) wrought up to a passion. *Milton.*

IMPA'TIENTNESS (of *impatientia*, L. *impatience*, F.) uneasiness of mind under sufferings; also hastiness or passion.

IMPEACH'ABLE, capable or liable to be impeached.

To IMPEARL' (of *in* and *perle*, F.) to form into pearls of dew. *Milton.*

IMPEC'CABLENESS (of *impeccabilis*, L. *impeccabilité*, F.) an incapacity or uncapableness to commit sin.

IMP'ED (with *Gardeners*) inoculated or grafted.

IMPEND'ING (*impendens*, L.) hanging over the head, being at hand.

IMPEN'ETRABLENESS (*impenetrabilis*, L.) uncapableness of being penetrated, pierced, or divided into; impenetrability.

IMPENITENTNESS (*impenitentia*, L.) impenitence, unrelentingness, a hardness of heart, which causes a man to continue in sin, and hinders him from repenting.

IMPERCEP'TIBLENESS (*qualité imperceptible*, F. of *imperceptus*, L.) unperceivable quality, or uncapableness of being perceived.

IMPER'FECTION, want of perfection, unperfectness, defect; the want of something that is requisite or suitable to the nature of the thing, F. of L.

An **IMPERFEC'TION** (with *Printers*) one or more sheets that are wanting to make a complete or perfect book.

IMPE'RIOUSNESS (*imperialitas*, L.) imperious, lordly, domineering, &c. humour of acting.

IMPER'ISHABLE (of *in* and *perissable*, F.) incapable of perishing. *Milton.*

IMPERSUA'SIBLE (*impersuabilis*, L.) that cannot be persuaded.

IMPETURBA'TION, a being free from trouble of mind, sereneness, calmness.

IMPER'TINENTNESS (of *impertinence*, F. of *in negat.* and *pertinens*, L. belonging to) extravagance, nonsense, absurdness; also reasonable or ill-timed troublefomeness.

IMPER'VIOUSNESS (of *impervius*, L. and *nefs*) the being impracticable to be passed, impassableness, or the having no way.

IM'PETRABLENESS (of *impetrabilis*, L. and *nefs*) capableness of being gotten or obtained by entreaty, &c.

IMPETRA'TION (in *Old Statutes*) the getting of benefices and church offices before-hand from the church of Rome, which belonged to the king, or other lay patron.

IM'PIOUSNESS (*impietas*, L. *impiété*, F.) irreligion, ungodliness.

IMPLA'CABLENESS (*implacabilitas*, L.) implacable, unappealable, or irreconcilable hatred.

IMPLANTA'TION, a setting or fixing into.

To IM'PLICATE (*implicatum*, L.) to in-fold, wrap up in, &c.

IMPLI'CITNESS (of *implicatus*, or *implicitus*, L.) a being folded or enveloped in another, the not being expressed in plain terms, but only following by consequence; a tacit understanding.

To IMPLY' (*employer*, F.) to mind one's business; to keep in action.

IMPLY' } (*employ*, F.) occupa-
IMPLY'MENT } tion, business, trade, &c.

IMPOL'ITICKNESS (of *in neg.* *politicus*, L. *πολιτικός*, Gr. and *nefs*) contrarieness to the rules of policy; imprudence, &c.

IMPO'ROUSNESS, a being free from, or the want of pores for the passage of sweat, vapours, &c.

IMPORT'ANTNESS (of *importance*, F.) importance, consequence, weight.

IMPOR'TUNATENESS (*importunitas*, L.) an eager urging or pressing, troublesome-ness, a wearying with two frequent or unreasonable requests, hard dunning.

IMPOR'TUNE (*importunus*, L.) unseasonable. *Milton.*

IMPOS'SIBLENESS (*impossibilitas*, L. *impossibilité*, F.) impossibility, or that which cannot be done.

IMPOS'TS (in *Architecture*) are sometimes called *Chaprels*, they being the parts on which the feet of arches stand, or the capitals of pilasters, that support arches. These imposts are conformable to their proper orders. The *Tuscan* has a plinth only; the *Doric* two faces crowned; the *Ionick* a larmier or crown over the two faces; the *Corinthian* and *Composite* have a larmier, freeze, and other mouldings.

IMPOSTUMATED (*apostume*, F.) grown to an impostumation, i. e. a gathering or collection of corrupt matter in the body.

IMPOV'ERISHMENT (*depauperatio*, L.) a being made poor.

IMPRAC'TICABLENESS (of *impracticable*, F. and *nefs*) impossibleness to be done or effected.

IMPREG'NABLENESS (of *impregnable*, F. and *nefs*) uncapableness of being taken by force.

IMPREG'NATED (*s'impregné*, F.) im-bodied, imbibed, soaked in.

IMPREG'NED (*impregné*, F.) impregnated. *Milton.*

To IMPRES'S soldiers or seamen, is to compel them into the publick service.

IMPRESS'ED (of *impressus*, L.) printed, stamped,

stamped, having an impression on it; also compelled into the publick service.

IMPRESSED *species* (with the *Peripatetics*) *species* which (they say) bodies emit resembling them, which are conveyed by the exterior senses to the common sensory, these *impressed species* or impressions, being material and sensible, are rendered intelligible by the active intellect, and being thus spiritualiz'd they are thus termed as expressed from others.

IMPRES'SION (with *Philosophers*) is a term apply'd to the species of objects, which are supposed to make some mark or impression on the senses, the mind and the memory.

IMPRESSIVE (of *impressus*, L.) apt to impress or making an impression.

IMPRES'T money, money given to soldiers, &c. compelled into the publick service.

IMPRIMING (with *Hunters*) is the rousing, unharbouring or dislodging a wild beast; also a causing it to forsake the herd.

IMPROB'ABLENESS (of *improbabilis*, L. and *nefs*.) unlikeliness to be true.

IMPROV'ABLENESS (prob. of *im* and *prouver*, F. to essay or try, *q. d.* to make better by essay or trials, and *nefs*, unless you had rather from *in* and *probus*, L. good) capableness of being improved or made better.

IMPROVIDENTNESS (*improvidentia*, L.) want of forecast, or taking thought beforehand.

IMPRO'DENTNESS (*imprudencia*, L.) indiscretion, unadvisedness, want of deliberation; forethought, precaution, &c. F.

IMPUDENTNESS (*impudentia*, L.) shameflessness, a being void of modesty or civility; also sauciness, F.

IMPUL'SIVENESS, impelling, forcing or driving in quality.

IMPURENESS (*impuritas*, L.) filthiness, uncleanness, lewdness.

IMPUTRESCIBILITY (of *imputrescibilis*, L.) incorruptibleness.

IN, as put a horse *in* (with *Horsemen*) is to breed or dress him, by which expression is understood, the putting him right upon the hand, and upon the heels.

INAB'STINENCE (of *in* neg. and *abstinentia*, L.) intemperance.

INACCES'SIBLENESS (of *in* neg. *accessibile*, F. of L. and *nefs*) unapproachableness, un-come-at-ableness.

INAC'URACY } (of *in* neg. and
INAC'URATENESS } *accuratus*, L.)
the want of accuracy, inartificialness; negligenceness.

INADEQUATENESS (of *in* neg. *adæquatus*, L. and *nefs*) disproportionateness.

INADVERT'ANTNESS (of *inadvertance*, F. and *nefs*) inadvertancy; a want of heed or care; a not minding sufficiently.

INALIENABLENESS (*inalienable*, F. of *alienare*, L. and *nefs*) incapableness of being alienated, or transferred to another by law.

INAM'IABLENESS (of *inamabilis*, L. and *nefs*) unloveliness, undeservingness of love.

INAM'OUR (of *in* and *amor*, L.) to engage in love, to indear the affection.

INAP'PLICABLENESS (of *in* and *applicabilis*, L. and *nefs*) uncapableness of being applied to.

INARTICULATENESS (of *in* and *articulatus*, L.) the being not articulate, indistinct, confused.

INARTIFI'CIALNESS (of *inartificialis*, L. and *nefs*) artlessness, unlikeness to have been performed by a workman.

INAUD'IBLENESS (of *inaudibilis*, L. and *nefs*) uncapableness of being heard.

INAUGURATED (*inauguratus*, L.) a being admitted into the college of *Augurs* (among the *Romans*) installed, invested with an office or dignity.

INAUSP'ICIOUSNESS (of *inauspiciatus*, L. and *nefs*) unpromisingness; also unluckiness, unfortunateness.

IN'CA } a name or title given by the
YNCA } *Peruvians* to their kings and
princes of the blood:

INCALES'CENCY (of *incallescere*, L.) growing hot by some internal motion and fermentation, or by friction.

INCAMERATION (in the apostolick chancery at *Rome*) the union of some land, right or revenue to the dominion of the pope.

INCANTA'TION, words or ceremonies used by magicians to raise devils; or to abuse the simplicity of the people.

INCA'PABLENESS (of *incapacitè*, F.) the want of qualities, power or parts sufficient or necessary to do or receive a thing.

INCAPA'CITY in matters of *Benefices* (with the *Roman Catholics*) is of two kinds; the one renders the provision of a benefice null in its original, as want of a dispensation for age in a minor, legitimation in a bastard, naturalization in a foreigner, &c. the other is accessionary, and annuls the provisions, which at first were valid, as grievous offences and crimes, &c. which vacate the benefice to all intents, and render the holding it irregular.

INCAPA'CIOUSNESS (of *incapax*, L. and *nefs*) the wanting capacity, room or space.

INCAR'NATED (*incarnatus*, L.) having brought or taken flesh upon him; also supplied or filled up with new flesh.

INCAR'NATIVE *Bandage* (with *Surgeons*) a fillet with a nooze or eye at one end of it, so that the other may be put through it.

INCARTATION (with *Chymists*) a purifying of gold, by means of silver and *Aqua fortis*.

INCAS'TELLED (of *in* and *castellum*, L. a castle) inclosed within a sort of a round castle or brick, as conduits are.

INCENSE, a kind of aromatick and odiferous gum, issuing out of incisions made in the tree called by the ancients *Thurifera*, in the dog

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dog days; it is of two kinds, male and female; but the male is accounted the best; it is white and unctuous within, and being laid or sprinkled on the fire immediately kindles into a flame; the female is soft and of a more gummy quality, and of a less agreeable scent.

Both *Jews* and *Heathens*, offered incense with their sacrifices.

INCEN'SED (*incensus* of *incendere*, L. to burn) perfumed or fumed with incense.

INCENSED (of *insensus*, of *incendere*, L. to kindle) provoked to anger, set in a flame.

INCEP'TIVE (*inceptivus*, L.) of or pertaining to a beginning.

INCEP'TIVE Magnitude (in *Geometry*) as for instance; a *point* has no magnitude of itself, but is inceptive of it. A line considered one way has no magnitude as to breadth; but by its motion is capable of producing a surface, which hath breadth.

INCES'SANTNESS, continualness, unceasingness.

Spiritual IN'CEST, is when a vicar, or spiritual person, enjoys both the mother and the daughter, *i. e.* holds two benefices, the one of which depends upon the collation of the other.

INCES'TUOUSNESS (of *incestuosus*, L. and *nefs*) marriage or carnal copulation with one that is too near of kin.

INCH by *inch*, gradually.

INCIDENCE (in *Geometry*) the direction by which one body strikes upon another.

Angle of INCIDENCE, the angle made by that line of direction, and the angle struck upon.

IN'CIDENT (in a *Poem*) is an episode or particular action, tacked to the principal action or depending on it.

INCIDENT'AL, happening or falling out occasionally.

INCIDENTALNESS, the quality of happening or falling out occasionally.

IN'CIDENTNESS (of *incidens*, L. and *nefs*) liableness.

INCIR'CLE (*encircle*, F. of *in* and *circulus*, L.) encompassed or surrounded with a circle.

INCI'SORY (*incisorius*, L.) that cutteth.

INCITE'MENT (*incitamentum*, L.) inducement, motive.

INCIVILNESS (*incivilitas*, F. *incivilis*, L. and *nefs*) uncivility, rudeness, unmannerliness.

INCLE'MENT (*inclemens*, L.) unkind, unmerciful, rigorous. *Milton*.

INCLEM'ENTNESS (*inclementia*, L. *inclementia*, F.) rigorousness, sharpness, unmercifulness.

INCLINABLENESS, proneness to, aptness, affection, natural disposition.

INCLINATION of *Meridians* (in *Dialling*) is the angle that that hour-line on the globe, which is perpendicular to the dial plane, makes with the *Meridian*.

INCLINATION of the planes of the orbits of the planets to the plane of the ecliptick, are by *Astronomers* accounted as follows; the orbit of *Saturn* makes an angle of 2 degrees 30 minutes; that of *Jupiter* 1 degree and 1 third; that of *Mars* is a small matter less than 2 degrees; that of *Venus* is 3 degrees and 1 third; that of *Mercury* is almost 7 degrees.

To **INCLINE** (*inelino*, L. *incliner*, F.)
1. To bend, to lean, to tend towards any part.

Her house *inclinetb* unto death, and her paths unto the dead. *Prov. xi. 18.*

Still to this place
My heart *inclines*, still hither turn my eyes;
Hither my feet unbidden find their way.

Rome.

2. To be favourably disposed to, to feel desire beginning.

Doth his majesty

Incline to it, or no?

— He seems indifferent;

Or rather swaying more upon our part,

Shakes. H. V.

To **INCLINE**. 1. To give a tendency or rection to any place or state.

The timely dew of sleep,
Now falling with soft slumb'ring weight
inclines

Our eyelids.

Milton.

Thus far both armies to *Belinda* yield;

Now to the baron fate *inclines* the field.

Pope.

2. To turn the desire towards any thing: 3. to bend; to incurvate.

With due respect my body I *inclin'd*,

As to some being of superior kind,

And made my court.

Dryden's Flower and Leaf.

INCLIN'ING (*inclinatus*, L. *inclinant*, F.) bowing or bending to, leaning forwards.

INCLOIS'TERED (of *in* and *cloittr*, F.) shut up in a cloister or monastery.

INCLUSIVENESS (of *inclusivus*, L.) of an including quality.

INCOG'NITO } (of *incognitus*, L.) privately, unknown.

INCO'GITANTNESS } (*incogitantia*, L.) a not

thinking or minding, thoughtlessness, heedlessness.

INCOHERENTNESS (of *in coherent*, L.) disagreement, or not suiting well together.

INCOMBUST'IBLENESS (*qualité incombusible*, F. of *in* neg. and *combustibilis*, L.) a quality that will not burn.

INCOMBUST'IBLE Cloth, a sort of linen cloth, made from a stone in the form of talc, which stone is called *Lapis Amianthus* and *Asbestos*. This cloth is said to be of that nature, that it will not be consumed, tho' thrown and let to lie never so long in a violent hot fire; and therefore in ancient times

IN

(as *Pliny* relates) shrouds were made of it, and used as royal obsequies, to wrap up the corps, that the ashes of the body might be preserved distinct from those of the wood of the funeral pile. And writers relate, that the princes of *Tartary* use it for the same purpose at this day. And it is the matter of which perpetual lamps were made. The stone, which is the matter of it, is found in several places, as *China*, *Italy* and *Wales*, and also some in *Scotland*. *Pliny* relates, that he was himself at a great entertainment, where the napkins of this cloth being taken foul from the table, were thrown into the fire, and by that means were taken out fair and finer than if they had been washed. As to the manner of making this cloth, *Paulus Venetus*, relates, that he was informed by an intendant of the mines in *Tartary*, that this mineral (that is found in a certain mountain there) is first pounded in a brass mortar, to separate the earthy part from it, and that it is afterwards woven into cloth.

But in two trials that were made before the royal society in *London*, a piece of this cloth of twelve inches long, and six broad, which weighed 24 drams, being put into a strong fire for some minutes, it lost one dram each time.

INCOMMENSURABLE *Quantities* (with *Mathematicians*) are such, which have no aliquot part, or any common measure that may measure them; as the diagonal and side of a square; for altho' that each of those lines have infinite aliquot parts, as the half, the third, &c. yet not any part of the one, be it never so small, can possibly measure the other.

INCOMMENSURABLENESS (of *incommensurabilité*, F.) uncapableness of being measured by any other equal quantity.

INCOMMENSURATENESS (of *in neg. and commensuratus*, L. and *ness*) incommensurable quality.

INCOMMODIOUSNESS (*incommoditas*, L. *incommodite*, F.) inconvenientness, inconvenience.

INCOMMUNICABLENESS (*incommunicabilis*, L.) incommunicable quality; that uncapableness of being imparted to others.

INCOMPACTNESS (of *incompactus*, L.) the being not compact, or close joined together.

INCOMPARABLENESS, incomparable nature or quality.

INCOMPATIBLENESS (*incompatibilité*, F.) a being incompatible, antipathy, contrariety.

INCOMPENSABLENESS (of *in neg. and compensare*, L.) uncapableness of being compensated or recompensed.

INCOMPETENTNESS (*incompetence*, F. of *incompetens*, L.) insufficiency, inability.

INCOMPETIBLENESS (of *in neg. and competibile*, F.) the condition of a thing, that

IN

will not square or agree with another.

INCOMPLETENESS (*in* and *completus*, L.) incomplete, unfinished quality.

INCOMPOSEDNESS, disorderedness, the being out of frame, or disturbed in mind.

INCOMPRESSIBLE (of *in neg. and compressibilis*, L.) not to be compressed or squeezed close together.

INCOMPRESSIBILITY } an incapableness of being compressed or squeezed close together.

INCONCEIVABLENESS, quality, nature or property, that cannot be conceived.

INCONGEALABLENESS (of *in* and *congelabilis*, L.) nature or quality that cannot be congealed or frozen.

INCONGRUOUSNESS (*incongruitas*, L.) disagreeableness, unsuitness, irregularity, &c.

INCONSEQUENTNESS (*inconsequentia*, L.) weakness of arguing, when the conclusion does not follow, or cannot be fairly drawn from the premises.

INCONSIDERABLENESS, worthlessness, &c. not worthy of regard or notice.

INCONSIDERATENESS (*inconsiderantia*, L.) want of thought, thoughtlessness.

INCONSISTENTNESS (of *in neg. consistentia*, L. and *ness*) a not agreeing, suiting, or consisting with; a being incompatible.

INCONSOULABLENESS, a state of uncomfortableness, or that will not admit of comfort.

INCONSTANTNESS (*inconstantia*, L.) unsteadiness, changeableness, fickleness.

INCONTESTIBLENESS (of *incontestibile*, F.) indisputableness.

INCONTINENTNESS (of *incontinentia*, L.) incontinence, a not abstaining from unlawful desires, lack of moderation in lusts and affections; unchastity.

INCONVENIENTNESS (of *inconveniens*, L.) a want of conveniency.

INCONVERTIBLENESS (of *in* and *convertibilis*, L.) incapableness of being converted or turned; unalterableness.

INCORPORALNESS (of *incorporalitas*, L.) the being without a body.

INCORPORATED (*incorporatus*, L. *incorporatus*, F.) imbodyed, formed or admitted into a corporation or society.

INCORPORATED (with *Chymists*) mixed well or united, as the particles of one body with those of another, so as to appear an uniform substance.

INCORRECTNESS (of *incorrectus*, L.) faultiness.

INCORRIGIBLENESS (of *incorrigibile*, F. of *in neg. and corrigibilis*, L.) quality or temper, &c. that will not be amended.

INCORRUPTIBILITY (with *Metaphysicians*) is an inability not to be.

INCRASSATION, a rendring fluids thicker than before by the mixture of less fluid particles.

INCRE/ATE

INCREA'TE (of *in* neg. and *creatus*, L.) is that which does not depend upon another by creation, uncreated.

INCRED'ULOUSNESS (*incredulitas*, L. *incredulité*, F.) unbelieving temper, &c.

INCROACH'INGNESS, incroaching disposition or quality.

INCRUST'ED (*incrassatus*, L.) made into a hard crust.

INCRUSTED Column (in *Architecture*) is a column consisting of several pieces of slender branches of some precious marble, agate, jasper, &c. masticated or cemented around a mould of brick, or any other matter; which is done for two reasons, the one is to save the precious stones, or to make them appear of an uncommon largeness, by the neatness and closeness of the incrustation, when the mastic is of the same colour.

IN/CUBATED (*incubatus*, L.) brooded or hovered over, as by a bird on her eggs or nest.

INCUL/PABLENESS (*inculpabilis*, L.) unblameableness, &c.

INCUM'BENCY (of *incumbens*, L.) a plying, performing, occupying.

An **INCUM'BENT** (of *incumbere*, L. to labour strenuously; because he ought to bend his whole study to discharge his function) a person who has the care or cure of souls, one that enjoys a benefice.

INCUR'ABLENESS, incapableness of being cured.

INCUR'IOUSNESS (of *incuriosus*, L.) carelessness, heedlessness.

INCURVA'TION of the Rays of Light (in *Dioptricks*) is the variation of a ray of light, from that right line in which its motion would have continued, were it not for the resistances made by the thickness of the medium thro' which it passes, so as to hinder its strait course, and turn it aside.

INDAM'MAGEMENT (of *endommager*, F.) damage, hurt, prejudice.

INDE'CENTNESS (*indecentia*, L. *indecence*, F.) unbecomingness, unseemliness, unhandfomness.

INDEFATIGABLENESS (*indefatigabilis*, L.) unwearied diligence or application.

INDEFINITE Pronouns (with *Grammarians*) are such that have a loose and undetermined signification, and are called either *indefinite Pronouns*, *Personal*, as *whosoever*, *whatsoever*, *each*, *other*: Or, *Pronouns indefinite*, which relate both to person and thing; as, *any*, *one*, *none*, and *the other*.

INDEFINITENESS, incapableness of bounds or limits, unlimitedness.

INDEL'IBLENESS (of *indelibilis*, L.) incapableness of being blotted out or destroy'd.

INDEMON'STRABLENESS (*indemonstrabilis*, L.) incapableness of being demonstrated.

INDEN'TURE (*indentura*, L.) an agreement or contract between two or more persons in writing, indented at the top, and answer-

ing to another copy, which contains the same covenants and articles to be kept by the other party.

INDEPEN'DENT (with *Metaphysicians*) is when one thing does not depend on another, as its cause.

INDEPEN'DENCE (*independance*, F.) absoluteness, a having no dependance on another.

INDEPEN'DENTISM, the state or condition of being independent.

INDEPEN'DENTS, a sect of *Protestant* dissenters, who deny all subordination in the ministry, and hold that every particular church or congregation are invested with sufficient power to act and do every thing, that relates to religious government, within itself, and is not at all subject or accountable to any other church or churches, or their deputies, nor to their assemblies or synods.

They allow that tho' one church may advise or reprove another, yet has no authority to censure or excommunicate, that there is no absolute occasion for synods or councils at all, and that their resolutions are to be considered only as wise or prudent advices, and not as decisions to be peremptorily obey'd.

As to the general articles of faith and practice in all other matters they agree with the generality of *Protestants*.

INDETER'MINED Problem (with *Mathematicians*) is one which is capable of an infinite number of answers; as to find out two numbers, whose sum, together with their product, shall be equal to a given number; or to make a rhomboid such, that the rectangle under the sides be equal to a given square; both of which problems will have infinite solutions.

INDEX (of a *Logarithm*) is the character or exponent of it, and is that figure, which shews of how many places the absolute number belonging to the *Logarithm* does consist, and of what nature it is, whether it be an integer or fraction. Thus in this *Logarithm* 2. 562293, the number standing on the left hand of the point is called the *Index*, and shews that the absolute number answering to it consists of three places; for it is always one more than the *Index*. Again, if the absolute number be a fraction, then the *Index* of the *Logarithm* hath a negative sign, and is marked thus, 2. 562293.

INDEX of a Quantity (with *Algebraists*) is that quantity shewing to what power it is to be involved, as a^3 shews that a is to be involved to the third power, &c.

INDEXES of Powers (in *Algebra*) are the exponents of powers: Thus 2 is the *Index* or *Exponent* of the second power or square, 3 of the third power or cube, 4 of the fourth power or biquadrate, &c.

INDICA'TION Curative (with *Physicians*) those indications that shew how the disease is to be removed that a patient labours under at the present time.

INDICATIONS, signs, marks, tokens, pointing

pointing out something to be done.

INDICATIONS *Preservatory*, are those that shew what is to be done for the preservation and continuance of health.

INDICATIONS *Vital*, are such as respect the life of the patient, his strength and way of living.

INDICATIVE (of *indicativus*, L.) shewing or declaring.

INDICT'ED (of *indictus*, L.) told, shew'd, declared; also accused or impeached in a court of judicature.

INDIC'TION (with *Chronologers*) the space of 15 years: This account began at the dissolution of the council of Nice, A. C. 312. *Indiction* also signifies the convocation of an ecclesiastical assembly, as of a synod or council, and even a diet.

INDIFFERENTNESS (*indifferentia*, L. *indifference*, F.) the having little or no concern or affection for; also middle nature or quality, neither best or worst.

INDIGENTNESS (*indigentia*, L. *indigence*, F.) neediness, poverty.

INDIGEST'EDNESS (of *indigestus*, L. *indigesté*, F. and *ness*) the not being digested; confusedness, want of order.

INDIGEST'IBLENESS, uncapableness of being digested.

INDIG'NANT (*indignans*, L.) angry.

IN'DICO } a kind of stony substance,

IN'DIGO } brought from the east-ward, used in dying blue. It is a secula procured from the leaves of a shrub, frequent in the *East* and *West-Indies*, where they plant and cultivate it with great care; when it is ripe, *i. e.* when the leaves are brittle, and break by only touching, they cut them, tie them up in bundles, and lay them to rot in large vats of river or spring water. In three or four days the water boils by mere force of the plant heating it, &c. upon this they stir it up with large poles, and then letting it stand to settle again, take out the wood, which is now void both of leaves and bark. Afterwards they continue to stir what remains at bottom divers times; after it has settled for good, they let out the water, take the sediment which remains at bottom, put it into forms or moulds, and expose it in the air to dry; and this is indigo.

INDIRECT *Modes or Syllogism* (in *Logick*) are the 5 last modes of the first figure, expressed by the barbarous words *Baralipion*, *Celantis*, *Dabitis*, *Frisesomorum*.

INDIRECT'NESS (of *indirectus*, L.) unfair dealing or management.

INDISCERN'IBLENESS, uncapableness of being discerned.

INDISCERN'IBLENESS (of *in* neg. and *discerptus*, L.) a term used by *Philosophers*, to signify a being inseparable.

INDISCREET'NESS, want of discretion or judgment; imprudence, inconsideration.

INDISPEN'SIBLENESS (of *in* and *dis-*

penfer, F. of *dispensare*, L.) uncapableness of being dispensed with.

INDISPO'SED (of *in* neg. and *dispositus*, L.) disordered in body or mind, sick.

INDISPU'TABLENESS, unquestionableness, so great certainty as not to be argued against.

INDISSOL'VABLENESS, uncapableness of being dissolved, &c.

INDISTIN'GUISHABLENESS (of *indistinguibilis*, L.) uncapableness to be distinguished.

INDIVIS'IBLENESS (*indivisibilité*, F. *indivisibilis*, L. and *ness*) uncapableness of being divided.

INDIVIS'IBLES (*indivisibilia*, L.) things that cannot be divided.

INDO'CIBLENESS } (*indocilitas*, L. *in-*
INDO'CILNESS } *docilitéé*, F.) un-
sensibleness of pain or grief; also an unconcernedness, regardlessness.

TO INDORS'E (*endorser*, F.) to write one's name on the back of a money bill.

INDOW'MENT (of *in* and *douaire*, F. a dowry) a bestowment; a gift of nature, an accomplishment, as to nature gifts or parts.

INDUB'ITABLENESS, undoubtedness, &c.

INDUCT'IVE (of *inductus*, L.) apt to induce or lead into. *Milton.*

INDUL'GENCES (with *Roman Catholics*) pardons which the Church gives to penitents, in remitting the punishment due to their sins, which otherwise they would be obliged to undergo, either in this world or in purgatory.

INDUL'GENTNESS (*indulgentia*, L.) indulgence; indulgent nature.

INDU'RANCE, bearing, suffering, holding out.

INDURA'TION, a giving a harder consistence to things by a greater solidity of their particles; or a dissipation of the thinner parts of any matter, so that the remainder is left harder.

INDUS'TRIOUSNESS (*industria*, L.) industry, pains taking, diligence, labour.

INEFFABLENESS (*ineffabilis*, L.) unspeakableness, &c.

INEFFICA'CIOUSNESS (*inefficax*, L.) ineffectualness.

INEFFICACY } (*inefficacité*, F.
INEFFEC'TUALNESS } of *inefficax*, L.)
inefficacy, unfruitfulness.

INELEGANT (*inelegans*, L.) uneloquent; also not having any gracefulness or beauty, &c.

INELEGANTNESS } (*inelegantia*, L.)
INELEGANCY } want of elegancy, beauty, grace, &c.

INEQUABLENESS (of *in* neg. and *æqualis*, L.) uncapableness of being made equal or even.

INEQUALNESS (of *in* neg. *æqualitas*, L. *inegalité*, F. and *ness*) inequality.

INEQUAL'ITY of *natural Days*, tho' the sun

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sun is supposed vulgarly to measure our time equally, yet it is very far from doing so; and as it is impossible for a good clock or movement to keep time with the sun: so one that is truly such, will measure time more truly, and go exacter than any sun-dial.

The reason of the inequality of natural days, is, that the motion of the earth itself, round its axis, is not exactly equal or regular, but is sometimes swifter and sometimes slower.

INENERGETICAL *Bodies* (with *Naturalists*) are such as are unactive and sluggish.

INER'RABLENESS (of *in* and *errabilis*, L.) infallibility, uncapableness of erring.

INES'TIMABLENESS (of *inestimabilis*, L.) uncapableness of being justly valued, esteemed, &c.

INEV'ITABLENESS (*inevitable*, F.) unavoidable.

INEXCU'SABLENESS (*inexcusabilis*, L.) uncapableness, or undeservingness to be excused.

INEXHAUSTIBLENESS, uncapableness of being emptied or drawn dry.

INEX'ORABLENESS (*inexorabilis*, L.) temper or humour not to be intreated.

INEXPE'DIENCY (of *in* neg. and *expediens*, L.) inconveniency, unsuitness.

INEXPE'RIENCEDNESS, want of experience.

INEXPI'ABLENESS (*inexpiables*, L.) uncapableness of being expiated.

INEX'PLICABLENESS (*inexplicabilis*, L.) uncapableness of being explained.

INEXPRESSIBLENESS (of *in* neg. and *expressus*, L. and *ness*) uncapableness of being expressed.

INEXPUG'NABLENESS (*inexpugnabilis*, L.) uncapableness of being conquered or overcome by fight, invincibleness.

INEXTIN'GUISHABLENESS (*inextinguibilis*, L.) unquenchableness.

INEXT'RP'ABLENESS (*inextirpabilis*, L.) uncapableness of being rooted out.

INEX'TRICABLENESS (*inextricabilis*, L.) uncapableness of being disentangled or extricated.

INFAL'LIBLENESS (*infallibilis*, L.) unerring quality, impossibility of deceiving or being deceived.

INFAMOUSNESS (of *infamia*, L.) infamy, infamous quality, condition, &c.

INFAT'UATED (*infatuatus*, L. *infatué*, F.) made or become foolish, besotted, prepossessed in favour of a person or thing, which does not deserve it; so far that he can't easily be disabused.

INFEC'TIOUSNESS (of *infectio*, L.) infectious nature, &c.

INFEC'TIVE, apt or tending to infect, or infection.

INFECUND'NESS (of *infœcunditas*, L.) unfruitfulness, barrenness.

INFEL'ICITOUS (*infelix*, L.) unhappy.

INFER'RIORNESS (*inferiorité*, F. or of *inferior*, L. and *ness*) lower rank or degree.

INFERNALNESS (the being of the nature, temper or disposition of Hell; hellish quality).

INFINITE (*infinitus*, L. *infini*, F.) boundless, endless, that has no bounds, terms or limits: *infinite* implies a contradiction, to have terms or bounds to its essence, and in this sense God only is infinite. The word is also used to signify that which had a beginning, but shall have no end, as angels and human souls.

INFINITE (*infini*, F. *infinitus*, L.) 1. Unbounded, boundless, unlimited, immense.

Impossible it is, that God should withdraw his presence from any thing, because the very substance of God is *infinite*. *Hooker*.

What's time, when on eternity we think?

A thousand ages in that sea must sink;

Time's nothing but a word; a million

Is full as far from *infinite* as one. *Denham*.

Thou sov'reign pow'r, whose secret will con-
trouls

The inward bent and motion of our souls!

Why hast thou plac'd such *infinite* degrees

Between the cause and cure of my disease?

Prior.

Even an angel's comprehensive thought

Cannot extend as far as thou hast wrought;

Our vast conceptions are by swelling brought,

Swallow'd and lost in *infinite*, to nought.

Dennis.

2. It is hyperbolically used for large, great; as in *infinite* space or duration, we should say, millions of ages or miles.

INFINITE Line (in *Geometry*) an indefinite or undeterminate line, to which no bounds or limits are prescribed.

INFINITE in itself (in *Metaphysics*) is not that which is only so in reference to us, the sand, stars, &c. because their number cannot be discovered by any man; but as God.

INFINITE, in respect to us, as the sand, stars, &c. because their number cannot be discovered by any man.

Infinitely INFINITE Fractions (in *Arithmetick*) are those whose numerator being one, are together equal to unite; from whence it is deduced that there are progressions infinitely farther than one kind of infinity.

INFINITENESS (in *God*) is an incommunicable attribute; by which is meant, that he is not bounded by place, space or duration; but is without limits or bounds, without beginning or end.

INFINITUDE (of *infinitus*, L.) infiniteness, boundlessness. *Milton*.

INFIRM'NESS (*infirmitas*, L.) weakness, feebleness of body, sickness.

INFLAM'MABLENESS (of *inflammable*, F. of *inflammare*, L.) capableness of being inflamed or set on fire.

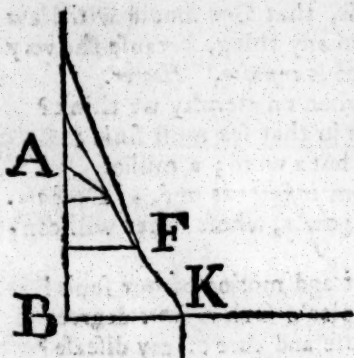
INFLAMMATION (in *Medicine*) a blistering heat, a tumour occasioned by an obstruction, by means whereof the blood in the flesh and muscles, flowing into some part faster

than it can run off again, swells up and causes a tension with an unusual soreness, redness and heat.

INFLA'TE *Expression*, an expression swelling with big words; but to no great purpose.

INFLA'TION (in *Medicine*) a puffing up, a windy swelling, the extension of a part occasioned by windy humours.

INFLEC'TION (with *Grammar*.) is the variation of nouns and verbs in their several cases, tenses and declensions.



INFLEC'TION Point of any Curve (*Geometry*) is that point or place where the curve begins to bend back again a contrary way. As for instance, when a curve line as A, F, K,

is partly concave and partly convex towards any right line, as A, B, or towards a fixt point, as the point F, which divides the concave from the convex part, and consequently is at the beginning of the one, and the end of the other; it is called the point of inflection, as long as the curve be continued on towards F, keeps its course the same; but the point K is called the point of retrogression, where it begins to reflect back again towards that part or side where it took its original.

INFLEC'TION (in *Opticks*) a multiplex reflection of the rays of light, caused by the unequal thickness of any medium; so that the motion or progress of the ray is hindered from going on in a right line, and is inflected or bent back on the inside by a curve.

INFRAMUNDANE (of *infra*, beneath, and *mundanus*, L.) beneath or below the world.

To **INFRAN'CHISE** (of *affranchir*, F.) to set free, to give one his liberty; to make a freeman or denizen; to incorporate into a society or body politick.

INFRAN'CHISEMENT (*affranchissement*, F.) a making free, &c. also delivery, discharge, release.

INFRAN'GIBLENESS (of *infrangibilis*, L.) uncapableness of being broken.

INFREQUENCY (of *infrequentia*, L.) seldomness.

To **INFU'MATE** (*infumare*, L.) to smoke or dry in the smoke.

INGENI'ER. See *Engineer*.

INGLORIOUSNESS (of *inglorius*, L.) dishonourableness, &c.

IN'GRESS (with *Astronomers*) signifies the sun's entering the first scruple of one of the four cardinal signs; especially *Aries*.

INGUS'TABLE (*ingustabilis*, L.) that may not or cannot be tasted.

INHABITABLENESS (of *inhabitabilis*, L.) unfitness or incommodiousness to be inhabited.

INHER'ITANCE (*ius hereditarium*, L. *heritage*, F.) an estate, whether it come by succession or purchase; as every fee simple and fee tail.

INHOLDER (of *inne* and *healpan*, Sax. to hold or keep) an inn-keeper; also a master of a house.

INHOSPITABLENESS (of *inhospitalitas*, L.) inhospitable temper or behaviour; discourteousness to strangers or guests.

INHU'MANNESS (*inhumanitas*, L. *inhumanité*, F.) is as it were a putting off, or stripping one's self of human nature; savage nature, cruelty, barbarity.

INIMI'TABLENESS (*inimitabilis*, L.) quality, &c. that cannot be imitated.

INITIA'LIA (among the *Romans*) a name given to the mysteries of *Ceres*.

To **INJOY'** (of *in* and *jouir*, F.) to take pleasure in; also to possess.

INJOY'MENT (of *in* and *jouissance*, F.) pleasure, possession.

INJUDI'CIOUSNESS (of *in* neg. and *judicieux*, F.) want of judgement, discretion, &c.

INJU'RIOUSNESS (of *injuriousus*, L.) hurtful quality, injury, wrong, &c.

INJURY (with *Civilians*) a private offence committed designedly, and with an evil intention to any man's prejudice.

INK-Horn (of *ink*, Dut. and *horn*, Sax.) a vessel to hold ink.

INKINESS (of *ink*, Dut.) inky nature; also smearedness or being blotted with ink.

INLARGE'MENT (*elargissement*, F.) an enlarging or making more large; an expatiating or treating more largely.

An **INLAY'**, an inlaid work, or what is inlaid. *Milton*.

INLAYD' Work (of *in* and *leagan*, Sax.) worked in wood or metal, with several pieces of different colours curiously put together. See *Marquetry*.

INLIGHT'ENED (of *in* and *lihtan*, Sax. to make light) having received, or being made light; being made to know what was before unknown.

IN-MATES (in *Law*) are such as for money dwell jointly in the same house with another man, but in different rooms, passing in and out at the same door, and not being able to maintain themselves.

IN'MOST (of *inmætz*, Sax.) the most inward.

IN'LY, inwardly. *Milton*.

INNS of Court, are four particular houses or colleges for the entertainment of students in the law, viz.

Gray's INN, anciently the manor house of baron *Gray*, in the reign of king *Edward III*, *Lincoln's*



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Lincoln's INN, first built, for his own dwelling house, by *Henry Lacy*, earl of *Lincoln*.

The two *Temples*, the inner and the middle, which were anciently the habitation of the knights *Templars*; to which the outward *Temple* was added afterwards, called *Essex House*.

INNS of Chancery are eight, appointed for young students in the law.

1. *Barnard's INN*, which once belong'd to *Dr. Macworth*, dean of *Lincoln*; and in the possession of one *Lionel Barnard*.

2. *Clement's INN*, once a messuage belonging to the parish of *St. Clement's Danes*.

3. *Clifford's INN*, some time the dwelling house of *Malcolm de Herfy*, and afterwards of the *Cliffords*, earls of *Cumberland*, of whom it was rented.

4. *Furnival's INN*, once the mansion of *Sir Richard Furnival*, and afterwards of the *Talbots*, earls of *Sbrensbury*.

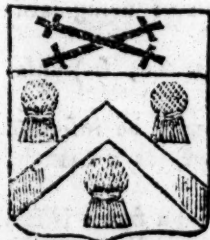
5. *Lion's INN*, once a private house, known by the name of the *Black Lion*.

6. *New INN*, once the dwell house of *Sir J. Tyncaulx*, which has been also called *Our Lady's Inn*.

7. *Staple's INN*, so called, because it formerly belonged to the merchants of the staple.

8. *Thavvy's INN*, anciently the dwelling house of *John Thavvy*, armourer of *London*.

And also *Serjeants INN*, two houses of a higher rank, set apart for the judges and serjeants at law.



INN-HOLDERS were incorporated *Anno 1505*. They consist of a master, three wardens, about 24 assistants, and 112 on the livery. Their armorial ensigns are *azure*, a chevron *argent* between three oak-garbes or, on a chief of the second, *St. Julian's cross sable*. Their crest a star on a helmet and torse involv'd in clouds. Their supporters two horses. Their hall is on *College-hill*.

INNATE'NESS (of *innatus*, L. and *ness*) inbornness, inbredness, naturalness.

INNAVIGABLENESS (of *innavigabilis*, L.) unfitness to be sailed in.

INNOCENTNESS, guiltlessness, harmlessness; also simpleness.

INNOCUOUSNESS (of *innocuus*, L.) harmlessness.

INNUMERABLENESS (of *innumerabilis*, L.) uncapableness of being numbered.

INNUMEROUS (*innumerus*, L.) innumerable. *Milton*.

INOBE'DIENCE (*inobedientia*, L.) disobedience.

INOFFEN'SIVENESS (of *in* and *offensive*, F.) innocentness, harmlessness.

INOFFICIOUSNESS (of *inofficiosus*, L.) backwardness in doing any good office.

INOR'DINATE Proportion (in *Numbers*) is as follows; suppose three magnitudes in one rank, and three others proportionate to them in another, then compare them in a different order; as these three numbers 2 3 9 being in one rank, and these three other 8 24 36 in another rank proportional to the precedent in a different order, so that 2 shall be to 3 as 24 to 36, and 3 to 9 as 8 to 24; then cast away the mean terms in each rank, conclude the first 2 in the first rank is to the last 9, as 8, the first of the other rank, to the last 36.

INOR'DINATENESS (of *inordinatus*, L.) immoderateness, extravagantness.

INPACE (*i. e.* in peace) a term used by the monks for a prison, where such of them are shut up as have committed any grievous fault, L.

INPENY and CUTPENY (*Old Rec.*) money paid by the custom of some manors upon the alienation of tenants, &c.

IN Procinet (in *procinetu*, L.) in readiness, ready. *Milton*.

INQUEST (in *Law*) an inquiry in a judicial manner by a jury, and sometimes the jury itself is so called, as the grand jury at *Hick's ball*, call'd the *Grand Inquest*. The court of *Conscience* at the *Guild hall* of the city of *London*, for determining complaints prefer'd by freemen one against another, upon account of debts under 40 shillings is call'd the court of *Inquest*.

INQUISITIVENESS (of *inquisitus*, L. and *ness*) inquisitive humour, &c. a desire to know every thing.

INQUISITION (in *Spain, Portugal, &c.*) an ecclesiastical court of the church of *Rome*, erected for the putting a stop to Heresy, and the punishment of Hereticks. The rise and progress of this court seems to have been as follows.

Some have observ'd that before the conversion of the emperor *Constantine the Great*, none but the bishops examined into doctrines and punished Heresy with excommunication; but after the emperors became *Christians*, they ordered that such as has been convicted of Heresy and excommunicated, should be banished and their estates confiscated; this practice was continued till about the year 800 after *Christ*, when the power of the western bishops was enlarg'd to the authority of citing persons to their courts, and to convict and punish them by penances or imprisonment.

This continued till the *XIIth* century, when Heresy, as it was then call'd, being much encreased by the *Albigenses* and *Waldenses*, pope *Gregory* the *IXth* in the year 1229, in a council held at *Thoulouse*, established new constitutions, committing the whole management of them to the bishops; but afterwards he thinking that the bishops were too indulgent, he committed the direction of this inquisition

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quisition to the *Dominicans*, who for their cruelty were banished from *Tboulouse* by the inhabitants.

And so this court was never firmly established in *France*; but was received by *Italy*, except the kingdom of *Naples*, and in *Spain* and *Portugal* and the countries depending.

This court or tribunal takes cognizance of *Heresy*, *Judaism*, *Mahometanism*, *Sodomy* and *Polygamy*; and the people of those countries so very much dread it, that parents deliver up their children, and husbands their wives to its officers, without so much as daring to murmur in the least.

In *Portugal* they erect a theatre capable of containing 3000 persons, on which they place a very rich altar; having seats fix'd on each side of it, in the form of an amphitheatre, where the criminals are placed, and over against them there is a high chair, to which they are singly called by one of the inquisitors, to hear their crimes and condemnation.

The prisoners know their doom by the clothes they wear that day, for those who wear their own clothes are discharged, upon paying a fine: they that have a *Santo Benito*, or a strait yellow coat without sleeves, charged with a *St. Andrew's* cross, have their lives spared, but their effects are forfeited to the royal chamber, and to pay the expences of the inquisition: they that have flames of red serge sewed on their *Santo Benito* without any cross, are convicted of having been pardoned before, and threatened to be burnt, if ever they relapse again; but those which besides these have their own pictures round their *Santo Benito*, with figures of devils, are condemned to die.

The persons charged with or suspected of *Heresy*, are shut up in dismal dungeons, and there confin'd for several months, till they accuse themselves, being never let to know their accusers, or confronted by witnesses; their friends go into mourning for them as if dead, and dare not either solicit their pardon or come near them, and are often forced to fly their country for fear of being sent to the inquisition likewise.

Several other countries besides those above mentioned, have had inquisitions; but they have been laid down, by reason of the extraordinary severity and cruelty used in the punishment of those call'd offenders.

The power of the inquisition is also very much curbed in the republick of *Venice*, where it seems rather to be a political instrument to preserve the state than the church.

In the *Indies* it is severe to extravagancy, for tho' there must be the oaths of seven witnesses to condemn a person, yet slaves and children are allowed to be witnesses against him, and the person is tortured till he accuses himself, the slightest expression against the church or office of inquisition, which they call by the name of the holy office, is sufficient.

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INQUISITORS, they are stiled *Lords Inquisitors*, and the chief *Inquisitor General*. He was first appointed by pope *Urban IV.* in the year 1263, whose power was enlarged so far at last by sundry popes, that in 1564, pope *Pius IV.* and afterwards *Pius V.* not only commanded all ecclesiastical persons to submit to him, but ordered all princes, judges and other ministers, to put the orders of the *Inquisitor General* in execution, whose business it is to preside over the ecclesiastical court, and judge of all matters of faith, heresy, doctrine, &c.

The *inquisitors* being clergymen, do not pronounce the sentence of death; but form an act, wherein they say, the criminal convicted of such a crime by his own confession, is with much reluctance given up to the secular power to be punished according to his own demerits. This they give to the seven judges, who attend on the left side of the altar, who condemn the criminal first to be hanged and then burnt; but the *Jews* are burnt alive.

INQUISITORS (in *Law*) sheriffs, coroners, &c. who have power to enquire in certain cases.

INRICH'MENT (of *enrichir*, F.) an enriching or being enriched, embellishment, &c.

INSA'NABLENESS (of *insanabilis*, L.) incurableness.

INSA'NENESS (of *insanus*, L.) unhealthfulness; also madness.

INSAN'GUIN'D (of *in* and *sanguinatus*, L.) rendered bloody, drenched with blood.

INSA'TIABLENESS (of *insatiabilis*, L.) unsatisfiedness; uncapableness of being satisfied.

INSA'TIATENESS (of *insatietas*, L.) unsatisfiedness.

INSCRI'BABLE, that may be inscribed or contained in other figures, as a triangle, square, &c. in a circle.

INSCRI'BED (in *Geometry*) a figure is said to be inscribed in another, when all the angles of the figure inscribed touch either the angles, sides or planes of the other figure.

INSCRIBED *Hyperbola* (with *Geometricians*) is such an one as lies entirely within the angle of its asymptotes, as the conical hyperbola doth.

INSCRUTABLENESS (of *inscrutabilis*, L.) unsearchableness.

INSCULP'ED (of *insculptus*, L. *insculpé*, F.) engraved, carved, or cut.

INSECURE'NESS } of *in* and *securitas*,
INSECU'RITY } L.) unsafety.

INSENS'IBLENESS (of *insensibilis*, L.) voidness of sense; senselessness.

INSEP'ARABLENESS (of *inseparabilis*, L.) inseparable quality or condition.

INSER'TION (in *Physicks*) the implication of one part within another.

INSID'IOUSNESS (of *insidiosus*, L.) fullness of wiles, deceitfulness, craftiness.

INSIGNIFICANTNESS (of *in* neg. and *significancia*,

significantiæ, L.) considerableness; worthlessness.

INSINUATION (with *Rhetoricians*) is a crafty address or beginning of an oration, whereby the orator slyly creeps into the favour of the audience.

INSINUATINGNESS } (of *insinuativus*,
INSINUATIVENESS } L.) insinuating nature, engagingness, winningness.

INSIPIDNESS (*insipidus*, L.) unfavourableness, the want of taste or relish.

INSOCIABLENESS (*insociabilis*, L.) unfitness for society, unfociable temper.

INISOLATED (*insolatus*, L.) laid in the sun, bleached.

INISOLENTNESS (*insolentia*, L.) insolence, haughtiness, sauciness.

INSOLUBLENESS (of *insolubilis*, L.) uncapableness of being loosed or resolved.

INSOLVENTNESS (of *in neg. and solvere*, L.) incapacity of paying debts, &c.

INSPIRITED (of *inspire*, F. or *in* and *spirit*, Eng.) having life and spirit put into it.

INSPISATE (*inspissatus*, L.) thickened.

INSTABLENESS (*instabilitas*, L. *instabilité*, F.) unfixedness, &c. unconstancy, fickleness, uncertainty.

TO INSTAL'L (of *in* and *szal*, Sax. or *installer*, F.) to put into possession or an office, order, or benefice; properly the placing of a clergyman in a cathedral church, or a knight of the garter in his stall, where every one has his particular stall or seat.

An **INSTANT** (with *Philos.*) is defined to be an indivisible in time, that is neither time nor a part of it; whereto nevertheless all the parts of time are joined; a portion of time so small, that it can't be divided; or, as others define it, an instant is an instantly small part of duration, that takes up the time of only one idea in our minds, without the succession of another, wherein we perceive no succession at all.

A **temporary INSTANT**, is a part of time that immediately precedes another; and thus the last instant of a day really and immediately precedes the first instant of the following day.

A **natural INSTANT**, is what we otherwise call the priority of nature, which is observed in things that are subordinated in acting; as first and second causes; causes and their effects.

A **rational INSTANT**, is not any real Instant, but a point which the understanding conceives to have been before some other Instant; founded on the nature of the things which occasion it to be conceived.

INSTANTNESS (of *instans*, L. and *nes*) the immediateness.

INSTANTANEOUSNESS (of *instantaneus*, L. and *nes*) momentaneousness, or happening in the nick of time.

INSTINCT (*instinctus*, L.) a natural bent or inclination; that aptitude, disposition, or

natural sagacity in any creature, which by its peculiar formation is naturally endowed with, by virtue whereof, they are enabled to provide for themselves, know what is good for them, and are determined to preserve and propagate the species.

INSTINCTIVE (of *instinctus*, L.) belonging to, or causing instinct. *Milton.*

TO INSTRUCT (*instruo*, L. *instruire*, F.) To teach; to form by precept; to inform authoritatively; to educate; to institute; to direct.

Out of heaven he made thee to hear his voice, that he might *instruct* thee.

Deut. iv. 36.

He ever by consulting at thy shrine,
Returned the wiser, or the more *instruct*
To fly or follow what concern'd him most.

Milton.

INSTRUCTOR, a teacher, an institutor; one who delivers precepts or imparts knowledge.

After the flood arts to *Chaldea* fell,
The father of the faithful there did dwell,
Who both their parent and *Instructor* was.

Denham.

O thou, who future things can't represent
As present, heav'nly *instructor*.

Milt. Par. Loff.

INSTRUCTION (*instruction*, F.) 1. The act of teaching, information; 2. precepts conveying knowledge.

On ev'ry thorn delightful wisdom grows,
In ev'ry stream a sweet *instruction* flows;
But some untaught o'er hear the whispering rill,

In spite of sacred leisure, block-heads still.

Young.

INSTRUCTIVENESS, of instructive or teaching quality.

INSTRUMENTALNESS (*instrumentalis*, L.) serviceableness, or contributing to as a means.

INSUFFICIENTNESS, inability, incapacity.

INSULATED (*insulatus*, L.) made an island.

INSUPERABLENESS, invincibleness, uncapableness, or a not being liable to be overcome.

INSUPPORTABLENESS (of *in neg. and supportabile*, F. and *nes*) intolerableness, unbearableness.

INSURER (*asseurer*, F.) one who for a certain premium or sum of money, undertakes to make good any loss that may happen, or has happened unknown, to goods, ships, houses, &c. by casualties of pirates, the seas, fire, &c.

INSURMOUNTABLENESS, uncapableness of being overcome by labour, industry, &c.

INTACTILE (*intactilis*, L.) that cannot or will not be touched.

INTEGRAL Numbers, are whole numbers,

I N

numbers, in opposition to broken numbers or fractions.

INTELLIGENTIAL, intellectual, understanding. *Milton.*

INTELLIGENTNESS (of *intelligent*, L.) understanding faculty.

INTELLIGIBLENESS, capableness of being understood, apprehended or conceived by the understanding.

INTEMPERATURE (with *Physicians*) a distemper or indisposition that consists in inconvenient qualities of the body, as an hot, thin, or salt disposition.

INTEMPESTIVENESS (*intempestivus*, L.) a being out of time or due season.

INTENDANCY (*intendancy*, F.) the office or management of an intendant, *i. e.* one who has the inspection, conduct of a jurisdiction, &c.

INTENSENESS } greatness, extreme-
INTENSITY } ness.

INTENT } meaning, purpose, de-
INTENTION } sign, drift, mind, F.
of L.

INTENTION, the end proposed in any action, the determination of the will in respect to any thing, F. of L.

INTENTION (in *Law*) a writ which lies against one who enters after the death of a tenant in dower, or other tenant for life, and holds him out in the reversion or remainder.

INTENTION (of *Study*) is when the mind fixes its view on an idea with great earnestness, so as to consider it on all sides, and will not be called off by the crowding in of other ideas.

INTENTION (with *Rhetoricians*) is the repetition of the same word in a contrary sense; as *una salus victis nullam sperare salutem*.

INTERCALATED (*intercalatus*, L.) put between, as the putting in a day in the month of February in leap year.

INTERCEDENT (*intercedens*, L.) coming in between.

INTERCEPTED (*interceptus*, L. *intercepte*, F.) caught up by the way, prevented.

INTERFUSED (*interfusus*, L.) poured forth, in or among. *Milton.*

INTERGAPING of Vowels (with *Gram.*) is when two vowels meet together, one at the end of a word, and the other at the beginning of the next, so as to make an uncouth sound.

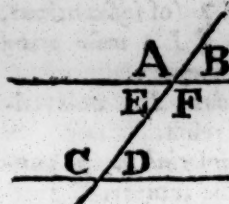
INTERJECTION (with *Gram.*) is an expression which serves to shew a sudden motion of the soul, either of grief, joy, desire, fear, aversion, admiration, surprize, &c. And as the greatest part of those expressions are taken from nature only in all languages, so true interjections consist generally of one syllable. The *Latins* borrowed most of their interjections from the *Greeks*, and we, and the rest of the moderns, borrow them from the *Latins*; tho' the *English* have some few of their own; but they are but few.

I N

In the INTERIM, in the mean time or while.

INTERMINATED (*interminatus*, L.) unbounded, having no limits.

INTERMITTING (*intermittens*, L.) leaving off for a while.



as D and F, and C and E, in the figure, are called the two *Internal Angles*, and are always equal to two right angles.

INTERNALNESS, inwardness.

To INTERPLEAD (of *entre* and *plaid*, F.) as when two persons are found heirs to land by two several offices, and the thing is brought in doubt to which of them possession ought to be given; so that they must interplead, *i. e.* formally try between themselves who is the right heir.

INTERROGATORY (*interrogatorius*, L.) of or pertaining to an interrogation or examination.

An INTERRUPT, an interruption. *Milton.*

INTERRUPTION (with *Geometricians*) is the same disjunction of proportion, and is marked thus; to signify the breaking off the ratio in the middle of four separate proportionals, as B : C :: D : E, *i. e.* as B is to C, so is D to E.

To INTERSECT (*intersectum*, L.) to cut off in the middle

INTERSECTION (with *Mathematicians*) signifies the cutting off one line or plane by another: and thus they say the mutual intersection of two planes is a right line.

INTERSPACE (of *inter*, between, and *spatium*, L.) a space between two things.

INTERVOLV'D (of *inter*, and *volvare*, L.) rolled one within another. *Milton.*

INTERWOVEN (of *inter*, L. between, and *peapan*, Sax. to weave) weaved or woven with or among.

INTESTABLENESS (of *intestabilis*, L.) uncapableness (in *Law*) of making a will.

INTESTATE, to dye intestate, *i. e.* without making a will, was anciently accounted a very infamous thing, which notion proceeded from the decrees of the ancient councils, that every person should leave a part of his effects to be distributed to pious uses: and that this should not be neglected, the parish priests were enjoined to exhort dying persons to confess their sins, and to dispose of some part of their estate to the church or poor; which custom so far prevailed, as to deny absolution and the sacrament to those who refused to comply with this advice, and if any man died without making a will, he was looked upon as a murderer of himself, and it was

was deem'd reasonable that his assets should be forfeited to his respective lord, especially if he lay any time sick, and did not die suddenly.

It being accounted a scandalous thing not to leave a legacy to some religious use, it was decreed that the bishop, for the interest of the person so deceased, should make some charitable distributions out of his estate; and for this reason he was to have the administration of the deceased's goods and chattles to satisfy his creditors, and to perform every thing in the same manner, as if he had been executor by will.

But the temporal lords, out of covetousness, seized on this privilege themselves, alledging, that as intestate persons were deemed *felos de se*, their goods and chattles were forfeited to them, and so neither paid the debts of the deceased, nor gave alms of any part of them.

This gave occasion to the *English* bishops to complain of them in a council held at *Lambeth* in the year 1261, and in a council held in *London* in 1342.

This custom of secular lords seizing their vassals goods, was afterwards practised by bishops with respect to their clergy, and by the popes in respect to the bishops.

INTESTINE Motion of the Parts of the Fluids, where the attracting corpuscles of any fluid are elastick, they must of necessity produce an *intestine Motion*; and this greater or lesser according to the degrees of their elasticity and attractive force.

INTESTINENESS (of *intestinus*, *L.*) the being within or inward.

INTHRALMENT (of *in*, *ἔναι*, *Sax.* and *ment*) slavery, or bringing into bondage.

INTIMATENESS, great familiarity, strict friendship.

INTIRENESS (*integritas*, *L.* *entierete*, *F.*) wholeness, compleatness, &c.

INTOLERABLENESS (*intolerabilis*, *L.*) unbearableness, &c.

INTRACTABLENESS (of *intractabilis*, *L.*) ungovernableness, unmanageableness.

INTRAN'S'D (of *in* and *trans*, *F.*) cast into a trans. *Milton*.

INTREPIDNESS (*intrepidus*, *L.*) undauntedness, fearlessness.

INTRICATENESS (*intricatum*, *L.*) perplexity, intanglement, difficulty.

INTRIGUE (*intrigue*, *F.* derived, as some say, of *iv* and *ἔρξ*, *Gr.* hair) and is properly understood of chickens that have their feet intangled in hair; a secret contrivance, cunning design or plot; an assemblage of events or circumstances occurring in an affair, and perplexing the persons concerned in it.

INTRINSICALNESS (of *intrinsecus*, *L.*) inwardness, &c.

INTRODUCTIVE, serving to bring in.

INTUITION (in *Metaphysics*) a perception of the certain agreement or disagreement of any two ideas, immediately compared together. *Lock*.

INVALIDNESS (*invalidus*, *F.*) the nullity of an act or agreement.

INVARIABLENESS (*invariabilis*, *L.*) unchangeableness.

INVECTIVENESS (*invektivus*, *L.*) reproachfulness, virulence in words, &c.

INVENTION, a subtlety of mind, or somewhat peculiar in a man's genius, which leads him to the discovery of things that are new.

INVENTION (in *Rhetorick*) is reckoned the first part of that art. For by the help of invention in oratory, *Rhetoricians* have found out certain short and easy methods, to supply them with arguments to discourse properly on all subjects; these are distributed into certain classes called *Common Places*.

INVENTION (with *Painters*, &c.) is the art of finding out proper objects for a picture, by the help of history or ancient tables.

INVENTION (with *Poets*) every thing that the poet adds to the history of the subject he has chosen, and of the turn he gives it.

INVENTIVENESS (of *inventif*, *F.* and *nefs*) aptness to invent.

INVENTORY (*inventaire*, *F.*) a catalogue of goods and chattles found in the possession of a party deceased, and appraised, which every executor or administrator is bound to deliver to the ordinary, whenever it shall be required.

INVENTORY (in *Commerce*) a list or particular valuation of goods.

INVENTORY'D (*inventorie*, *F.*) written down in an inventory.

INVENTRESS (*inventrix*, *L.* *inventrice*, *F.*) a female inventor.

INVERSE (*inversus*, *L.*) turned in and out, upside down, backward or the contrary way.

INVERSE Rule of Three } a method
INVERSE Rule of Proportion } of working the *Rule of Three*, which seems to be inverted or turned backwards.

INVERSE Ratio (with *Mathematicians*) is the assumption of the consequent to the antecedent; like as the antecedent to the consequent, as if $B : C :: D : E$, then by inversion of *Ratio's* $C : B :: E : D$.

INVERSELY (of *inversus*, *L.*) backwardly, in an inverted order.

INVERTED (in *Heraldry*) as wings inverted, is when the points of them are down.

INVESTIGATION (with *Gram.*) is the art, method or manner of finding the theme; in verbs, the mood, tense, &c.

INVETERATENESS (*inveteratus*, *L.*) inveterate malice, or the quality of an old grudge.

INVIDIOUSLESS (of *invidiosus*, *L.* of *F.*) envy.

INVINCIBLENESS (*invincibilis*, *L.*) unconquerableness.

INVOLABleness (*invicibilis*, *L.*) uncapableness.

capableness of being violated.

INVISIBLNEESS ? (*invisibilis*, L.) in-
INVISIBILITY } visible quality, un-
capableness of being seen.

INVITATORY Verse (in the Roman Ca-
tholick service) a verse that stirs up to praise
and glorify God.

INVOCATION (in an *Epick Poem*) is ac-
counted the third part of the narration; and
most poets, in imitation of *Homer*, have be-
gun their poems with an invocation; who,
no doubt, thought the invocation would give
a sanction to what he should say, as coming
from divine inspiration.

INVOLUNTARINESS (of *involuntarius*,
L.) unwillingness, or the not being done with
the free will.

INVOLUTION, a wrapping or rolling
up in, L.

INURBANE'NESS, clownishness, in-
civility.

INU'SITATE (*inustratus*, L.) not in use.

INVULNERABLENESS (*invulnerabilis*,
L.) uncapableness of being wounded.

INWARDNESS (of *inward*, Sax.) the
being on the inside.

INWOVEN (of *in*, and *weave*, Sax.)
woven in. *Milton*.

JOBBER, one that undertakes jobs.

JO'BENT Nails, a smaller sort of nails,
commonly used to nail thin plates of iron or
wood.

JOCKLET } (*yoclet*, Sax.) a little farm,
JOCK'ET } requiring as it were but one
yoke of oxen to till it. *Kentish*.

JOCOSE'NESS (*jocositas*, L.) merriness in
jesting, drollery.

JOCULARNESS (of *jocularis*, L.) jocosel-
ness, jestingness, &c.

JOCUND'NESS (of *jocondus*, L.) merril-
ness, pleasantry, sportfulness.

JOINER (of *joindre*, F.) one who makes
wooden furniture, &c.



JOINERS, were incor-
porated *Anno* 1570, and
are a master, two wardens,
24 assistants, and 190 on
the livery. Their armori-
al ensigns are *gules*, a
chevron *argent* between
two pair of compasses a-
bove, and a sphere in base
or, on a chief of the third,
two roses of the first, and between them a
pale *sable*, charged with an escallop-shell of
the second. The crest is a demi savage pro-
per, holding a spear or. The supporters two
Cupids of the last, the dexter holding a wo-
man crowned with a castle, the sinister a
square, both proper. Their hall is in *Thames-
street*, near *Dowgate hill*.

JOINERY, the art of working in wood,
and of fitting or assembling various parts or
members of it together; it is employed chief-
ly in small work, and in that differs from

carpentry, which is conversant in large work.

JOINT (*junctura*, L. *jointure*, F.) the
junction, articulation or assemblage of two or
more things.

JOINT (with *Architects*) the separation
between the stones, which is filled with mor-
tar, plaster or cement.

JOINTING (in *Carpentry*) the several
manners of assembling or fitting pieces of wood
together.

JOINTURED (spoken of a wife) having a
dowry settled on her.

JOL'LINESS (g. d. *jovialis*, L. of
Jovis, *Jupiter*) gaiety, mirth, good humour.

ION'ICK Order (in *Architecture*) an order
so called from *Ionia* in lesser *Asia*, the body of
the pillar is usually channelled or furrowed
with 24 gutters, and its length with the capi-
tal and base is 29 modules, the chapter being
chiefly composed of *Volutes* or scrolls.

Vitruvius says, the people of *Ionia* formed
it on the model of a young woman dressed in
her hair, and of an easy, elegant shape;
whereas the *Dorick* had been formed on the
model of a robust, strong man.

JOVE (*Zeus*, Gr.) the soul of the world
is called *Zeus*, e. i. *Jupiter* of *Ææa*, to live;
and it takes its name from this, to wit, that
the health (well being) of all things de-
pend on him alone, and because he is the
cause and life of all things that do live,
therefore he is called the king of the univers.

Or the soul of the world is called *Jupiter*,
because as the soul presides over us, so nature
rules far and wide over all things. They call
the soul of the world *Δία*, i. e. *Jove*, and for
this reason, that all things were made and are
preserved in their being by him.

Some call the soul of the world *δευς*, of
δευω, to water, because he waters the earth,
or because he administers vital moisture to all
living things.

JOVIALNESS. See *Jolliness*.

JOVIALIST (g. d. one born *Jove læto*,
under the jovial planet *Jupiter*) a pleasant,
jolly, merry fellow.

JOUK (with *Falconers*) a hawk is said to
jok when he falls asleep.

JOUR'NAL, a common name of several
news papers, which detail the particular trans-
actions of *Europe*.

JOUR'NEY-work, day-work; but pro-
perly working for a master of the same trade,
&c.

JOUST, jousting. *Milton*.

JOWRING } as a jowring pain, a con-
JOURE'ING } stant grumbling pain, as
that of the tooth ache.

JOY, is of all the passions the most agree-
able to nature; but *Moralists* say, care must
be taken that it break not out on improper oc-
casions, as on other mens misfortunes.

JOY (*joyo*, F. *gioia*, Ital.) 1. The passion
produced by any happy accident, gladness,
exultation.

Joy

Joy is a delight of the mind, from the consideration of the present, or assured approaching possession of a good. *Locke.*

2. Gaiety, merriment, festivity.

The roofs with joy resound;

And hymen, to hymen, rung around,

Dryden.

3. Happiness, felicity.

The bride,

Lovely herself, and lovely by her side,

A bevy of bright nymphs, with sober grace,
Came glitt'ring like a star, and took her place;

Her heav'nly form beheld, all with'd her joy;

And little wanted, but in vain, their wishes all employ.

Dryden.

To JOY, to rejoice, to be glad, to exult.

Well then, my soul, joy in the midst of pain,

Thy Christ, who conquer'd hell, shall from above,

With greater triumph yet return again,

And conquer his own justice with his love.

Wotton.

JOYFULNESS, gladness.

JOY'LESS, destitute of joy.

Milton.

JOYN'DER (in *Common Law*) the joining or coupling of two persons in a suit or action against another.

JOYNING of *Issue* (*Law term*) is when the parties agree to join and refer their cause to the trial of the jury.

JOYN'TER (with *Joiners*) a kind of plane to smooth boards.

JOYN'TURE (in *Law*) a covenant, whereby the husband assures to his wife, upon account of marriage, lands or tenements for term of life or otherwise.

JOYNTURE, the state or condition of joint tenants; also the joining of one bargain to another.

IRAS'CIBLE *Appetite*, a passion of the soul, to which *Philosophers* ascribe wrath, boldness, fear, hope, and despair.

IRAS'CIBLENESS (of *irasci*, *L.*) capableness of being angry, angeriness, aptness or readiness to be angry.

IRE'FULNESS (in *peyul* or *inrunyul*, *Sax.*) wrathfulness, angeriness.

IRIS (with *Botan.*) the Flower-de-Luce, Cresses, Rocket-gentle or Rocket-gallant.

IRIS (in *Painting*, &c.) was represented as a nymph with large wings, extended in the form of a semicircle, the plumes being set in rows of divers colours, with her hair hanging before her eyes, her breasts like clouds, and drops of water falling from her body, holding in her hand a *Rain-bow* or a *Flower de-Luce*.

IRIS (in *Opticks*) those changeable colours that sometimes appear in the glasses of telescopes, microscopes, &c. also that coloured figure which a triangular glass will cast on a wall, when plac'd at a due angle in the sun-beams.

IRIS (according to the *Poets*) the daughter of *Ibaumas*, for the wonderfulness of her beauty, and was painted with wings, and riding upon her own rainbow by reason of her swiftness. She was *Juno's* messenger, and was never from her, always ready and watchful to be employ'd in her most important affairs; her office was to unloose the souls of women from their bodies, as *Mercury*, the messenger of *Jupiter*, unloosed those of men; and as he was employ'd in messages of peace, she was always sent to promote strife and discord.

IRISH *Tongue*, is accounted to have been of *British* extraction, but is of great antiquity; and the letters of it bear some resemblance to the *Hebrew*, *Saxon*, and other characters; but the old *Irish* is now become almost unintelligible; very few persons being able to read or understand it.

To IRK, to be troublesome or uneasy to the mind.

IRK'SOMNESS (*ynphse*, *Sax.*) troublesome, tediousness, &c.

IRON (*iron*, *Sax.*) a hard, fusible, malleable metal. Iron is accounted the hardest of all other metals, as being the most difficult to melt; and yet it is one of the lightest metals, and easiest to be destroy'd by rust, by reason of the steams which proceed from it: It is engendered of a most impure quicksilver, mixed with a thick sulphur, filthy and burning; or as others say of an earth, salt and sulphur, but very impure and irregularly mix'd, which renders it very much dispos'd to rust.

IRON (with *Chymists*) is called *Mars*, and is represented by this character ♂, which is an hieroglyphick, and denotes gold at the bottom; only its upper part, too sharp, volatile and half corrosive, which being taken away, the iron would become gold.

The first character of iron is; that it is the heaviest of all bodies after copper. Its second, that it is the least ductile, the hardest and most brittle of all metals. Third, that it is very fixed, as to its metalline part, not sulphureous one. Iron being well purged of its sulphur by a vehement fire, becomes harder, compacter, and somewhat lighter, and is called steel. Fourth, it ignites before it fuses, and fuses with much difficulty; and contrary to the nature of all other metals, the more it is ignited, the softer and more ductile it becomes: Being scarce flexible or malleable at all before ignition. Fifth, it is dissoluble by almost all bodies in nature, i. e. that have any degree of activity, as salt, dew, the breath, fire, water, air, &c. Sixth, it is very sonorous and elastic, tho' the sound it yields is less sweet than that of copper. Seventh, of all bodies it is the only one that is attracted by the *Load-stone*.

It may be softened by heating and hammering of it often and permitting it to cool naturally; and may be made white by cooling it in *Sal armoniac*, and quick-lime. The

strongest temper of iron, is said to be that, which it takes in the juice of strained worms; if you apply a roll of sulphur, to a bar of iron heated red hot, it will dissolve it and fall in a fine dust.

IRON Ore, is found in the mines in grains and lumps, and being melted and burned in forges, is brought into forms by main force of fire. Iron being heated red hot, and then put into water hardens it; and by the often doing so, it becomes steel, which is more stiff and hard; but yet more brittle; but has more of a springy nature to leap back, than any other metal; for both steel and iron have abundance of pores, which go turning and winding like screws, by means of which it approaches the *Load-stone*, and is said to be a kin to the *Load-stone*, being dug out of the same mines. If a plate of iron be put in the fire, and made red hot, 'tis said it will come out longer than it was when it was put in.

To **IRON**, to put into irons, *i. e.* chains, or fetters, also to smooth linnen, &c. with a heated iron.

IRON Monger (of *iron-mangene*, *Sax.*) a dealer in iron.

Clerk of the IRONS, an officer in the mint, whose business is to take care that the irons be clean and fit to work with.



IRON-MONGERS, were incorporated 1462, and consist of a master, 2 wardens, 100 assistants (being all on the livery) besides yeomanry. The livery fine is 15 l. 12 s. and that for steward 16 l. Their arms are *argent on a chevron gules*, between

three gads of steel *azure*, as many pair of shackles *or*. The crest on the helmet and torse, two lizards combatant proper, chained and collared *or*; no supporters. Their motto, *God is our Strength*. Their hall is in *Fenchurch-street*, near *Billete lane*.

IRONY (*ἰρωνία*, *Gr.*) is a manner of speaking quite contrary to what we think, as when we call a lewd woman chaste, and a known rogue an honest man. The chief sign of this trope is generally the tone of the voice in pronouncing ironies.

IRRATIONABLENESS (of *irrationabilis*, *L.*) unreasonableness, irrationality.

IRRATIONAL Root (with *Mathematicians*) is a surd root, *i. e.* that square root, or any other root, which cannot be perfectly extracted out of a rational number, and is usually expressed by some character called the radical sign: Thus $\sqrt{5}$, or $\sqrt{(2) 5}$, signifies the square root of 5; and $\sqrt{(3) 16}$, the cube root of 16, &c.

IRRATIONAL Quantities (with *Mathematicians*) are such, between which there is no expressible reason or proportion; all such as are in no wise commensurable to a given quantity.

IRRATIONALNESS (of *irrationalis*, *L.*) defectiveness of reason.

IRRECONCILABLENESS (of *irreconcilable*, *F.*) estate, quality, &c. that cannot or will not be reconciled.

IRRECOVERABLENESS (of *irrecoverable*, *F.*) impossibility of being recovered or gotten again.

IRREFRAGABILITY } (of *irrefragabilis*, *L.*)
IRREFRAGABLENESS } undeniableness, uncapableness of being baffled, &c.

IRREFUTABLENESS (of *irrefutabilis*, *L.* and *negs*) unliableness or impossibility of being refuted or disproved.

IRREGULAR Column (with *Architect.*) is such an one as not only deviates from the proportions of any of the five orders; but whose ornaments either in the shaft or capital are absurd and ill chosen.

IRREGULARNESS (*irregularité*, *F.* of *L.*) going out of rule.

IRRELIGIOUSNESS (of *irreligiosus*, *L.*) irreligion, ungodliness.

IRREMEDIABLENESS (of *irremediabilis*, *L.*) quality or circumstance that cannot be remedied.

IRREMISISSIBLENESS (of *irremissibilis*, *L.*) uncapableness of being remitted, unpardonableness.

IRREPARABLENESS (of *irreparabilis*, *L.*) uncapableness of being repaired or restored to its first state.

IRREPREHENSIBLENESS (of *irreprehensibilis*, *L.*) undeservingness or uncapableness of being blamed or reprehended.

IRRESISTIBLENESS (of *irresistibilis*, *F.*) uncapableness of being resisted.

IRRESOLUTENESS (*irresolute*, *F.*) uncertainty, unresolvedness of mind; suspense, want of courage.

IRRETRIEVABLENESS (of *irretrouvable*, *F.* and *negs*) irrecoverable or irretrievable state or quality.

IRREVERENTNESS (of *irreverens*, *L.*) irreverence, want of respect or regard to sacred things.

IRREVO'CABLENESS (of *irrevocabilis*, *L.*) condition, &c. that cannot be called back, or revoked to its former state.

IRRIG'UOUSNESS (of *irriguus*, *L.*) well watered state or condition.

IRRITABLE (*irritabilis*, *L.*) quickly made angry.

ISCHIAD'ICK, a term applied to the two veins of the foot, which terminate in the crural.

ISCHIAT'ICK (of *ἰσχίος*, *Gr.*) troubled with, or subject to a pain in the hip.

ISING-GLASS, a kind of fish glue, brought from *Islandia* and those parts; used in physick, and for adulterating wines.

ISLAND Crystal, a transparent stone of the nature of a talc, a bit whereof laid on a book, every letter seen thro' it will appear double.

IS'LANDER

IS'LAND
an inhabitant
IS'LAND
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ISLANDER (*insularis*, L. *insulaire*, F.) an inhabitant of an island.

ISLET, a little isle.

ISOCHRON (*isochronos*, Gr.) equal in time, as the isochronal vibrations of a pendulum, are such as are made in equal time.

ISOPERIMETERS (with *Geometricians*) such figures as have equal perimeters or circumferences.

ISOsceles (of *Isos*, equal, and *skēlē*, G. the leg) a triangle that has two legs equal; as in the figure.



ISSUE, a passage, outlet, going out; success; an end or event; also offspring, F.

ISSUE (in *Com. Law*) that point of matter depending in suit, upon which the parties join and put their cause to the trial of the jury.

General ISSUE (in *Law*) that whereby it is referred to the jury to bring in their verdict, whether the defendant hath done any such thing as the plaintiff lays to his charge.

Special ISSUE (in *Law*) is that when special matters being alledg'd by the defendant in his defence, both parties join thereupon, and so grow rather to a demurrer, if it be *Questio Juris*, or to the trial by a jury, if it be *Questio Facti*.

ISsUELESS, without off-spring.

ITALICK *Architecture*, the composite order.

ITCH'ING (*incerta etymologia*) a certain motion in the blood, &c. better known by the sense of feeling, than by a description in words.

ITERATED (*iteratus*, L.) repeated, done over again.

JUBEEBS. See *Jujubes*.

JUBILANT (*jubilans*, L.) singing for joy. *Milton*.

JUBILEE (at *Rome*) the ceremony of performing it is as follows, the pope goes to St. Peter's church, to open what they call the holy gate, knocking at it 3 times with a golden hammer, repeating the 19 verse of the 118 psalm, *Open to me the gates of Righteousness, and I will go unto them and praise the Lord*. And at this time the masons break down the wall, which being done, the pope kneels down before it, while the *Penitentiaries* of St. Peter wash him with holy water, then taking up the cross, begins to sing the *Te Deum*, and enters the church, the clergy following him.

In the mean time three *Cardinal Legates*, are sent to open three other holy gates with the same ceremonies in the churches of St. John of Lateran, of St. Paul and St. Mary the greater. This is performed at the first vespers of Christmas Eve, and the next morning the pope gives his benediction to the people in the *Jubilee* form.

When the holy year is ended, they shut the gates again in the following manner; the pope after he has blest the stones and mortar, lays

the first stone, and leaves there 12 boxes full of gold and silver medals.

Formerly much people resorted from all parts to *Rome* to enjoy the benefits of the *Jubilee*, but now-a-days but few, except those who dwell in *Italy*, the Pope allowing them to observe the *Jubilee* in their own country, granted the same benefits as if they came to *Rome*.

JUCUND'NESS (*jucunditas*, L.) pleasantness, &c.

JU'DAS Tree, a tree with broad leaves, something resembling those of the *spricock*, growing in the hedges of *Italy* and *Spain*.

JUDG'ING (with *Logicians*) is defined to be that action of the mind, by which joining several *Ideas* together, it affirms from one what the other is, as when having an idea of *Earth*, and an idea of *Round*, we either affirm or deny that the earth is round. It is call'd the second of the four principal operations of the mind.

JUDGMENT (*judgment*, F.) 1. The power of discerning the relations between one term, or one proposition and another.

The faculty, which God has given man to supply the want of certain knowledge, is *judgment*, whereby the mind takes any proposition to be true or false, without perceiving a demonstrative evidence in the proofs.

2. Doom; the right or power of passing judgment.

If my suspect be false, forgive me, God;
For judgment only doth belong to thee.

Shakesp. H. vi.

3. The act of exercising judicature.

When thou, O Lord, shalt stand disclos'd
In majesty severe,

And sit in judgment on my soul,

O how shall I appear.

Addison's Spectator.

4. Determination, decision: 5. the quality of distinguishing propriety and impropriety; criticism.

'Tis with our judgments, as our watches, none
Go just alike; yet each believes his own.

Pope.

6. Opinion, notion: 7. sentence against a criminal: 8. punishment inflicted by providence, with reference to some particular crime.

We cannot be guilty of greater uncharitableness, than to interpret afflictions as punishments and judgments: it aggravates the evil to him that suffers, when he looks upon himself as the mark of divine vengeance.

Addison's Spectator.

JUDG'MENT (in *Physicks*) a faculty of the soul, by which it perceives the relation that is between two or more ideas.

JUDICATURE (of *judicatorium*, L.) judgment or trying causes; a term apply'd either to the court wherein the judge sits, or the extent of his jurisdiction; also the profession of those who administer justice, F.

JUDICI-

JUDICIARY (*judicialis, L.*) done in the due form of justice, or according to the course of law.

JUDICIARY (in *Astrology*) a science or art that pretends to judge of, and foretell future events, by considering the positions and influences of the stars, &c.

JUDICIALNESS (of *judicialis, L.*) judicial quality, state or condition.

JUDICIOUSNESS (of *judicieux, F.*) discerning faculty, &c.

JUFFERS (with *Carpenters*) stuff about four or five inches square, and of several lengths.

JUGATINUS, a Heathen deity of the Romans, who they believed to preside over marriages, at the conjunction of husband and wife.

JUICE (with *Naturalists*) a liquid substance, which makes part of the composition of plants, which communicates itself to all the other parts, and serves to feed and increase them; also the vapours and humidities inclosed in the earth.

JUICE (with *Physicians*) a kind of fluid in an animal body, as *nervous juice*, that which is found in the nerves.

Pancreatick JUICE (with *Phys.*) a liquor separated in the gland of the *Pancreas*.

JUICELESS (*sans jus, F.*) having no juice.

JUICINESS, the abounding in, or abundance of juice.

JUICY (*plein de jus, F.*) full of juice.

JULE (with the *Greeks and Romans*) a hymn sung in honour of *Ceres* and *Bacchus*, in the time of harvest, to engage those deities to be propitious.

JULIAN Period (so called of *Julius Caesar Scaliger*, the inventor of it) is a cycle of 7980 years successively following one another; by the continual multiplication of the three cycles, *viz.* that of the sun of 28 years, and that of the moon of 19 years, and that of the indiction of 15 years; which *Epocba*, although but feigned, is yet of very good use in calculation, in that every year, within the period, is distinguishable by a certain peculiar character; for the year of the sun, moon, and the indiction will not be the same again, till the whole 7980 years be revolved. He fixed the beginning of this period 764 years before the creation.

JULIAN year, is the old account of the year (or a space of time consisting of 365 days and six hours, instituted by *Julius Caesar*, who caused the *Roman* calender to be reformed) which till lately was used in *England*, and call'd the old stile, in contradistinction to the new account, framed by pope *Gregory*, which is eleven days before the old, and is called the new stile.

JULY (was so called of *Julius Caesar*, who regulated the year, for before that time that month was called *Quintilis*) the 7th month in the year.

JULY (in *Painting, &c.*) is represented in a jacket of a light yellow, eating cherries; his face and bosom sun burnt; having his head adorned with a garland of *Centaury* and *Thyme*, bearing a scythe on his shoulder, and having a bottle hanging at his girdle, and by him a lion.

JUNCTURE (with *Surgeons*) the reducing of crooked members to their due state; the same as *Diorthrosis, L.*

JUNE (takes its name, either of *Juniores, L.* the younger, because that young people had an assembly in that month for their recreation; or of *Junius Brutus* (as other say) who drove out the king of the *Romans* in that month) it is the sixth month of our year.

JUNE (in *Painting, &c.*) was represented in a mantle of dark grass green; having his head adorned with a coronet of bents, king-cobs and maiden-hair, holding in his left hand an eagle, and in his right *Cancer*, and on his arm a basket of summer fruits.

JUNKETING (some derives it of *Joncades, O. F.* sweet-meats) feasting or making merry.

JUNTO ? a meeting of men to sit in

JUNCTO } council; but is most commonly us'd in an ill sense, for a company of conspirators, or a factious assembly of malecontents, met together either to exertise that authority, which their rebellion has put into their power; or to consult of ways and means of carrying on and supporting their present and future designs.

JUPITER (with *Astron.*) is accounted the biggest of all the planets, being computed to be 2460 times bigger than our earth. Its periodical time is 43332 days, 12 hours, and revolves about its axis in 9 hours 56 minutes.

JUPITER (with *Astrologers*) signifies judges, divines, senators, riches, law, religion, and its characteristick is 24.

JUPITER's Distaff, an herb, otherwise called *Mullein*.

Canonical JURIS PRUDENCE, is that of the canon law.

Feodal JURIS PRUDENCE, is that of the fees.

Civil JURIS PRUDENCE, is that of the *Roman* law.

Clerk of the JURIES, an officer in the court of *Common-Plas*, who makes out the writs called *Habeas Corpora* and *Disfringas*, for the appearance of the jury, after they have been returned upon the *Venire Facias*.

To **JUST**. See *Justing*.

JUSTICE *justitia, (L. q. juris statio*, the station or boundary of right) tho' accounted the splendor of all virtues, yet derives its excellency only from the corruption of men, taking its rise from their vices; and as the use of mercy is for the least offending, so the use of *Justice* is for the greater offending, and is either in action or punishment, and is either *commutative* or *distributive*.

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JUSTICE (in God) is a communicable attribute, by which is intended not only the rectitude of his nature in general; but more especially his dealing with his creatures, according to the deserts of their deeds.

JUSTICE (to Men) is a propension and custom to give every man his due.

JUSTICE (with Moralists) is not to injure or wrong any one.

Positive JUSTICE (with Moralists) is to do right to all, to yield them whatsoever belongs to them. The *Justice of moral actions* differs from *Goodness* in this, that *Justice* denotes barely a conformity to the law; but *Goodness* further includes a respect to those persons towards whom the action is performed.

Commutative JUSTICE, is that which concerns all persons one with another, in relation to dealings, as buying, selling, exchanging, lending, borrowing, &c.

Distributive JUSTICE, is that which concerns princes, magistrates and officers, &c.

JUSTICE (in Painting, &c.) was represented in a crimson mantle trimmed with silver, and was called the goddess *Astræa*, she held a pair of scales in one hand, and a sword in the other.

General JUSTICE ? is a constant giving

Universal JUSTICE ? to every one his due, and this hath for its object all laws divine and human.

Particular JUSTICE, is a constant will and desire of giving to every one his due, according to a particular agreement, on the laws of civil society; and this is also called *commutative or expletory Justice*.

JUSTICE of the Forest, is also a lord by office, and the only justice that can appoint a deputy. He is also called *Justice in Eyre of the Forest*. He has the hearing and determining of all offences, within the king's forests committed against venison or vert.

JUSTICES of the Peace (within the Liberties) are such in cities and towns corporate, as the former are in any county; and their authority and power is altogether the same, within their several precincts.

JUSTE a Corps, a garment that reaches down to the knees, sits close to the body, and shews the shape of it.

JUSTIFIABLENESS (of *justus*, and *just*, L.) capableness of being justified, warrantableness.

JUSTIFIED (*justificatus*, L.) cleared or proved innocent of any crime, charge or accusation; also verified, maintained for good, proved.

To **JUSTIFY** (*justificare*, L.) to clear one's self, to make his innocency appear, to verify, to shew or prove, to maintain or make good.

JUSTINGS ? (*joutes of jouter*, F. to run
JUSTS ? (*artills*) were exercises used in former times by such persons who desired

to gain reputation in feats of arms, of whatsoever degree or quality, from the King to the private gentleman; they were usually performed at great solemnities, as marriages of princes; and also on other occasions. The time and place being appointed, challenges were sent abroad into other nations, to all that desired to signalize themselves. And rewards were appointed by the prince for those that came off conquerors. As for the places, it was various; in the year 1395 there was great justings on *London Bridge*, between *David* earl of *Craford* in *Scotland*, and the lord *Wells* of *England*, &c. In the time of king *Edward III.* justings were frequent in *Cheapside*, and on the *North-side* of *Bow Church*; there was a building of stone erected, called *Sildam* or *Crownfield*, to see the justings that were frequently performed there, between the end of *Soper Lane* and the *Cross*. It was built on this occasion; in the year 1330 there was a great justing of all the stout earls, barons and nobles of the realm, which lasted three days, where queen *Philippa*, with many ladies, fell from a scaffold of timber, but received no harm; after which the king built it strongly of stone for himself, the queen and other persons of high rank, to behold the justings. This *Sildam* remained till the time of *Henry VIII.* as it appears in that he came thither, dressed in the habit of a yeoman of the guard, with a *Patison* on his shoulder, and having taken a view of the watches of the city, went away undiscovered.

Smithfield also was a place for performing these exercises; in the year 1357 great and royal justs were held in *Smithfield*, there being present the kings of *England*, *France* and *Scotland*, and their nobility. And in the time of *Richard II.* royal justs and tournaments were proclaimed by heralds in several courts in *Europe* to be performed in *Smithfield*, to begin on Sunday next after the feast of *St. Michael*. At the day appointed there issued out of the tower, about three in the afternoon, 60 coursers appalled for the justs, upon every one an esquire of honour, riding a soft pace, and then came forth 60 ladies of honour, mounted upon palfreys, riding on the one side richly apparelled, and every lady led a knight with a chain of gold. The knight's that were of the king's party had their armour and apparel adorned with white harts, and crowns of gold about the hart's neck, and so they rode thro' the streets of *London* to *Smithfield*, with a great number of trumpets and other instruments of musick before them. Where the ladies that led the knights, were taken down from their palfreys, and went up to their seats prepared for them. The esquires of honour alighted from their coursers, and the knights mounted. And after the helmets were set on their heads, and they were ready at all points, proclamation was made by the heralds, and then the justs

began.

began. These jousts lasted many days with great feasting. The manner of it was thus: the ground being railed about in which the jousts were to exercise, the contenders were let in at several barriers, being compleatly armed from head to foot, and mounted on the stoutest horses; who after they had pay'd their respects to the king, the judges and ladies, they took their several stations, and then the trumpets sounded, and they having couched their lances, that is, having set the but end against their breast; the point toward the adversary, spurred their horses, and ran furiously one against another, so that the points of their spears lighting upon the armour of each other, gave a terrible shock, and generally flew to pieces.

If neither party received any injury, they wheeled about, took fresh lances, and ran a second time, and so a third, and if neither suffered any disgrace in three encounters, they both came off with honour.

There were many circumstances relating to these performances as if a man was unhorsed, he was quite disgraced, nor if he was shaken in the saddle, or let his lance fall, or lost any piece of his armour, or wounded his antagonist's horse, &c. all which were accounted disreputable. And there were also certain rules for distributing the prizes to them that behaved themselves with the greatest gallantry.

To JUSTLE (from *just*, *jouster*, F.) to encounter, to clash, to rush against each other.

Not one starry spark
But Gods meet Gods, and juple in the dark.

Courtiets therefore juple for a grant;
And, when they break their friendship, plead
their want.

Murmuring noises rise in every street;
The more remote run stumbling with their
feet.

And, in the dark, men juple as they meet.
When elephant gainst elephant did rear,
His trunk, and castles jupled in the air.

My sword thy way to victory had shown.
To JUSTLE, to push, to drive, to force
by rushing against it.

The fury commons shall respect deny,
And juple peerage out with property.

JUSTLY (from *juste*, F. *justus*, L.) 1. Uprightly, honestly, in a just manner.

Nothing can justly be despised, that cannot
justly be blamed: where there is no choice,
there can be no blame.

With ignominy scourg'd, in open fight;
Next view the Tarquin kings; th' avenging
Of Brutus justly drawn, and Rome restor'd.

2. Properly, exactly, accurately.

Their artful hands instruct the lute to sound,
Their feet assist their hands, and justly beat
the ground.

JUSTNESS (*justitia*, L.) a being just, just quality; the exactness or regularity of any thing.

JUSTNESS of thought, consists in a certain accuracy or preciseness, by which every part of it is perfectly true and pertinent to the subject.

JUXTA-Position (with *Philos.*) a contiguity or nearness; a ranging the small parts of any mixt body into such a position, order or situation, that the parts being contiguous, shall determine or shew a body to be of such a figure or quality; or to be endued with such properties, as are the natural result of such a configuration or disposition of parts.

IX'IA: 5 (*ixai*, or *ixim*, Gr.) a sort of
IKINE 2 *Carduus*, called *Camaleon*.

K, is a numeral letter signifying 250.

K, with a dash over it stood for 150000.

The letter k, tho' most commonly written, is not pronounced, but it lost after r, as in *Arithmetick*, *Logick*, *Maritt*, *Physick* &c.

It has been and still is a dispute among Grammarians whether k, is a different letter from c, because the Latins have very seldom used it, otherwise than as a numeral letter; nor do the French make much use of it except in foreign names of places, persons, &c. and some therefore would have it left out; especially in words derived from the Latin, contrary to the common English usage, which is to strengthen c by setting k after it, as in *Polinick*, &c.

The letter K (in old Charters and Diploma's) had various significations, as K. R. was set for *Chorus*, K. R. G. for *Cara Civitas*, i. e. the dear city, K. R. M. for *Carmen*, i. e. a verse, K. R. A. M. N. for *Charus Amicus Noster*, i. e. our dear friend, &c.

KABIN? (among the Persians and
KEB'IN } Turks) a temporary marriage for a time, upon condition that the husband shall allow the wife a certain sum of money if he repudiates or quits her.

KADARES? (among the Mahometans)
KADARITES } a sect who deny the generally received tenet among the Musselmens, predestination, and maintain the doctrine of free-will, and the liberty of it in its full extent.

KARATA, a kind of alges, which grow in America, the leaves of which being boiled are made into thread, of which fishing-nets cloth,

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cloth, &c. are made. The root or leaves being thrown into a river, stupifies the fish; so that they may be easily taken with the hand, and the stalk being dried and burned, burns like a match; and if it be rubbed briskly on a harder wood, takes fire and consumes itself.

KEEPER of the exchange and mint, the same as warden of the mint.

KEEPER, one who preserves, retains, nourishes; an observer, &c.

KEEPER of the Privy-Seal, a member of the privy-council, thro' whose hands pass all charters sign'd by the king, before they come to the broad seal; and also some deeds which do not pass the great seal at all. He also is a lord by office.

KEE'PERS of the liberties of England, by the authority of parliament, &c. *Custodes Libertatis Angliæ Autoritate Parlamenti*; the stile in which writs and other proceedings at law ran, during the usurpation of Oliver Cromwell.

KEN'NING (cennung, Sax.) knowing, desecrating at a distance.

KERF (with *Sawyers*) the way made by the saw, or the sawn-away slip in a piece of timber or board.

KERK Sessions, the name of a petty ecclesiastical sessions in Scotland.

KER'NELLINESS (of cijnel, Sax.) fulness of kernels.

KEY (with *Musicians*) is a certain tone, whereto every composition, whether it be long or short, ought to be fitted: And this *Key* is said either to be flat or sharp, not in respect of its own nature, but with relation to the flat or sharp third, which is joined with it.

KEY (in *Polygraphy* and *Stenography*) is the alphabet of the writing in cypher, which is a secret known only to the person who writes the letter, and he to whom it is sent.

KEY (of an *Author* or *Book*) an explication that lets into some secrets in respect to persons, places, and times, &c. which don't appear without it.

KEYS (of *Spinnetts*, *Organs*, &c.) little bits, by means of which the jacks play, so as to strike the strings of the instrument; and wind is given to the pipes of an organ, by raising and sinking the sucker of the sound-board.

KEYS of the *Island* (in the isle of *Man*) are the 24 chief commoners, who are as it were the keepers of the liberties of the people.

KIND'NESS, benevolence, friendly disposition, treatment, &c.

KINGS at *Arms*, officers of great antiquity, and anciently of great authority; they direct the heralds, preside at their chapters, and have the jurisdiction of armory. There are three in number, *Garter*, *Norroy* and *Clarenceux*.

KIN'NER *Nut*, an earth-nut, a chesnut.

A **KINS-Man** (of *kind*, Teut. or *cynne* and *Man*, Sax.) a he-cousin, &c.

KINS-Woman (of *cynne*, and *piman*, Sax.) a she-cousin, &c.

KIS'SING (*kyssan*, Sax.) saluting with a kiss.

KITCH'EN-Stuff (of *kuchen*, Teut. *cycène*, Sax. and *étouffe*, F.) grease, &c. the refuse of a kitchen or cookery.

KNAG'GINESS (of *cnæp* and *nyffe*, Sax.) fulness of knots, as wood.

KNA'VEY (of *knab*, Teut. *cnapa*, Sax.) a boy or servant) in ancient times, had no worse sense than a servileness, as *peylocnapa*, shield-bearer; but now it is generally used in an opprobrious sense, for craft, deceit, cheating, fraud, &c.

KNA'VISHNESS, dishonesty, fraudulentness, &c. also waggishness.

KNICK-Knacks, fine things to play withal, gew-gaws.

KNICK-Knacketary Man, one that makes a collection of knick-knacks or curiosities, things uncommon in nature or art, a virtuoso.

KNIGHT (*knicht*, Teut. *cnicht*, Sax.) a person whom the king has singled out from the common class of gentlemen, and dignified with the honour of knighthood. In ancient times there were six particulars required in him that was to be made a knight. 1. That he was no trader. 2. That besides other things he was not of servile condition. 3. That he should take an oath that he would not refuse to die for the sake of the gospel and his country. 4. His sword was to be girt on by some nobleman. 5. That he should have the badge of knighthood put upon him. And, 6thly, That he should be enrolled in the king's books. It was also required, that knights should be brave, undaunted, expert, provident and well-behaved. Christian kings appointed many religious ceremonies to be observed at the creation of knights, and none were admitted to the order of knights, but such as had merited the honour by some commendable and extraordinary exploits. They were anciently distinguished by a belt, a target, a sword, or some martial token. But now the honour being grown cheap, these ceremonies have been laid aside, and there goes nothing now to the making a knight in *England*, but the king's touching him with a sword as he kneels, and saying, *Rise up Sir R. N.*

KNIGHTS Bannerets, the ceremony of their creation is thus. The king, or his general, at the head of his army, drawn up in order of battle after a victory, under the royal standard display'd, attended by all the officers and the nobility of the court, receives the knight, led by two knights of note, or other men renowned in arms, carrying his pennon or guidon of arms in his hand; being preceded by the heralds, who proclaim his valiant achievements, for which he has merited to be made a knight banneret, and to display his banner in the field; then the king or the general says, *Advances toi Banneret*, and causes

the point of his pennon to be rent off, and the new knight is sent back to his tent, the trumpets sounding before him, and the nobility and officers attending him, where they are nobly entertained. This order is certainly most honourable, because never conferred but upon the performance of some heroick action in the field; whereas all other orders are bestowed by favour, or other meaner motives. But there have been none of these knights made for many years past.

KNIGHTS Baronets, is a modern degree of honour, and next to a baron; they have precedency before all knights, except those of the garter, bannerets and privy-counsellors, and the honour is hereditary in the male line. This order was first instituted in the year 1611 by king James I. They are created by patent, the proem whereof signifies, that it is for propagating a plantation in the province of *Ulster* in *Ireland*, for which purpose each of them was to maintain thirty soldiers in *Ireland*, for three years, allowing each soldier 8 d. *per diem*, the whole sum of which was paid into the *Exchequer* upon passing the patent. They are to bear in a canton, or in an escutcheon, the arms of *Ulster*, viz. a field argent, a sinister hand couped at the wrist gules.

Barons (probably of *barones*, *L.* men of valour) are peers of *England*, but of the lowest dignity, and as such sit in parliament, as all the peers of *England* do by their baronies, though they be dukes, marquesses, or earls besides, and likewise archbishops and bishops have baronies annexed to them. Barons are knights of three forts.

Barons (by *Tenure*) are bishops, who hold their baronies by virtue of their being chosen to their sees.

Barons (by *Writ*) are such as are called to sit in parliament by their sovereign, without any precedent title.

Barons (by *Patent*) their title is, *Right Noble Lord*; king Charles II. gave the barons a circle of gold, with six pearls set close to the rim. He is likewise allowed to have the cover of his cup held underneath while he is drinking, and a baroness may have her train held up in the presence of a viscountess. The manner of erecting a baron by patent is as follows, he appears in court in his long robe and hood, attended by several persons of quality; two heralds walk before him, followed by Garter king at arms, holding the king's writ; a baron, supported by two gentlemen of distinction, brings the robe or mantle, and so they enter the king's presence, kneeling three times; then Garter delivers the writ to the lord chamberlain, and when in reading they come to the word *Investimus*, the king puts on his mantle, and the writ being read, declares him and his heirs barons.

KNIGHTS Batchelors (either of *bas Chevaliers*, *F. i. e.* low knights, or of *Baccalaria*,

a kind of fees or farm, consisting of several pieces of ground, each of which contained twelve acres, or as much as two oxen would plough; the possessors of which *Baccalaria*, were called *Batchelors*; others derive the name of *batailler*, *F.* to combat or fight; they were anciently called so, as being the lowest order of knights, or inferior to bannerets. They were obliged to serve the king in his wars at their own expence, for the space of forty days. They are now called *Equites Aurati* in *Latin*; *Equites*, *i. e.* horsemen, because they were to serve on horseback; and *Aurati*, golden or gilded, because they had gilt spurs given them at their creation. This dignity was at first confined to military men, but afterwards it was conferr'd on men of the robe. It was an ancient ceremony at the creation, to honour the knights with the girdle of knighthood; which he who received was to go to church, and solemnly to offer his sword upon the altar, and to vow himself to the service of God. In process of time, besides the girdle and sword, gilt spurs were added for the greater ornament. The ceremony of the creation is very simple, the candidate kneels down, and the king touches him lightly with a naked sword, saying, *Sois Chevalier au nom de Dieu*, *F. i. e.* be a knight in the name of God; and afterwards *Avance Chevalier A. B.* These may be said to be the only knights in *England*, besides those of the *Garter* and of the *Bath*, who are of a much higher sphere; for *Bannerets* have been long disused, and *Baronets* are not properly knights. When a knight had committed a capital offence, it was usual publicly to degrade and deprive him of his honour of knighthood, which was done by ungirding his military belt, taking off his sword and breaking it, and hewing off his spurs with a hatchet, plucking his gauntlet from him, and reversing his escutcheon of arms.

KNIGHTS of the Bath, this order of knighthood is of no less antiquity than the times of our *Saxon* ancestors, and tho' the original of it cannot be exactly determined, yet it appears that *Geoffrey of Anjou*, before his marriage to *Maud* the empress, daughter to our king *Henry I.* was thus made a knight at *Rome*, *Ann.* 1227; tho' *Cambden* and others write that it was instituted by *Richard II.* and *Henry IV.* *Ann.* 1339. Upon this occasion, king *Henry* being in the *Bath*, and being informed by some knights, that two widows were come to demand justice of him, he immediately leaped out of the *Bath*, saying, he ought to prefer doing Justice to his Subjects before the Pleasure of the Bath; and thereupon created knights of the Bath. Some say these knights were made within the lists of the *Bath*, and that king *Richard* ordained that there should be no more than four of them, but king *Henry IV.* encreased them to forty six: their motto was *Tres in uno*, *L. i. e.* three in

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in one, signifying the three theological virtues. At the creation of those *knights*, there were several religious rights and ceremonies performed, which usually belonged to hermits and other holy orders. *First*, when the esquire to be knighted came to the court, he was to be received by the king's officers, and to have two esquires of note to attend him; and if he came before dinner, he was to carry up one dish to the king's table, after which those esquires were to conduct him to his chamber, and at night he had his beard shav'd and his hair cut round. Then the king commanded his chamberlain to go to the chamber of this intended knight, attended by several knights and esquires, with musick, singing, dancing, and there to inform him of feats of chivalry. Then the esquire was put into the *Bath*, and when taken out put into a bed without curtains, there to lie till he was dry, and afterwards cloathed with a robe of russet, with long sleeves, having a hood to it, like that of an hermit; then the old knights conducted him to the chapel, being accompanied with musick, and other esquires, dancing and sporting before him, where being entertained with wine and spices, they were dismiss'd with thanks; the new knight was to stay in the chapel all night, and spend it in prayer, and the next morning to confess his sins to the priest; and while mass was saying, a taper was burning before him, which he held in his hand during the gospel; at the elevation an esquire took off his hood from his head, and held it till the last gospel. And mass being ended, the same esquire offered the candle at the altar and a penny or more. After this the new knight was put to bed, and lay there till daylight. Then the chamberlain and other company went to his chamber and said, *Sir, good morrow to you, it is time to get up and make yourself ready*; and having dress'd him, they mounted on horseback, and conducted him to the hall with musick, a young esquire carrying his sword before him, holding it by the point. Being come to the hall door, he was received by the marshal and ushers, who desired him to alight, and the marshal was either to have his horse or an hundred shillings for his fee; and being conducted up the hall, there he stayed while the king came, the young esquire still holding his sword. The king being come, he took one of the spurs from the chamberlain, and delivering it to some person of note, commanded him to put it on his right heel, which was done kneeling, and the other spur was put on by another knight; which being done, the knight holding up his hands together, the king girt on his sword, and embracing him about the neck, said to him, *Be thou a good Knight*, kissing him. This being done, the knights conducting him to the high altar in the chapel, he there promised to maintain the rights of the holy church during his whole life, and then ungirt his sword, and offered it

to God, praying to God and the saints, that he might keep that order to the end, after which he drank a draught of wine. Upon his going out of the chapel, the king's master-cook stood ready to take off his spurs for his fee, saying to him, *I the king's master-cook, am come to receive your spurs for my fee; and if you do any thing contrary to the order of knight-hood (which God forbid) I shall back your spurs from your heels*. This being done, he was conducted again to the hall by the knights, where he sat the first at the knights table, the knights being about him, to be serv'd as the others were; but was neither to eat nor drink at the table, nor spit, nor look about him upwards or downwards any more than a bride. But one of his governors was to hold a handkerchief before him when he was to spit; and when the king was departed, he was to be attended to his chamber by knights, musick, &c. who taking their leave of him went to dinner. When the company were retired, he was disrob'd, and his attire was to be given to the king at arms, or that herald that attended, or to the minstrels, with a mark of silver, if he were a knight bachelor; two marks, if a baron; and four, if an earl or of superior rank; and his russet night-cap or a noble was given to the watch. After this, he was clothed with a blue robe, with strait sleeves, in the fashion of a priest, having a white silk lace hanging on his left shoulder; which lace he wore upon all his garments, till he had gained some honour and renown in arms; and was register'd as of high record, as the nobles, knights, &c. or till some great prince or noble lady did cut the lace off, saying to him, *Sir, we have heard so much of your true renown concerning your honour, which you have done in divers parts, to the great fame of chivalry, as to yourself and him that made you a knight, that it is meet this lace be taken from you*. After dinner the knights and gentlemen conduct him to the king's presence, where he says, *Right noble and renowned Sir, I do in all that I can give you thanks for these honours, courtesies and bounty which you have vouchsafed me*; and then takes his leave of the king; and then the esquires governors take their leave of their master, with much complaisance, demanding their robes and fees, according to the custom.

Frame-Work **KNITTING**, or stocking weaving, was first devised, as it is said, by William Lee, master of arts, of St. John's college Cambridge, 1599.

KNIVES, one Richard Matthews was the first *Englishman* that attained the perfection of making fine knives and knife hasts, and obtained a prohibition against all foreigners bringing knives into England, the fifth of queen Elizabeth.

KNOT or *Nodus* (of a Romance or Dramatick piece) is used for that part where the persons are the most embarrassed by a conjecture

R p 2 a

of affairs, the end of which it is not easy to foresee.

Wale KNOTS, are round knobs or knots.

KNOTS (with *Physicians*) tuberosities formed in the joints of old gouty people, consisting of a thick, viscous, crude, indigested pituita, accompanied with a bilious humour, hot and acrimonious.

KNOTTINESS, fulness of knots, intricateness, perplexedness, difficultness.

KNOWINGNESS (*chapman, Sax.* prob. of *know, Gr.*) knowledge.

KNOWLEDGE, (according to *Mr. Locke*) consists in the perception of the connection and agreement or disagreement, and repugnancy of our *Ideas*. Thus we know that white is not black, by perceiving that these two *Ideas* do not agree.

KYSTUS (*κύστις, Gr.*) a bag or membrane, in form of a bladder, full of unnatural humors.

L

L, *Roman*; **L**, *Italick*; **L**, *Eng-lish*; **L**, *Sax.* **Λ**, *Greek*; are the eleventh letters of the alphabet, and **L**, *Hebrew*, the 12th.

L, if it be the last letter of a word of two or more syllables, is generally single, as *evil, civil, &c.* especially such as are derived from the *Latin*; but in words of one syllable, it is for the most part double, as *fall, sell, fill, roll, bull*; and if a consonant be next before **L**, joined with a vowel at the end of a word, they must not be parted, as *Bi-ble, Ca-ble, Aff-able, &c.*

L, is one of those consonants call'd liquids, on account of its soft and melting sound or pronunciation; and being set before a mute consonant and a vowel, renders the syllable more gentle, than when two other consonants meet.

L, in *Latin* numbers, stands for 50.

L, with a dash over it, denotes 50000.

LABIATE (of *labium, L.* a lip) having lips.

LABORATORY (with *Gunners*) a place or work-house, where the *fire-workers* or *bombardiers* prepare their stores; as driving fuzes, filling shells, making quick match, filling cartridges, and all other fireworks belonging to war.

LABORATORY Tent (in an Army) a large tent, carried along with the artillery into the field, furnished with all sorts of tools and metals for the *fire-workers*, for the uses abovementioned.

LABORIOUS (*laborieux, F. laboriosus, L.*)

1. Diligent in work, assiduous.
To his laborious youth consum'd in war,
And lasting age, adorn'd and crown'd with peace,
Requiring labour, tiresome, not easy.

Doest thou love watchings, abstinence, and toil, Laborious virtues all? learn them from *Cato*.

Addis. Cato.

LABORIOUSLY, with labour, with toil.

I chuse laboriously to bear

A weight of woes, and breathe the vital air,

Pope's Odyss.

LABORIOUSNESS. 1. Toilsomeness, difficulty: 2. diligence, assiduity.

LABOUR (*labour, F. labor, L.*) 1. The act of doing what requires a painful exertion of strength, or wearisome perseverance, pains; toil, travail, work: 2. exercise, motion with some degree of violence.

Moderate labour of the body conduces to the preservation of health, and curing many initial diseases; but the toil of the mind destroys health, and generates maladies.

LA'BRING (prob. of *laborare, L.*) essaying or striving to raise itself with wings, labouring.

LABYRINTH of *Egypt* (*Λαβύρινθος, Gr.*) built by *Psammiticus*, on the bank of the river *Nile*, situate on the south of the *Pyramids*, and north of *Arfinoe*: it contained within the compass of one continued wall, 1000 houses, and 12 royal palaces, all covered with marble; and had only one entrance, but innumerable turnings and returnings, sometimes one over another, and all in a manner scarce to be found, but by such as were acquainted with them; the building being more under ground than above; the marble stones were laid with such art, that neither wood nor cement was used in any part of the fabrick; the chambers were so disposed, that the doors at their opening gave a report as terrible as a crack of thunder. The main entrance of all was white marble, adorn'd with stately columns, and curious imagery. Being arrived at the end, a pair of stairs of 90 steps conducted to a stately portico, supported with stately pillars of *Theban* stone, which was the entrance into a stately and spacious hall (the place of their general conventions) all of polished marble, adorned with the statues of their gods. This labyrinth was accounted one of the seven wonders of the world. This work was afterwards imitated by *Dædalus* in the *Cretan* labyrinth, tho' it fell as short of the glories of this, as *Minos* was inferior to *Psammiticus* in power and riches. There was also a third at *Lemnos*, famous for its sumptuous pillars; and a fourth, that of *Italy*, which *Porfenna* king of *Hetruria*, designed for a sepulchre for him and his successors. There was also one at *Woodstock* in *Oxfordshire*, made by king *Henry II.* for fair *Rosamond*.

LABYRINTHIAN (*labyrinthicus, L.*) of or pertaining to a labyrinth.

LACCA, a gum, or rather wax (made, as some say, by a kind of winged ants) hard, brittle, clear and transparent; brought from *India*, &c. and used in painting, varnishing, &c.

See also a certain red gum issuing from certain trees in *Arabia*, of which the best hard sealing-wax is made.

LACHRYMA Christi (i. e. the tears of *Christ*) a pleasant sort of wine, made of grapes growing in *Terra di Lavoro*, in the province of *Naples*, *L.*

Fistula LACHRYMALIS (with *Oculists*) a *Fistula* in the larger angle of the eye, *L.*

LACIN'IATED Leaf (with *Botanists*) a jagged leaf.

LACK'ER (so called of *Gum Lac*, of which it is made) a varnish used over leaf silver, in gilding picture-frames, &c.

LACK'ER Hat, a sort of hat made without stiffening.

LAC'TANT (*lactans*, *L.*) suckling, giving milk.

LACTIFICK (*lactificus*, *L.*) that makes or breeds milk.

LADANUM } a gumous or resinous
LADANUM } matter, oozing out of
the leaves of a shrub called *Cistus Ladaniferæ*,
used in medicine.

Bolt-Sprit LAD'DER (in a *Ship*) is a ladder at the beak head, made fast over the bolt-sprit, to get upon when there is occasion.

Entring LADDER (in a *Ship*) is a wooden ladder placed in the waste of the ship.

Gallery LADDER (in a *Ship*) is a ladder of ropes hung over the gallery and stern of ships, to come out of, or go into a boat in foul weather, and a high sea.

LAD E } lade, *Sax.* } usually signi-
LAD E } lode, *Sax.* } fies the mouth
of a river; sometimes a ford, and is part of
the proper names of places; as *Crecklade*, *From-
lade*, *Letblade*, &c.

LADIES Bed-Straw, an herb.

LADIES Cushion, a sort of flower.

LADIES Laces, a kind of striped grass.

LADIES Mantle, an herb.

LADIES Smock, an herb, otherwise call'd
Cuckoo flower.

LAD'ING (of *hladian*, *Sax.* to load) the
burden or cargo of a ship.

LADY Traces, a sort of satyrion or rag-
wort.

LAD'G, a loiterer, also one that is the last
of a line or family; also one that degenerates
from the virtues of his ancestors, a disgrace to
his family.

LAD'GON (*Old Law*) a parcel of goods cast
overboard in a storm, with a buoy or cork
fastened to them, in order to find them again.

LAD'GOTROPHY (*lagotrophia*, *L.* of *λα-
γοτροφία*, of *λαγός*, and *τροφείον*, to feed, *Gr.*)
a warren of hares.

LAICAL'ITY (*laicalitas*, *L.* of *λαϊκός*, of
λαός, the people, *Gr.*) the property by which
any man is said to be a lay-man.

LAKE (*lacus*, *L.*) a large collection of
fresh waters, which have open communication
with the sea, and are for the most part in in-
land countries; some lakes are so large in ex-

tent, as to obtain the name of seas, as the
Caspian sea, the sea of *Galilee*, and the *Dead
Sea*.

Some lakes both emit and receive rivers,
and others do only emit them, and some
neither receive nor emit them, but are formed
either by the natural receiving of rain water,
in a large valley, or the overflowings of some
particular river.

LAMASABAC'THANI (of *למה* why,
and *נבטת* hast thou forsaken me, *Syr.*)
why hast thou forsaken me.

LAMBDO'IDAL Suture (among *Anato-
mists*) the hindermost seam of the skull, so
named, because in shape it resembles the *Greek*
capital *Lambda* (Λ) or a pair of compasses.

LAM'BENT (*lambens*, *L.*) licking.

LAMBENT Medicines (with *Physicians*)
such medicines as are taken by licking them
off a stick of liquorice, &c.

To **LAM** (prob. of *lamen*, *Dut.* to make
lame) to smite or beat.

LAME'NESS (*laamnerre*, *Sax.*) a defect,
or weakness, or hurt in the legs, arms, &c.

A LAMENT', a lamentation. *Milton.*

LAM'ENTABLENESS (*lamentabilis*, *L.*)
woefulness, pitiableness.

LA'MENTINE, a fish called a sea-cow or
Manatte, some of which are near 20 feet
long, the head resembling that of a cow,
and two short feet, with which it creeps on
the shallows and rocks to get food; but has
no fins. The flesh of them is commonly eaten,
and is delicious meat.

LAMIA, a sea monster, so exorbitantly
large, that some of them have been said to
have weighed 30000 pounds, and such as two
horses in a waggon could scarce draw.

Some of them are said to have been taken
at *Nice* in *Marseilles*, in whose stomachs were
found men intire and compleatly armed.

Rondelet relates, that he saw one at *Xain-
tonge*, the mouth of which was so large, that
a large fat man entered it with great ease:
he adds, that if it were held open, with a
gag, the dogs could get in very easily, in or-
der to eat what they could find in his sto-
mach.

The *Lamia* is the greediest fish that is, and
digests in the least time. Its teeth are large,
sharp and biting, of a triangular figure, cut
like a saw, disposed in six rows, the first of
which appears out of its mouth, those of the
second are strait, and the third are turned in-
wards.

A LAMP (*lampas*, *L.* of *λαμπάς*, *Gr.*) a
light well known.

Perpetual LAMP, the ancient *Romans* are
said to preserve lights in their sepulchres
many ages, by the oiliness of gold resolved by
art into a liquid substance. And it is reported,
that at the dissolution of monasteries, in the
time of king *Henry VIII.* there was a lamp
found that had been burnt in a tomb from
about

About 300 years after Christ, which was near 1200 years. Two of these subterranean lamps are to be seen in the *Museum of rarities* at Leyden in Holland. One of these lamps, in the papacy of Paul III. was found in the tomb of Tullia, Cicero's daughter, which had been shut up 1550 years.

LAMPAS (with *Farriers*) a kind of **LAMPFRAS** swelling in a horse's mouth or palate, i. e. an inflammation in the roof of his mouth, behind the nippers of the upper jaw; so called, because it is cured by a burning lamp or hot iron.

LAMP'RAY & **EEL** is said to seek the company of other fishes of the same shape; and for that reason, some say, they are venomous, because they join themselves with snakes, and other water serpents.

A **LANCE** (*lancea*, L.) a javelin, pike or spear; an offensive weapon much in use with the ancients; being a long staff like a pike, pointed at the end, and armed with iron.

LANCEPE'SADE, an officer under a corporal, who assists him in his duty, and performs it for him in his absence. They teach the new-raised men their exercise, and post the centries. They are generally accounted the most vigilant and brave of the company: and on a march, their place is on the right hand of the second rank.

To **LANCH** out (*s'elanchant*, F.) to put a ship or boat afloat out of a dock; also to expatiate in words; also to be extravagant in expences.

LANC'FEROUS (*lancifer*, L.) bearing a lance or spear.

LANCINATION (*lancinatio*, L.) a lancing.

LAN'NEOUS (*lanus*, L.) woolly, made of wool.

LAND Fall (among *Sailors*) signifies fall in with land: thus, when mariners have been in expectation of seeing land in a short time, and they happen to see it accordingly, they say, *they have made a good land fall*.

To **set LAND** (among *Sailors*) is to see by the compass how it bears.

Head LAND, a point of land, or that which lies farther out into the sea than the rest.

LAND layed (with *Mariners*) the land is said to be laid, when a ship is just got out of sight of the land.

LAND Pike, an *American* animal like the pike fish, having legs instead of fins, by which it crawls, tho' awkwardly, on the ground; these creatures lurk about the rocks, and are rarely seen but towards night, at which time they make a noise more shrill and grating to the ear than toads.

LAND'ING (of *xelanpian*, Sax.) to go or put out of a ship upon land.

LANDSCAPE (Dutch) 1. A region, 2. the prospect of a country.

Lovely seem'd
That *landscape*! and of pure, now purer air,
Meets his approach.

Milt. Par. Lost, b. iv. l. 153.

He, scarce uprisen,

Shot parallel to the earth his dewy ray,
Discov'ring in wide *landscape* all the east,
Of Paradise, and Eden's happy plains.

Milton.

Straight mine eye hath caught new pleasures,
Whilst the *landscape* round it measures,
Russet lawns and fallows grey,
Where the nibbling flocks do stray.

Milton.

LAND'SKIP (*landscip*, Sax.) a representation of part of a country, both place and persons; the *landskip* being called the *Pavergon* or by-work, and the persons the argument: Or a *landskip* is a description of the land, as far as it can be seen above our horizon, by hills, valleys, cities, woods, rivers, &c. all that in a picture which is not of the body or argument (which denote the persons) is called by this name of *landskip*.

LAN'GREL (with *Gunners*) a shot used at sea to cut the enemies rigging; a sort of shot that runs loose with a shackle or joint in the middle, having half a bullet at each end, which is to be shortened when put into the piece; but spreads itself when discharged.

LAN'GUAGE (*langage*, F. of *lingua*, L.) tongue or speech, a set of words upon which a particular nation or people are agreed to make use of to express their thoughts.

And therefore languages are diversified according to the different nations and people; and are also mutable and fluctuating, by reason of the intercourse of foreigners and other occurrences, so that few languages remain the same for two centuries; as is evident in the French and our own language.

LANGUAGE (*language*, F. *lingua*, L.) 1. Human speech: 2. style, manner of expression.

Others for language all their care express,
And value books, as women, men, for dress;
Their praise is still—the style is excellent;
The sense; they humbly take upon content.

Pope.

LANGUAGE'D, having various languages,
He wand'ring long, a wider circle made,
And many *language'd* nations has survey'd.

Pope.

LAN'GUENT (*languens*, L.) languishing, **LAN'GUIDNESS** (of *languidus*, L.) languishingness, faintness.

LANGUIF'ICK (*languifcus*, L.) making faint and feeble.

LANIFICE (of *lanificium*, L. of *lana*, wool, and *facio*, to make, &c.) spinning, carding or working wool, L. *lanificus*.

LANK'NESS, limberness, slowness, slenderness.

LA'NO-NIGER, a sort of base coin, in use about the time of king Edward I.

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LANUGINOUSNESS (of *lanuginosus*, L.) downiness, &c.

LAPIDESCENT Waters (with *Naturalists*) such waters, which being full of stony matter dissolved in them, and covering grass, leaves, rushes, and sticks that lie in them all over, cover them with a sort of stony coat, so that they seem to be changed into a perfect stone.

LAPIDIFICATION (with *Chymists*) is the art of turning any metal into stone; which operation is performed by dissolving the metal in some corrosive spirit, and afterwards boiling the dissolution to the consistence of a stone.

LAPSE (in *Law*) a benefice is said to be in *lapse*, when the patron, who ought to present thereto in six months after it is voidable, has omitted to do it; upon which default the ordinary has a right to collate to the said benefice.

To **LAPSE** (of *lapsus*, of *labi*, L.) to fall from.

LAPWING, a bird about the size of a thrush, with a long, thin, black beak, a little hooked, the legs short and grey; upon its head a tuft of feathers of various colours, which it raises and lowers at pleasure; the feathers on the neck and stomach incline to red, the tail is black with streaks of white; it is a beautiful bird, but does not sing. The wings do not terminate in a point like those of most other birds, but are roundish, it opens and claps its wings very often, and thence has obtained the name of a *Lapwing*.

LARBOARD Watch (*Sea Term*) one half of a ship's crew, under the direction of a chief mate, which watches in its turn with the starboard watch.

LARBOARD the Helm (*Sea Phrase*) is to put the helm on the larboard or left side of the ship.

LARCH Tree (so called of *Larissa*, a city of *Thessaly*, where it was first known) a lofty tree, bearing leaves like those of a pine tree, and a sort of mushroom or fruit called *Agarick*. The gum of this tree is called *Venice Turpentine*.

To **LARD Meat** (*Cookery*) is to draw thin slips of fat bacon thro' the outsides of it.

LARES, certain domestick gods of the *Romans*, called also *Penates*.

LARGENESS (*largus*, L.) greatness, width, breadth, &c.

To **LARGE** (*Sea Phrase*) the wind is said to large, when it blows a fresh gale.

LARGIFICK (*largificus*, L.) that gives liberally, frankly and freely.

LARGIFLUOUS (*largifluus*, L.) flowing abundantly.

LARGITION (*largitio*, L.) largeness, bountiful giving.

LARMIER (of *larme*, F. a tear, because it causes the water to fall by drops or tears at a distance from the wall) the eaves or drip of a house; a flat square member placed on the

cornice, below the *Cymatium*, and juts out the farthest; *Architecture*.

LARVATED (*larvatus*, L.) wearing a mask; also frighted with spirits.

LASCIVIENT (*lascivius*, L.) playing, wantoning.

LASCIVIOUSITY (*lasciviositas*, L.) lasciviousness.

LASCIVY (*lascivia*, L.) lasciviousness.

LASER (with *Botanists*) the herb *Benjamin*, L.

LASHING (among *Sailors*) is the making fast, or tying any thing to the ship's sides, masts, &c. as pikes, muskets, boards, casks, &c.

LASHITE } in the *Danish* times, a com-
LASH/LITE } mon forfeiture of 12 ores,
each ore being in value 6d. or as others 16d. sterling.

LAS'SITUDE (with *Physicians*) a stoppage of the animal spirits in the nerves and muscles, which forebodes some sickness approaching. L.

LATCHETS } (in a *Ship*) are small lines

LAS/KETS } sown into the top sails, called bonnets and drablers, in the form of loops, by which the bonnets are laid to courses or plain sails, and the drablers to the bonnets.

LATEBRO'SE (*latebrofus*, L.) full of dens, hiding or lurking places.

LA'TERAL Judge, an assessor, one that sits on the bench with, and assists another judge.

To **LAT'INIZE**, to express one's self after the manner of the *Latins*; also to give *Latin* terminations to words.

LATOMIST (*latomus*, L. *λάτομος*, of *λάς*, a stone, and *τέμνω*, Gr. to cut) a stone-cutter, a mason.

LATRIA (*λατρεία*, Gr.) the worship of God, L.

LATROCINIUM (in ancient *Charters*) the liberty and privilege of adjudging and executing thieves or malefactors.

LAV'ATORY } (in *Chili* in *America*)

LAVADERO } certain places where gold is got out of the earth by washing.

LAUDIM'IUM (in the *Civil Law*) the fiftieth part of the value of the land or houses, which in ancient times the proprietor paid to the new tenant, as an acknowledgment upon investiture, or for being put into possession.

LAVER, a large vessel for washing some part of the body in, the most famous of which was those in *Solomon's temple*, borne by four cherubims, standing upon pedestals mounted on wheels of brass, having handles to draw them from place to another, as occasion required. They consisted of a basin which received the water from another square vessel above it thro' cocks, which was adorned with the heads of a lion, an ox and a cherubim; these lavers were in number ten, five on the right

right side and five on the left of the temple, between the altar of burnt offerings and the steps which led to the porch, and each laver contained 40 baths.

To LAUGH (*hahan, Sax. lachen, Germ. and Dut.*) 1. To make that noise which sudden merriment excites: 2. (in poetry) to appear gay, favourable; pleasant, or fertile. The plenteous board, high heap'd with cates divine,

And o'er the foaming bowl the laughing wine. *Pope.*

To LAUGH at, to treat with contempt, to ridicule.

No wit to flatter left of all his store;

No fool to laugh at, which he valu'd more. *Pope.*

LAUGH, the convulsion caused by merriment, an inarticulate expression of sudden merriment.

Me gentle *Delia* beckons from the plain,
Then hid in shades, eludes her eager swain,
But feigns a laugh, to see me search around,
And by that laugh the willing fair is found. *Pope's Spring.*

LAUGHER, a man fond of merriment.

Some sober men cannot be of the general opinion, but the laughers are much the majority. *Pope.*

LAUGHINGLY, in a merry way, merrily.

LAVISHNESS } profuseness, wasteful-
LAVISHMENT } nefs.

To LAUNCE aft } (Sea term) in

To LAUNCH forward } stowing things
in the hold, signifies stow it aft, or stow it forward.

LAUNCE *bo* (Sea phrase) used when the yard is hoisted high enough, or the pump sucks.

To LAUNCH (of *lancer, F.*) a ship or boat, is to put it a float out of a dock.

LAUND (*launb, Sax.*) signifies a plain among trees.

LAUNDER (in the *Tin-works*) a trench in a floor, cut eight feet long and ten feet over, with a turf at one end for a stopper, to let the water (that comes along with the bruised ore from the coffer of a stamping mill) run away while the ore sinks to the bottom.

LAUREATED (*laureatus, L.*) crowned with laurel. The ancient conquerors used to wear crowns of laurel, in token of victory.

LAUREL (*Figuratively*) is the emblem of victory and triumph.

LAUREA'TION (in the universities in *Scotland*) the action of taking up the decree of master of arts.

LAURETS, certain pieces of gold, coined *A. D.* 1619, with the head of king *James I.* laureated. The 20 shilling piece was marked with XX, the 10 shilling piece with X, the 5 shilling piece with V.

LAURIGEROUS (*lauriger, L.*) wearing a garland of bays.

LAW (*la'ge, Sax.*)

LAW (among *Moralists*) is a decree by which a sovereign obliges a subject to conform his actions to what he prescribes, or a rule of acting or not acting, set down by some intelligent being, or persons having authority for so doing.

Positive LAW (in *Ethicks*) is that which proceeds from the sole pleasure of the law-giver.

The natural Law (in *Ethicks*) is one which is exactly fitted to suit with the rational and social nature of man; so that human kind cannot maintain an honest and peaceful fellowship without it.

LAW of Merchants, a special law peculiar to merchants, and different from the common law of *England*; which is, if there be two joint merchants, and one of them dies, his executor shall have the moiety. It is also called the law of the staple.

LAW-Day (*la'ge-dæ'g, Sax.*) any day of open court, but anciently used of the more solemn courts of a county or hundred.

LAWS (of *Nations*) are of two sorts, either Primary or Secondary; the Primary Laws are such as concern embassies, and the entertainment of strangers; and such as concern traffick, and the like: the Secondary Laws are such as concern arms.

LAW, was painted by the ancients in purple robes, seeded with stars, in a mantle of carnation colour, fringed with gold.

LAW (*lap, Sax.*) signifies a hill among borderers.

LAW (of *Arms*) the allowed rules and precepts of war, as to make and observe leagues and truces; to punish such as offend in a camp, &c.

LAWS (of *Molmutius*) the laws of *Dunwallo Molmutius*, the 16th king of the *Britains*, who began his reign 444 years before the birth of our Saviour.

LAWS of *Oleron* (so called, because made at *Oleron*, an island of *France*, when king *Richard* was there) certain laws belonging to sea-affairs.

LAWS Spiritual, the ecclesiastical or civil laws, according to which the ordinary and ecclesiastical judges act in those causes that come under their cognizance.

LAWING of Dogs, is cutting off three claws of the fore-feet by the skin, or the ball of the fore-feet.

LAWLESS (of *laghe erre, Sax.*) illegality, disorderliness; also the condition of an outlawed person.

LAWN (*Dooms-day Book*) a plain between two woods.

LAX (*laxus, L.*) loose, slack.

LAXAMENT (*laxamentum, L.*) release, refreshment, relaxation.

LAXATED (*laxatus, L.*) loosened, &c.

LAXATIVENESS (*laxativus, L.*) that is of a loosening or opening quality.

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LAXA'TION, a slackening, easing; also a loosening, *L.*

LAY, a word signifying moan or complaint (*Old French*) a kind of ancient poetry, consisting of very short verses.

LAY (*ley, Sax.*) a song or poem.

To **LAY** an evil spirit, to confine it that it do not infest houses.

LAY Brother (among the *Romanists*) an illiterate person, who does the servile offices in a convent or monastery; but is not in any orders, nor makes any vows, enters not into the choir, and wears a habit different from the monks, &c.

LAY'ER, a place in a *Creek*, where small oysters are thrown, which, by the laws of the admiralty, are to lie there till a broad shilling, put in between both shells, may be heard to rattle when it is shut.

LA'ZINESS (*lofigh, Dut.*) slothfulness, sluggishness, idleness.

LEACH'EROUS (prob. of *legen, Sax.*) lustful.

LEACH'ERY (prob. of *legen-ripe, or legen-team, Sax.*) lustfulness, lust.

LEAD (*lead, Sax.*) a metal composed of an earthy salt and sulphur, impure and ill digested with imperfect *Mercury*, coming near to the nature of antimony. It is the heaviest of all bodies after *Mercury*; it has the greatest affinity with gold of any metals in point of weight. Some authors affirm, that if a person shall dip his hand in the juice of water mallows, purslain and mercury, he may put it into melted lead without harm; the natural coldness of these juices, and their thickness, covering the hand as it were with a skin. It is easily bent, and as readily melted, and differs only from iron, in that the parts lie more close together, and more smooth, which makes it so pliable, and heavier than iron.

LEAD-wort, a kind of herb.

Sounding LEAD } is a lead of about six
Dead-Sea LEAD } or seven pound weight, ten or twelve inches long, and fastened at the end of the *sounding Line*, or *deep Sea Line*.

To *beave* the **LEAD** (*Sea Phrase*) is to stand by the ship's horse, or in the chains, and to throw out the lead, and sound the depth of the water, to know where the ship may fail; and he that heaves the lead, sings the depth he finds.

A **LEAF** (with *Botan.*) is defined to be a part of a plant extended into length and breadth, in such a manner, as to have one side distinguishable from the other.

A *simple* **LEAF**, is that which is not divided to the middle in several parts, each resembling a leaf itself, as in a dock.

LEAGUE (in *France*) contains 2282 fathoms or toises, in *Spain* 3400 geometrical paces, in *Sweden* 5000, and in *Hungary* 6000.

To *stop* a **LEAK** (*Sea Term*) is to put into it a plug wrapt in oakum and well tarred, or in a tarpawlin clout, to keep out the water, or to nail a piece of sheet-lead upon the place.

LEAP Year (so called of leaping a day) consists of 366 days, and returns every 4th year, the other three containing but 365 days each. The reason of it is, the sun not making his annual revolution in exactly 365 days, but in 365 days, 5 hours, 49 minutes and 16 seconds, a day is added to every 4th year, to make amends for the 5 hours, 49 minutes, 16 seconds; which is yet too much.

LEARN'ING (of *leornen, Sax.*) erudition.

LEASE (by *Indenture*) is letting land or tenement, right of common, rent, or any inheritance, to another for term of years or life, for a rent reserved in writing indented.

LEASE Parole, is a lease as above mentioned; but by word of mouth.

LEA'THERSELLERS

were incorporated *Anno* 1382, and confirmed by several kings since, and are the 15th. They are a master, three wardens, 26 assistants, and 167 on the livery. Their livery fine 20 *l.* and stewards 12 *l.* Their armorial ensigns



are *argent*, three bucks regardant *gules*. Crest a buck attired *or*, attired *sable*, supporters a buck as the last, and a ram of the first. Motto, *Soli Deo Honor & Gloria*. Their hall is situate on the east end of *Little St. Helens*.

LEA'VE (in *Mechanicks*) one of the six principles, is a ballance resting on a determinate point, called its *Hypomoclion* or *Fulcrum*, the centre not being in the middle, as in the common ballance, but near to one end, by which means it will raise a great weight.

LEAVES (of leaf, *Sax.*) of a tree plant, &c.

LECH'ERWITE (of *læxan* to lie with, and *þite, Sax.* a fine) a fine laid on those who committed adultery and fornication.

LEC'TIONARY, a service book or missal.

LEE } (of *leaz, Sax.*) whether it stand
LEG } at the beginning or end of a name
LEY } signifies a field or pasture; but such a field as is not often ploughed.

LEE (*Sea language*) that part which the wind blows upon, or is opposite to the wind, as the *Lee shore*.

To *be under the* **LEE Shore** (*Sea term*) is to be close under the wind, or under the weather shore.

To *come by the* **LEE** (*Proverb*) is to come off with loss.

LEE Watch (*Sea term*) a word of command to a man at the helm, and is as much

as to say, take care that the ship don't go to the Leeward of her Course.

LEECH *Worm* } a kind of insect.
Horse LEECH }

LEED-month } (q. loud month, of hlyb,
LEID-month } Sax. a noise or uproar)

the month of *March*, so called on account of the winds being then high and boisterous.

LEEDS } (Old Rec.) meetings appointed

LEITS } for the nomination or election of officers.

LE'GABLE (*legabilis*, L.) not intailed as hereditary, but may be bequeathed as legacy.

LE'GALNESS (*legalité*, F. of *legalis*, L.) lawfulness.

LE'GATE (*legatus*, L.) is properly an envoy or ambassador sent by one prince or state to another, to treat on some affair; but now the title of *Legate* is given particularly to one that is sent by the pope to a prince or state, and is esteemed equal in dignity to the extraordinary ambassador of any other prince.

LE'GEND, the words that are about the edges of a piece of coin or medal, serving to explain the figure or device.

LE'GEND (of *legenda*, L. to be read) a book used in churches, containing the lessons to be read at divine service; and for this reason the lives of saints were called *Legends*; because portions out of them were appointed to be read to the people at morning prayer.

LE'GION, a body of soldiers among the *Romans*, of 5 or 6000 foot, and 4 or 5000 horse.

LE'GIBLENESS (*legibilis*, L.) capableness of being read.

LEGITIMATENESS (of *legitimus*, L.) lawfulness, rightfulness, legalness; also a being born in lawful wedlock.

LEISURABLE, doucat leisure, not hurried, enjoying leisure.

LEISURABLY, at leisure, without tumult or hurry.

LEISURE (*loisir*, F.) Freedom from business or hurry, vacancy of mind, power to spend time according to choice.

Where ambition and avarice have made no entrance, the desire of *leisure* is much more natural than of business and care. *Temple*.

O happy youth!

For whom thy fates reserve so fair a bride;
He sigh'd and had no *leisure* more to say,
His honour call'd his eye another way.

Dryden's Ovid.

You enjoy your quiet in a garden, where you have not only the *leisure* of thinking, but the pleasure to think of nothing which can discompose your mind.

Dryden.

LEISURELY, not hasty, deliberate, done without hurry.

The bridge is human life: upon a more *leisurely* survey of it, I found that it consisted of threescore and ten entire arches.

Add. Spect. No. 159.

LEM'MA (with *Geom.*) an assumption or

preparatory proposition, laid down to clear the way for some following demonstration: Often prefixed to theorems to render their demonstration less perplex and intricate; and to problems in order to make their resolution more easy and short.

LEMONADE, a drink made of water, lemons and sugar.

LEM'PET, a sort of fish; a limpin.

TO LEN'EFIE (*lenesier*, F.) to soften, assuage, &c.

TO LENGTH'EN (prob. *lenzen*, *Sen*, of *lenzen*, Sax. long) to make longer.

LEN'ITIVENESS (of *lenire*, L. *linitif*, F.) softening or assuaging quality.

LEN'IMENT (*lenimentum*, L.) a moderating, or that which takes away uneasiness, harshness, &c.

LENOCINY (*lenocinium*, L.) the practice of bawdery,

LENS (in *Dioptricks*) a glass which either collects the rays into a point in their passage thro' it, or disperses them farther apart, according to the refraction.

LENT, a settled time of publick fasting and humiliation, most usually consisting in *Europe* of 40 days; practised in the Christian church in imitation of our Saviour *Christ's* fasting in the wilderness. This fast was observ'd by the *Greek* church for seven weeks, beginning before *Easter*; but did not fast on Saturdays and Sundays; except on that Saturday before *Easter* Sunday. The *Latin* church observ'd it six weeks, excepting only Sundays. The *Eastern* church were very strict observers of *Lent*, eating nothing on it but bread and pulse, till about the year 700; but in the year 800 an indulgence was granted to eat eggs, milk, meats, and to drink wine; but now they only abstain from flesh.

The custom of keeping *Lent* was introduc'd into *England* about the year 650; but since the Reformation has not been so rigorously enjoined or practised; and is now almost wholly laid aside, except by *Roman Catholics*, but is still continued in popish countries with great rigor.

LEN'TIFORM Prominence (in *Anat.*) protuberances on the *Crura medullæ oblongatæ*, i. e. the two heads or beginnings of the marrowy substance of the brain, gathered together as it were into two bundles.

LE'O, a lion, a wild beast, L.

LEO (with *Astrologers*) the fifth in order of the twelve signs of the zodiack, whose character is (Ω).

LEONI'NE Verses, a sort of *Latin* verses that rhyme in the middle and end, imitating as it were a lion's tail; as,

*Brixia vestrat's Merdosa volumina vatis,
Non sunt nostrates tergere digna nates.*

LEOPARD } (*leopardus*, L. *λεοπαρδάλις*,
LIB'ARD } of *λέων*, a lion, and *παρδα-*
λις, Gr. a panther) a fierce and cruel wild beast, the skin of which is spotted with a diversity

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versity of colours. It has small white eyes, wide jaws, sharp teeth, round ears, a large tail, with five claws upon its fore-feet, and but four on those behind. It is said to be extremely averse to man. Its name shews that it has something of the lion and the *Pardus* or male panther, of which and a lioness or a lion and a female panther it is said to be engendered.

LEOPARD's Bane } (with *Boranists*) a
LIBBARD's Bane } sort of herb.

LEOPARD (in *Heraldry*) represents those brave and generous warriors, who have performed some bold enterprize, with force, courage, promptness and activity.

LEORN'ING Knights (*leorninȝcnizay*, *Sax.*) disciples, scholars.

LEPER, a person affected with a disease call'd a leprosy, who by the *Mosaic* law was excluded the conversation of mankind, and banish'd into the country and uninhabited places; even *Jewish* kings were shut out of their palaces and excluded from society and their government; as for the cure and ceremonies of cleansing, read *Levit.*

LEP'ROUSNESS (of *leprosus*, *L.*) the being troubled with a leprosy.

LE'PUS (with *Astron.*) the hare, a constellation.

LE Roy's *avisera* (*i. e.* the king will consider) by these words, written on a bill presented to the king by the parliament, is understood his absolute denial of that bill in civil terms, and it is thereby wholly made null and void, *F.*

LE Roy *se veut* (*i. e.* the king is willing) a term in which the royal assent is signified by the clerk of the parliament to the publick bills; giving authority to them, which before were of no force nor virtue.

LESSEE', the person to whom a lease is granted.

LESSER Circle (with *Astron.*) those which divided the globe into two unequal parts, as the polar circle, tropicks, and parallels of declination and altitude.

LESTAGEFRY (*leyzage-Fneoh*, *Sax.*) an exemption from the duty of paying ballast money.

LETCH'EROUS (of *legen*, *Sax.*) lustful.

LETCH'EROUSNESS (prob. of *le-gejn-cife*, *Sax.*) lustfulness, proneness to lust.

LETHAR'GICKNESS (*lethargicus*, *L.* of *ληθαργικος*, of *ληθη*, oblivion, and *αργος*, swift, *Gr.*) the being afflicted with lethargy.

LE'THE. See *Lathe*.

LETHE (*ληθη*, *G.*) oblivion or forgetfulness.

LETH'FEROUSNESS (*lethifer*, *L.*) death bringing quality.

LTT'TERS (by whom invented) the first letters are said to be the *Chaldean*, which *Philo* affirms were invented by *Abraham*, and used by the *Chaldeans*, *Assyrians* and *Phœnicians*: tho' there are some that attribute the inven-

tion of letters among the *Assyrians* to *Badamant*; but whether these were the same that *Moses* wrote in, is a difficult matter to determine. Those Characters that *Moses* delivered to the *Jews*, are by some thought not to be the same now used by the *Jews*; but that *Ezra* was the author of them; but others are of opinion, that the law was written in the *Hebrew* character now used.

Greek LETTERS, *Linus*, a *Calcedian*, is said to have brought letters out of *Phœnicia* into *Greece*, which were the *Phœnician* characters, which were used in *Greece*, till *Cadmus*, the son of *Agenor*, brought 16 new letters thither, to which 16 *Palamedes*, in the time of the *Trojan* war, added four more, to which *Simonides* the *Milesian* added the other four, making 24.

Latin LETTERS, *Nicostrata Carmentis*, is reported first to have taught the use of them to the *Latins*, which characters have been altered since their first invention; and supposing that these *Latin* letters were used in the most flourishing times by the *Romans*, yet the *Roman* letters were corrupted by the *Goths*, *Lombards*, *Franks*, &c.

LETTERS Patents (are so called from their being open) are writings sealed with the great seal of *England*; whereby a man is authorized to do or enjoy any thing, that otherwise of himself he could not do.

LEUCO'CHRYOSOS (*λευκόχρυσος*, *Gr.*) a sort of jacinth stone, of a golden colour, with a streak of white.

LEUCO'GÆA (*λευκογαίος*, *Gr.*) a precious stone of a white colour; called also *Galactites*.

LEUCOPHTHAL'MOS (*λευκόφθαλμος*, *Gr.*) a precious stone resembling the white of an eye.

LEV'ELLERS, people in *Oliver Cromwell's* army, who were for having an equal share in the administration of the government between the nobility and commonality.

LEV'ER (in *Mechanicks*) is one of the six powers; the *Lever* differs from the common ballance in this, that the center of motion is in the middle of a common ballance; but but may be any where in the *Lever*.

LEVI'ATHAN (*לִיָּאֵת*, *Heb.*) a whale, or, as some suppose, a water-serpent of a vast bigness.

LEVI'ATHAN (in a *Metaphysical Sense*) the devil.

LEVIT'ICAL (*Leviticus*, *L.*) belonging to the tribe of *Levi*, or to the priests office, which was the peculiar inheritance of that tribe, under the *Mosaic* dispensation.

LEV'ITY (*levitas*, *L.*) lightness, inconstancy, fickleness.

LEVITY (with *Philosophers*) is oppos'd to gravity.

Absolute LEVITY } a quality which some
Positive LEVITY } suppose to be the
cause

cause why bodies that are lighter in specie than water, do swim up to the surface of it; but it appears by experiments, that *Gravity* and *Levity* are only *relative*, and not *comparative* things.

LEVITATION, the property directly opposite to gravitation.

LEVITES (of *Levi*, one of the 12 Tribes) principally means men of the Tribe of *Levy*, employ'd in the lowest of the ministerial offices of the tabernacle and temple, whereby they were distinguished from the priests, who being descendents from *Aaron*, were likewise of the tribe of *Levy* by *Kebath*, but were employ'd in the higher offices.

Their offices were the study of the law, singing and playing on instruments in the temple, and they were the ordinary judges of the country; but always in subordination to the priests; these *Levites* had no portion of land allow'd them as an inheritance at the division of the land of *Canaan*, but in lieu thereof they had their subsistence from the tithe of *Corn*, *Fruit* and *Cattle*, throughout *Israel*; out of which they themselves paid tithes to the priests; they had 48 cities with pastures, fields, gardens, &c. allow'd them for their habitation, out of which 13 were allow'd to the priests, and 6 of these were privileged places or cities of refuge.

To **LEVY** (in a *Law Sense*) is to set up or erect, as to levy a mill.

To **LEVY**, is also to cast up or cleanse, as to levy a ditch.

LEWDNESS, wickedness, debauchedness.

LEWIS d'or, a golden *French* coin, in value 24 livres, now settled at 17 s. sterling.

LEXICOGRAPHER (λεξικογράφος, of λέξις, a word, and γράφω, to write, Gr.) a writer or compiler of a lexicon or dictionary, *L.*

LIAR (λεογόνε, Sax.) a teller of untruths.

LIAR (on *Ship-board*) he who is first caught in a lie on a Monday morning, who is proclaimed at the main-mast, *liar, liar, liar*; whose punishment is to serve the under swabber for a week, to keep clean the beak head and chains.

LIBANUS (λίβανος, Gr. לבנון Heb. of mount *Libanus*, a hill in *Syria* 125 miles in length) the frankincense tree which grows plentifully on that great mountain.

LIBEL, a little book, a petition or bill of request.

LIBEL, a writing containing injuries, reproaches or accusations against the honour and reputation of any person.

A *Libel* in a strict sense, is a malicious defamation and aspersions of another, expressed either in printing or writing, and tending either to blacken the memory of one that is dead, or the reputation of one that is alive; and in a larger sense any defamation whatsoever.

LIBERAL (*liberalis*, *L.* *liberal*, *F.*) 1.

Not mean, not low in birth, not low in mind; 2. becoming a gentleman; 3. munificent, generous, bountiful, not parsimonious.

Needs must the pow'r

That made us, and for us this ample world,
Be infinitely good, and of his good
As *liberal* and free, as infinite.

Milton.

The *liberal* are secure alone;

For what we frankly give, for ever is our own.

Granville.

LIBERALITY (*liberalitas*, *L.* *liberalité*, *F.*) munificence, bounty, generosity, generous profusion.

Such moderation with thy bounty join,
That thou may'st nothing give that is not thine;

That *liberality* is but cast away,

Which makes us borrow what we cannot pay.

Denham.

LIBERALLY, bounteously, bountifully.

If any of you lack wisdom, let him ask it of God, that giveth to all men *liberally*, and upbraideth not. *James i. 5.*

LIBERAL Arts, such as are fit for gentlemen and scholars, in opposition to *Mechanical Arts*: such as depend more on the mind than that of the hand; that consist more in *Speculation*, than *Operation*, as *Grammar*, *Rhetorick*, *Painting*, *Sculpture*, *Architecture*, *Musick*.

LIBERALNESS (of *liberalitas*, *L.*) generosity, bountifulness.

LIBERTAS, liberty, freedom, leave; a privilege by grant or prescription to enjoy some extraordinary benefit, *L.*

LIBERTINE (with the *Romans*) a person legally set free from servitude.

LIBERTINE (in the *Civil Law*) a person who is manumitted and set free from bondage, to which he was born.

LIBERTINISM, the state of him that of a slave is made free.

LIBERTINISM (with *Divines*) is a false liberty of belief and manners, which will have no other dependance but on particular fancy and passion; a living at large, or according to a person's inclination, without regard to the divine laws.

LIBERTY (*libertas*, *L.*) a being free from obligation, servitude or constraint.

LIBERTY (of *Conscience*) a right or power of making profession of any religion a man sincerely believes.

LIBERTY to hold *Pleas*, signifies to have a court of one's own, and to hold it before a mayor or bailiff, &c.

LIBERTY (in *Eticks*) is a faculty of the will, by which all requisites of actions being given, it may chuse one or more out of many objects proposed, and reject the rest: or, if one object only be proposed, it may be admitted that, or not admit it; may do it, or not do it.

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LIBERTY (in *Speaking*) a free or easy way of expression.

LIBIDINOUSNESS (of *libidinosus*, L.) lustfulness.

LIB'ITUM } at your pleasure (in *Mus.*
Ad LIB'ITUM } Books) you may if you please, L.

LIB'LONG, a sort of herb.

LI'BRA (with *Astron.*) one of the 12 signs of the zodiack, whose characteristick is (♎ .)

LI'BRAL (*libralis*, L.) of or pertaining to a pound in weight or coin.

LIBRARIAN, a person who looks after a library.

LIBRA'TION of the Moon (*Astron.*) an apparent irregularity or trepidation of the moon, by which she seems to librate or shake about her own axis, sometimes from East or West, and sometimes on the contrary.

LIBRATION of the Earth } (*Astronomy*)
Motion of LIBRATION } is that motion whereby the earth is so retained in its orbit, as the axis of it continues constantly parallel to the axis of the world.

LICE. See *Louse*.

LICENCES (in *Painting*) are the liberties which the artist takes in dispensing with the rules of perspective, and the other laws of his art.

Poetical LICENCE, is a liberty which poets takes of dispensing with the ordinary rules of grammar; which licences were anciently greater to the *Greek* poets than are now allowed.

LICEN'TIATE, with us is generally used of a physician, who has a licence to practice granted him by the college or bishop of the diocese.

LICEN'TIOUSNESS (*licentiosus*, L.) looseness, lewdness, disorderliness.

LICH Wake (of lice, *Sax.* a dead corpse, and *pacian*, *Sax.* to watch) the custom of watching the dead every night till they were buried.

LICK'ORISHNESS (of *liquoritia*, L.) aptness to lick, taste, or eat tid bits, or the love of dainties, &c.

To **LIE under the Sea** (with *Mariners*) is said of a ship, when her helm being made fast a lee, she lies so a-hull, that the sea breaks upon her bow or broad side.

LIEGE Homage, a vassal who was obliged to serve his lord towards all, and against all but his own father.

LIE'GANCY } (*ligeance*, F.) most com-
LI'GEANCY } monly taken for a true and faithful obedience of a subject to a sovereign to protect his subjects: sometimes it is used to signify the dominion or territory of the liege lord.

LIENTER'ICK (*lientericus*, L.) one that is sick of a lientery.

LIFE (*hagian*, to live, *Sax.*) 1. Union and co-operation of soul with body.

L I

So peaceful shalt thou end thy blissful days,
And steal thyself from life by slow decays.

Pope.

2. Present state.

O life, thou nothing's younger brother!

So like, that we may take the one for
t'other!

Dream of a shadow! a reflection made
From the false glories of the gay reflected
bow,

Is more a solid thing than thou!

Thou weak built isthmus, that do'st proud-
ly rise

Up between two eternities;

Yet can'st not wave nor wind sustain,

But, broken and o'erwhelmed, the ocean
meets again. *Cowley.*

When I consider life, 'tis all a cheat,

Yet fool'd by hope, men favour the deceit,

Live on, and think to-morrow will repay;

To-morrow's false than the former day;

Lies more; and when it says we shall be
blest,

With some new joy, takes off what we
possess.

Strange cozen age! none would live past
years again,

Yet all hope pleasure in what yet remain;

And from the dregs of life think to receive

What the first sprightly running could not
give:

I'm tir'd of waiting for this chimick gold,

Which fools us young, and beggars us when
old. *Dryden.*

LIFE, a history or relation of what a man has done in his life-time.

Animal LIFE } the life of living crea-
Sensitive LIFE } tures, consisting in the exercise of the senses.

Vegetable LIFE, the life of trees or plants, or that faculty by which they grow.

LIFE'LESS (*lifeless*, *Sax.*) without life, dead; also dull, stupid, &c.

LIFE'LIKINS, a kind of oath, as *Adx-lifelikins*, upon or by my life.

LIG'AMENTS (*ligamenta*, L.) those things that tie or bind one part to another.

LIG'ATURES (in the *Greek* tongue) characters made to express two or more *Greek* letters together.

LIGATURE (with *Surgeons*) bandage, or fillets of cloth or linnen, for binding the arm, and facilitating the operation of bleeding.

LIGE (in *Horses*) a distemper, being little bladders or pustules under the lips.

LIGHT (*leohz*, *Sax.*) is either the sensation that rises from beholding any bright object, as the sun, a lamp, &c. called primary light; or else it is the cause of that sensation, as it is an action or property of that luminous or light body.

LIGHT (*levis*, L.) not heavy; also quick, nimble; also trifling.

LIGHT

L I

LIGHT (with *Astrol.*) a planet is said to be light, i. e. nimble, compared with those that move slower.

LIGHT upon the Hand (in *Horsemanship*) is said of a horse that has a good tractable mouth, and does not rest too heavy upon the bit.

LIGHT Bellied (spoken of a *Horse*) is one that has flat, narrow and contracted sides, which makes his flank turn up, like that of a grey-hound.

Secondary LIGHT, a certain action of the luminous body on the medium between that and the eye, by means whereof one is supposed to act on the other.

LIGHT (by *some*) is understood to mean that action of the *Medium*, that is interposed between us and the luminous object; but others understand it of that train of rays, which coming forth from thence pervades the *Medium* before it can come to affect the eyes.

To **LIGHTEN a Horse** (in *Horsemanship*) is to make a horse light in the forehead, i. e. to make him freer and lighter in the forehead than behind.

To **LIGHTEN** (of leohz, *Sax.*) to render of less weight.

LIGHTENING (lizung, *Sax.*) a flashing of light or fire out of the clouds.

LIGHT'NESS (*levitas*, *L.* lihzingneffe, *Sax.*) the want of weight, which causes the hasting of a body upwards, by reason of its rarity and spirituality, &c.

LIGHTNESS (of leohzneffe, *Sax.*) the opposite of darkness.

LIGHTS (in *Ships of War*) are of use by way of distinction. The *Admiral* of a fleet carries 3 lights on the poop, and one on the main-top; the *Vice Admiral* carries 2 on his poop, and one on his main-top; the *Rear Admiral* carries one on his poop, and one on his main-top. The *Vice Admiral* of each particular squadron carries only 2 on his poop, but none on his main-top; the *Rear Admiral* of each squadron carries only one on his poop. When the whole fleet carry their lights, the *Rear Admiral* carries 2 lights, the one hoisted a yard above the other on the ensign staff; and if it be foul weather and dark night, every ship carries a light.

LIGHTS (in *Architecture*) the opening of doors, windows, and other places thro' which the light has passage.

LIGHTS (in *Painting*) those parts of a piece that are illumined, or that lie open or exposed to the luminary, by which the piece is supposed to be enlightened, and which, for that reason, are painted in light, vivid colours.

LIGNES'CENT (of *lignum*, *L.* wood) growing wooden, becoming wood.

LIGURE (so called from its likeness to *Ligurian* amber) a precious stone, mentioned *Exodus* xviii. 19.

L I

LIKE'NESS (*gelicneffe*, *Sax.*) resemblance.

To **LIKE** (of *gelican* or *liccan*, *Sax.*) to approve of.

LIKE/LINESS, worthiness to be liked, comeliness; also probability.

LIKE/LIHOOD (of *gelic-heaof*, *Sax.*) probability.

LILIA'CEOUS (*liliaceus*, *L.*) of, pertaining to, or like lilies; of the lily kind.

To **LIMB** (of *lim*, *Sax.*) to pull limb from limb.

In **LIMBO**, in prison, *L.*

LIMBUS (with *Matbem.*) the limb or utmost edge of an astrolabe, or other mathematical instrument, *L.*

LIME Tree (with *Botanists*) a tree bearing sweet flowers, the linden or teyl-tree.

LIMEN'TIUS (of *limen*, *L.* a threshold) the God of thresholds among the *Romans*.

LIM'ITARY (of *limes*, *L.*) belonging to the limits or bounds.

LIMITS of a Planet (*Astron.*) the greatest excursion or distance from the ecliptick.

LIMNIA'DES, the nymphs of the lakes.

LI'MOUS (*limosus*, *L.*) full of mud.

LIMP'NESS, limberness.

LIM'PITUDE (*limpitude*, *L.*) clearness, pureness.

LINES (in *Military Art*) signify the posture of an army drawn up for a battle; the front being extended as far as the ground will allow, to prevent its being flanked. These lines are, 1. the van; 2. the main body; 3. the rear.

LINE of the two Syzygies (*Astron.*) a right line, supposed to be drawn thro' the centre of the earth, and the real place of the sun.

Equinoctial LINE (in *Dialling*) is the common places, where the equinoctial and the plane of the dial do mutually intersect one another.

LINE (in *Fencing*) is that directly opposite to the adversary, wherein the shoulders, the right arm and the sword should always be found, and wherein also the 2 feet are to be placed, at a foot and a half distance from each other; and in this position he is said to be in line.

LINE'AMENTS (*lineamenta*, *L.*) fine strokes or lines observed in the face, and forming the delicacy thereof; or that which preserves the resemblance, and occasions the relation of likeness or unlikeness to any other face, or the features or proportion of the face, drawn out as it were in lines.

LINGUA'CIOUS (*linguax*, *L.*) long-tongued, blabbing, talkative.

LINGUA'CIOUSNESS talkativeness.

LINT (of *linen*, *Sax.* or *linium*, *L.*) fine linnen scraped to a sort of a tow.

LINTER (in *Anatomy*) the inner rim of the ear, the same as *Scapula*, *L.*

LINUM incombustible (i. e. flax that will not be consumed by burning) a mineral substance

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stance of a whitish silver colour, and of a woolly texture; consisting of small threads or longitudinal fibres, endued with that admirable property of resisting fire, and remaining unconsumed in the most intense heat. It is called also *Amiantus* and *Asbestos*. See *Incombustible Cloth*.

LION (*leo*, L. *λεων*, Gr.) a wild creature, accounted the king of beasts; his hair is shaggy, and inclines to a reddish or deep yellow colour; the fore-part of his head or face is of a form inclining to square, his eyes large and fierce, his nose flat, his mouth wide, the neck (if a male) covered with a bushy mane, his belly slender; his legs and thighs large and nervous, his tail large, long and very strong; his fore-feet have 5 claws, his hind-feet 4; his tongue is sharp and armed with 2 rows of rugged points like nails, with which he licks or tears his meat off the bones; he stalks and ingenders backwards, the lionsess or female has no mane.

A *Lion* being looked upon as the king of beasts, is esteemed the most magnanimous, the most generous, the most bold, and the most fierce of all four-footed beasts; and therefore has been chosen by heralds, to represent the greatest heroes, who have been endued with these qualities.

The *Lion* (*Emblematically*) is used to represent vigilancy; some being of opinion, that he never sleeps. And he also represents command and monarchical dominion: and also the magnanimity of majesty, at once exercising awe and clemency, subduing those that resist, and sparing those that submit.

LIQUABILITY } capableness of being
LIQUABLENESS } melted.

LIQUATION } (with *Apothecaries*)
LIQUEFACTION } an operation, by

which a solid body is reduced into a liquid: or the action of fire or heat on fat, fusible bodies, which puts their parts into motion.

LIQUEFI'ABLE (*liquabilis*, of *liquefco*, L.) capable or easily to be melted.

LIQUES'CENTNESS (of *liquefcens*, L.) aptness to melt.

LIQUID *Effects and Debts*, are such as are not really existing; but such as there can be no dispute about.

LIQUIDNESS (of *liquidus*, L.) liquid quality; the property of fluidity or quality of wetting other bodies immersed in it.

LIQUIDS (with *Philosophers*) such bodies which have all the properties of fluidity; the small parts of which are so figured and disposed, that they stick to the surface of such bodies as are dipt in them; which is usually called wetting.

LIQUIDATED (*liquidatus*, L.) made moist or clear; also spoken of bills made current or payable; payed off; cleared.

LIQUIDATION, an ascertainment of some dubious or disputable sum; or of the respective pretensions which two persons may have to the same liquid or clear sum.

LIQUIDATION (in *Trade*) the order and method which a trader endeavours to establish in his affairs.

LISIE'RE (in *Fortification*) the same as *Berne* or *Foreland*.

LIST'LESNESS (q. *lustlesness*) want of will or inclination.

LIST'ED (of *lez* or *lesiere*, F.) having or being made of, or resembling the list of cloth, *Milton*.

LIST'ENING (*hlytzan*, *Sax.*) is said to be performed by extending or bracing the tympanum of the ear, which puts it into such a condition, as that it will be more affected by any tremulous motion of the external air.

To enter the **LISTS** (of *lice*, a list) is to engage in a fight or dispute.

LIT'ANY (of *λιτανια*, Gr.) a general supplication or prayer, sung or said in churches; especially one in the common prayer book of the church of *England*, appointed to be said or sung on certain days.

LIT'ERALNESS (of *literals*, L.) the being according to the letter.

LIT'HARGE (of *λίθος*, a stone, and *ἀργυρος*, Gr. silver) a sort of scum or dross that arises from the purifying of gold and silver with lead, the common sort is only the lead itself, blown by the blasts of very large bellows off the tests in refining furnaces, where they are extracting silver out of lead; which is effected in the following manner.

Having duly prepared the test, and set it into the furnace, and the lead designed to be refined, having first been assay'd, it is put into the test by degrees, and then melted or fused by a strong fire blown with bellows, upon which it runs down upon the middle of the test, and the bellows being kept continually blowing, the upper part is forced out at a hole in the opposite side of the furnace in the mean time; the silver separates, and settles itself in the center of the test; and the lead that is blown off falls into the kiln or hole under the furnace, and becomes a sort of large grained powder, something like coarse saw-dust, and of a colour inclining to red or yellow; by this operation about one pound in forty of the lead evaporates.

LITHE'NESS (*li'tenette*, *Sax.*) suppleness, limberness.

LITHOIDES (*λιθοειδής*, Gr.) the bone of the temples, which in the upper part toward the sagittal suture, is equally circumscribed with the scaly agglutinations; but behind with the parts or additions of the suture lambdoides and the sixth seam, which severeth the lower parts thereof from the *Sphenoides*, and the fore-part from the upper jaw.

LITIG'IOUSNESS (of *litigiosus*, L.) contentiousness, delight in law-suits.

LIT'ORAL Shells (with *Naturalists*) such sea shells which are always found near the shore, and never far off in the deep.

LITOT'ES (among *Rhetoricians*) a figure, when

when less is spoken than is intended, *L.* as *I do not despise*, instead of, *I take delight in*. *I cannot praise you*, which implies, *I have just grounds to dispraise*. *I cannot praise you enough*, *I shall never be able to make you amends*.

To **LIT'TER** (of *litere*, *F.*) to spread straw for beasts to lye down on; also to throw things about an house.

LITUTS *Skin* (in *Heraldry*) that fur which consists of one colour alone, is white, and in doubling is taken for this skin.

LIT'TLE (*litel*, *Sax.*) small.

LITURGY (*λειτουργία*, *Gr.* *liturgie*, *F.*) form of prayers, formulary of publick devotions.

The *English* **LITURGY** was first compos'd, approv'd and confirm'd by parliament in the year 1548, and the offices for morning and evening are still in the same form that they were put in at first; except that there was no confession nor absolution; the office beginning with the *Lord's prayer*, and the ten commandments were omitted in the communion service; the offertory was made of bread and wine mixt with water, and in the prayer for the church of Christ, thanks were given to God for his wonderful grace declared in his saints, the blessed Virgin, patriarch, prophet apostles and martyrs; and they commended the saints departed to the mercy of God and peace.

Liturgies are different, according to the different nations and religions in the world.

LIT'UUS (with *Medalists*) a staff used by augurs in form of a crozier.

To **LIVE** (*Sea Term*) is to endure the sea.

LIVE'LINESS (*lifelineſſe*, *Sax.*) vivaciousness, &c.

LIVE-long, an herb.

LIVE'LIHOOD (of *live* and *heavod*, *Sax.* the head) a way of living.

To stand at **LIVERY**, is to be kept at liverie stables.

LIVERY (in *Deed*) is when the *Feoffer* takes the ring of the door, or a twig, or a turf of land, and delivers it to the *Feoffee*, in the name of the *Seizin* of the land.

LIVERY (in *Law*) is when the *Feoffer* says to the *Feoffee*, being in the view of the house or land, *I give you yonder house and land to you and to your heirs, and therefore enter into the same, and take possession of it accordingly*.

LIV'IDNESS (of *lividus*, *L.*) black and blueness.

LIV'OR (with *Surgeons*) a kind of leaden or dead bluish colours in any part of the body, caused by a stroke or blow, *L.*

LIXIV'ATE *Salts* (with *Chymists*) the fixed salts of plants, drawn by calcining the plant, and then making a lye of ashes and water.

LIZ'ARD (*lizarde*, *F.* *lacerta*, *L.*) a little creeping creature, of a green colour, much

like an evet, but larger, very common in *Italy* and other hot countries.

LOAD'STONE (prob. of *lædan*, to lead, and *ŕzan*, *Sax.* a stone, *q. d.* leading-stone) is digged out of iron mines; the virtues of it are.

1. That when it is in a free position, without any thing to hinder it, it will direct itself to the pole of the world.

2. It will draw another loadstone to itself, and sometimes also will repel it.

3. By being touch'd with iron, it communicates to it not only the virtue, which itself has of pointing to the poles of the world, but also that virtue by which it attracts iron; so that ten or a dozen needles, or as many buckles, may be made to hang together like a chain.

A loadstone being made thoroughly hot in the fire, loses its attractive virtue.

Some authors write, that by the help of the magnet or loadstone, persons may communicate their minds to a friend at a great distance; as suppose one to be at *London*, and the other at *Paris*, if each of them have a circular alphabet, like the dial-plate of a clock, and a needle touched with one magnet, then at the same time that the needle at *London* was moved, that at *Paris* would move in the like manner, provided each party had secret notes for dividing words, and the observation was made at a set hour, either of the day or of the night; and when one party would inform the other of any matter, he is to move the needle to those letters that will form the words, that will declare what he would have the other know, and the other needle will move in the same manner. This may be done reciprocally.

LOAM'INESS, fulness of loam, or loamy nature.

LOATH (*lað*, *Sax.*) unwilling, disliking, not ready, not inclined.

To pardon willing, and to punish loth;

You strike with one hand, but you heal with both;

Lifting up all that prostrate lie, you grieve,
You cannot make the dead again to live.

Waller.

As some faint pilgrim standing on the shore,
First views the torrent he would venture
o'er;

And then his inn upon the farther ground,
Loth to wade through, and *lotter* to go
round:

Then dipping in his staff does trial make
How deep it is; and, sighing, pulls it back.

Dryden.

To **LOATH**. 1. To hate, to look on with abhorrence.

How am I caught with an unwary oath,
Not to reveal the secret which I *loath*!

Waller.

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Why do I stay within this hated place,
Where every object shocks my loathing
eyes? *Rowe.*

2. To consider with the disgust of satiety.

Our appetite is extinguished with the satisfaction, and is succeeded by *loathing* and satiety. *Roger's Sermons.*

LOBES (with *Botan.*) the division of the bulk of seeds, which usually consists of two parts, as is plainly seen in beans, peas, &c.

LO'BULE (*Anat.*) a little lobe.

LO'CAL Problem (with *Mathemat.*) is such an one as is capable of an infinite number of different solutions, as where the point which is to solve the problem may be indifferently taken within a certain extent, *i. e.* any where, in such a line, or within such a plane or figure, &c. which is termed a geometrical *Locus*, and the problem is said to be a *local* or *indeterminate* one.

LOCAL Customs, are those peculiar to some lordship or other district, and not agreeable to the general customs of the country.

LO'CALNESS, the being of a thing in a place.

LOCK (of a river) is a place where a current or stream is stopp'd by flood-gates, or to reserve a quantity of water in a canal or reservoir, to swell and increase the natural depth and course of the river; and render it fitter for the bringing down loaded barges, lighters, &c.

LOCK, an humorous word for chance, as he *stands a queer Lock*, *i. e.* he has but an indifferent chance.

LOCK (with thieves) a person who buys or receives their stolen goods.

LOCKS (for *Horses*) are pieces of leather about the breadth of two fingers, turned round and stuffed on the inside, to prevent their hurting the pasterns, about which they are clapp'd.

LOCUS Primarius, *i. e.* the primary place (with *Philos.*) is that part of the absolute and immoveable space of extended capacity to receive all bodies, which a particular individual body takes up.

LOCUS Secundarius, *i. e.* the secondary place (with *Phil.*) is that apparent and sensible place, in which we determine a body to be placed, with respect to other adjoining or neighbouring bodies.

LOCUS Geometricus, a line by which an indeterminate problem is solved. Thus if a right line suffice for the construction of the equation, it is called *Locus ad rectum*; if a circle, *Locus ad circulum*; if an ellipsis, *Locus ad Ellipticum*, &c.

LO'CUST (*locusta*, *L.*) a mischievous insect, that eats up and spoils all green plants.

LODE'MERGE (in the laws of *Oleron*) the skill or art of navigation.

LODE-WORKS (in the *stannaries* or tin mines in *Cornwall*) works performed in the

high grounds, by sinking deep wells, call'd shafts. See *Stream works*.

LODG'ING (of *Ælogian*, *Sax.* or *loger*, *F.*) a place of habitation or repose for a time.

LOGARITH'MICK Spiral (with *Mathem.*) is a sort of *Spiral* line, which may be conceived to be formed much after the manner with other spirals. As supposing the radius of a circle to move uniformly through the circumference, while a certain point moves from the extremity of this radius towards the center, with a motion retarded in a geometrical proportion; the mark of this point will form the logarithmical spiral.

LOGICAL Division, is an oration, or speech, explaining a thing part by part.

LO'GICALNESS, argumentativeness, the being according to the rules of logick.

LOGI'CIAN, one skilled in the art of logick.

LO'GICK (*λογική* of *λόγος*, *Gr.*) is the art of guiding our reason in the knowledge of things; as well for our own instruction, as that of others. It consists in the reflection which men have made on the four principal operations of the mind, *viz.* *conceiving, judging, reasoning* and *disposing*.

LOGODÆ'DALY (*logodædalia*, *L.* of *λόγος*, *Gr.* a word, and *Dædalus*) a goodly shew and flourish of words, without much matter.

LOGODÆ'DALIST (*logodædalus*, of *λογοδαίδαλος*, *Gr.*) an inventor or forger of new words, and strange terms.

LOGOGRI'PHE (of *λογος*, a word, and *γρίφος*, *Gr.* a net) a kind of symbol or riddle propos'd to students for a solution, in order to exercise and improve the mind. It is for the most part some equivocal allusion, which being taken literally, signifies something quite different from what is intended by it.

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Keep your LOOF, is a direction to the man at the helm to keep the ship near the wind.

LOOF Tackle (in a *ship*) a small tackle serving to lift all small weights in and out of a ship.

A LOOK, a casting the eye, beholding, seeing; a form of countenance, as *an angry look*.

LOOP (in the *Iron Works*) about three quarters of a hundred weight of iron, melted

when less is spoken than is intended, *L.* as *I do not despise*, instead of, *I take delight in*. *I cannot praise you*, which implies, *I have just grounds to dispraise*. *I cannot praise you enough*, *I shall never be able to make you amends*.

To **LIT'TER** (of *litere*, *F.*) to spread straw for beasts to lys down on; also to throw things about an house.

LITUITS *Skin* (in *Heraldry*) that fur which consists of one colour alone, is white, and in doubling is taken for this skin.

LIT'TLE (*litel*, *Sax.*) small.

LITURGY (*λειτουργία*, *Gr.* *liturgie*, *F.*) form of prayers, formulary of publick devotions.

The *English* **LITURGY** was first compos'd, approv'd and confirm'd by parliament in the year 1548, and the offices for morning and evening are still in the same form that they were put in at first; except that there was no confession nor absolution; the office beginning with the *Lord's prayer*, and the ten commandments were omitted in the communion service; the offertory was made of bread and wine mixt with water, and in the prayer for the church of Christ, thanks were given to God for his wonderful grace declared in his saints, the blessed Virgin, patriarch, prophet apostles and martyrs; and they commended the saints departed to the mercy of God and peace.

Liturgies are different, according to the different nations and religions in the world.

LIT'UUS (with *Medalists*) a staff used by augurs in form of a crozier.

To **LIVE** (*Sea Term*) is to endure the sea.

LIVE'LINESS (*lipelienesse*, *Sax.*) vivaciousness, &c.

LIVE-long, an herb.

LIVE'LIHOOD (of *live* and *heaxod*, *Sax.* the head) a way of living.

To stand at **LIVERY**, is to be kept at livery stables.

LIVERY (in *Deed*) is when the *Feoffor* takes the ring of the door, or a twig, or a turf of land, and delivers it to the *Feoffee*, in the name of the *Seizin* of the land.

LIVERY (in *Law*) is when the *Feoffor* says to the *Feoffee*, being in the view of the house or land, *I give you yonder house and land to you and to your heirs, and therefore enter into the same, and take possession of it accordingly*.

LIV'IDNESS (of *lividus*, *L.*) black and blueness.

LIV'OR (with *Surgeons*) a kind of leaden or dead bluish colours in any part of the body, caused by a stroke or blow, *L.*

LIXIV'ATE *Salts* (with *Chymists*) the fixed salts of plants, drawn by calcining the plant, and then making a lye of ashes and water.

LIZ'ARD (*lizarde*, *F.* *lacerta*, *L.*) a little creeping creature, of a green colour, much

like an *evet*, but larger, very common in *Italy* and other hot countries.

LOAD'STONE (prob. of *lædan*, to lead, and *szan*, *Sax.* a stone, *q. d.* leading-stone) is digged out of iron mines; the virtues of it are.

1. That when it is in a free position, without any thing to hinder it, it will direct itself to the pole of the world.

2. It will draw another loadstone to itself, and sometimes also will repel it.

3. By being touch'd with iron, it communicates to it not only the virtue, which itself has of pointing to the poles of the world, but also that virtue by which it attracts iron; so that ten or a dozen needles, or as many buckles, may be made to hang together like a chain.

A loadstone being made thoroughly hot in the fire, loses its attractive virtue.

Some authors write, that by the help of the magnet or loadstone, persons may communicate their minds to a friend at a great distance; as suppose one to be at *London*, and the other at *Paris*, if each of them have a circular alphabet, like the dial-plate of a clock, and a needle touched with one magnet, then at the same time that the needle at *London* was moved, that at *Paris* would move in the like manner, provided each party had secret notes for dividing words, and the observation was made at a set hour, either of the day or of the night; and when one party would inform the other of any matter, he is to move the needle to those letters that will form the words, that will declare what he would have the other know, and the other needle will move in the same manner. This may be done reciprocally.

LOAM'INESS, fulness of loam, or loamy nature.

LOATH (*lað*, *Sax.*) unwilling, disliking, not ready, not inclined.

To pardon willing, and to punish loth;

You strike with one hand, but you heal with both;

Lifting up all that prostrate lie, you grieve,
You cannot make the dead again to live.

Waller.

As some faint pilgrim standing on the shore,
First views the torrent he would venture
o'er;

And then his inn upon the farther ground,
Loth to wade through, and loth to go
round:

Then dipping in his staff does trial make
How deep it is; and, sighing, pulls it back.

Dryden.

To **LOATH**. 1. To hate, to look on with abhorrence.

How am I caught with an unwary oath,
Not to reveal the secret which I loath!

Waller.

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Why do I stay within this hated place,
Where every object shocks my loathing
eyes? *Rome.*

2. To consider with the disgust of satiety.

Our appetite is extinguished with the satisfaction, and is succeeded by *loathing* and satiety. *Roger's Sermons.*

LOBES (with *Botan.*) the division of the bulk of seeds, which usually consists of two parts, as is plainly seen in beans, peas, &c.

LO'BULE (*Anat.*) a little lobe.

LO'CAL Problem (with *Mathemat.*) is such an one as is capable of an infinite number of different solutions, as where the point which is to solve the problem may be indifferently taken within a certain extent, *i. e.* any where, in such a line, or within such a plane or figure, &c. which is termed a geometrical *Locus*, and the problem is said to be a *local* or *indeterminate* one.

LOCAL Customs, are those peculiar to some township or other district, and not agreeable to the general customs of the country.

LO'CALNESS, the being of a thing in a place.

LOCK (of a river) is a place where a current or stream is stopp'd by flood-gates, or to reserve a quantity of water in a canal or reservoir, to swell and increase the natural depth and course of the river; and render it fitter for the bringing down loaded barges, lighters, &c.

LOCK, an humorous word for chance, as he *stands a queer Lock*, *i. e.* he has but an indifferent chance.

LOCK (with thieves) a person who buys or receives their stolen goods.

LOCKS (for *Horses*) are pieces of leather about the breadth of two fingers, turned round and stuffed on the inside, to prevent their hurting the pasterns, about which they are clapp'd.

LO'CUS Primarius, *i. e.* the primary place (with *Philos.*) is that part of the absolute and immoveable space of extended capacity to receive all bodies, which a particular individual body takes up.

LOCUS Secundarius, *i. e.* the secondary place (with *Phil.*) is that apparent and sensible place, in which we determine a body to be placed, with respect to other adjoining or neighbouring bodies.

LOCUS Geometricus, a line by which an indeterminate problem is solved. Thus if a right line suffice for the construction of the equation, it is called *Locus ad rectum*; if a circle, *Locus ad circulum*; if an ellipsis, *Locus ad Ellipsum*, &c.

LO'CUST (*locusta*, *L.*) a mischievous insect, that eats up and spoils all green plants.

LODE/MERGE (in the laws of *Oleron*) the skill or art of navigation.

LODE-WORKS (in the *stannaries* or tin mines in *Cornwall*) works performed in the

high grounds, by sinking deep wells, call'd shafts. See *Stream works*.

LODG'ING (of *Ætolian*, *Sax.* or *loger*, *F.*) a place of habitation or repose for a time.

LOGARITH'MICK Spiral (with *Mathem.*) is a sort of *Spiral* line, which may be conceived to be formed much after the manner with other spirals. As supposing the radius of a circle to move uniformly through the circumference, while a certain point moves from the extremity of this radius towards the center, with a motion retarded in a geometrical proportion; the mark of this point will form the logarithmical spiral.

LOGICAL Division, is an oration, or speech, explaining a thing part by part.

LO'GICALNESS, argumentativeness, the being according to the rules of logic.

LOGI'CIAN, one skilled in the art of logic.

LO'GICK (*λογική* of *λόγος*, *Gr.*) is the art of guiding our reason in the knowledge of things; as well for our own instruction, as that of others. It consists in the reflection which men have made on the four principal operations of the mind, *viz. conceiving, judging, reasoning and disposing*.

LOGODÆ'DALY (*logodædalia*, *L.* of *λόγος*, *Gr.* a word, and *Dædalus*) a goodly shew and flourish of words, without much matter.

LOGODÆ'DALIST (*logodædalus*, of *λογοδαίδαλος*, *Gr.*) an inventor or forger of new words, and strange terms.

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LOOF Tackle (in a *ship*) a small tackle serving to lift all small weights in and out of a ship.

A LOOK, a casting the eye, beholding, seeing; a form of countenance, as *an angry look*.

LOOP (in the *Iron Works*) about three quarters of a hundred weight of iron, melted

and broken off from a sow, in the fire of the finery.

Shingling the LOOP, is the breaking off this loop from the sow, and working it into a bloom.

LOOSE Strife, willow herb or willow-weed, which is so called by country people, because there goes a tradition of it, that if it be held to cattle when fighting, it will part them.

LOQUA'CIOUSNESS (*loquacitas*, L.) talkativeness.

LORD in *Grofs* (being a private person) is when a man makes a gift in tail of his lands, to hold of him and dies, his heir is said to have but a seignory or lordship in grofs.

LORD, a mock word or name given to men or boys, who are hunch-back'd.

LORD (with *Astrologers*) that planet that has most testimonies of fortitude in a revolutionary figure.

LORD of the year (with *Astrologers*) the planet that has the greatest strength in a figure of a persons nativity, and so becomes the principal significator of his temperament, manners, affections, &c. called thence *Lord of the Geniture*.

LORET'TO, is seated upon an eminence, about a league and half from the gulf of *Venice*. The *Roman Catholics* believe that the chapel is that which was the house of the *Virgin Mary* at *Nazareth*, and that it was brought to that place by angels.

They tell us, that the *Christians* being driven out of *Palestine*, about the year 1291; this house whole, except the foundation, was taken up by angels and brought to *Dalmatia*, which is about 800 leagues from *Nazareth*, and about midnight was set upon an hill, which was the cause of great admiration; while it stood there the minister of a neighbouring place called *St. George Tersaete*, had a revelation that this was the chapel of *Nazareth*, upon which the governor sending four persons of character to *Nazareth*, to examine into the truth of the fact; they at their return affirmed that they had measured the foundation of the walls, and they answered exactly to the measure of the chapel, and that the chapel had disappeared that very day at *Nazareth*, on which it was first seen in *Dalmatia*.

This chapel having stood three years and seven months in *Dalmatia*, was in the year 1294 taken up again by angels, and transplanted over the *Adriatick* sea, in length 150 miles, and set down in a wood belonging to one *Lauretta*, and that after it had stood there eight months it had another remove to an eminence, at about the distance of a league and half, and placed upon ground that belonged to two brothers, who each claimed the property of the chapel; and to put an end to this dispute the angels about four months after gave it another remove to the place where it now stands.

The treasure and wealth of this chapel is said to be ineffimable, there are continually ten golden lamps and 40 silver ones burning: an infinite number of jewels, golden angels, cups of sapphire, crowns set with diamonds, and an inconceivable quantity of massy gold.

LO'REY, an article in the chamber of accounts in *France*, which ordains, that if a combat be accepted, and afterwards taken up by the consent of the lord of the fee, each of the parties shall pay 2 s. 6 d. and the party overcome forfeit 112 shillings.

LOR'IMERS } (prob. of *lorum*, L. a
LOR'INERS } thong or bridle) a company of artificers, who make horse bits, spurs, &c. and other things for horses.

LORIMERS, were incorporated about the year 1488, and are a master, two wardens, about 50 assistants, and no livery. Their armorial ensigns are *azure* on a chevron *argent* between three curbits or, as many bosses *sable*. Their hall is on *London-wall*.



LOSS (of *lesan*, Sax. to loose) losing, damage.

LOTE Tree (*lotos*, L. *lotos*, Gr.) a tree, bearing broad jagged leaves, full of veins, the upper part being green, and the other whitish.

LO'THERWIT, a penalty or fine anciently imposed on those that committed adultery or fornication.

LOTH'SOMNESS (*lathianrom*, Sax.) hatefulness, nauseousness.

LO'TIONS (in *Med.*) remedies that are of a kind between a bath and a fomentation, used to wash the head or any part affected.

LOT'TERY (*lotzopia*, Sax. *lotterie*, F.) a play of chance, in the nature of a bank, wherein are put tickets for sums of money, mixt with many more blank tickets, which tickets being mixt together, and drawn at a venture, each person has the value of the lot drawn to the number of his ticket. There are also lotteries of goods, which are much after the same manner.

LO'VAGE, an herb.

LOVE (in *Etbicks*) is a friendly motion to mankind; but the moralists tell us, must not be thrown away on an ill object, nor procure base and unworthy fuel to its flames, nor hinder the exercise of other duties.

Family of LOVE, a sect which sprang up first in *Holland*, but afterwards appeared in *England*, in the year 1580; and under the pretence and shew of great sanctity, gained proselytes among the common people; and in order to appear the more particular, they used many odd and out of the way expressions; some of their opinions were, *That none were elect, but those that were admitted into their family; and that it was lawful for them to* *swear*

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appear to an untruth before a magistrate, for their own conveniency, or before any other person who was not in their society.

These notions were maintained and spread in books written in *Dutch*, and afterwards were translated into *English*, entitled, *The Gospel Kingdom. Documental Sentences. The Prophecy of the Spirit of Love; and the publishing of the Peace upon Earth*; by H. N. who, tho' a long time concealed, was at last found to be one *Henry Nichols* of *London*, who affirmed that he did partake of God, and God of his human nature; these books were burnt by order of queen *Elizabeth*, who using also some severities towards the professors, they dwindled away.

LOVE *Socame*, a grinding of corn at their lord's mill freely, out of love to their lord.

LOVE, the name of a certain flower.

LOVE *Apple*, a root in *Spain*, that inclines to a violet colour.

LOVELINESS (*lupian*, to love, *Sax.*) amiableness, qualities of mind or body that excite love.

When I approach

Her loveliness, so absolute she seems,

That what she wills to do, or say,

Seems wisest, virtuousest, discreetest, best.

Milt. Par. Lost.

If there is such a native loveliness in the sex, as to make them victorious when they are in the wrong, how resistless is their power when they are on the side of truth? *Addison.*

LOVE-LORN, forsaken of one's love.

The love-lorn nightingale

Nightly to thee her sad song mourneth well.

Milton.

LOVELY, amiable, exciting love.

The flowers that it had press'd

Appeared to my view,

More fresh and lovely than the rest,

That in the meadows grew.

Denham.

The fair

With cleanly powder dry their hair;

And round their lovely breast and head

Fresh flow'rs their mingl'd odours shed.

Prior.

LO'VER, a tunnel in the roof or top of the house to avoid smoke.

LOUND (*lound*, *Sax.*) signifies a plain among trees.

LOU'SY (*luyig*, *Sax.*) infested with lice.

LOU'SINESS, lousy condition, a being infested with lice.

LOW-COUNTRIES, several provinces of *Germany*, lying next the sea, which by time and great pains have been much enlarged by damming and banking out the sea, and the great rivers, the *Rhine*, the *Scheld*, the *Meuse* and the *Iffel*, more and more by degrees, to prevent their inundations, which are the most threatening when the north-west wind drives violently upon the coast, when the rivers overflow their banks, and when the tides of the

new and full moon happen at the same time; when these three circumstances happen together, the waters swell so as to threaten the destruction of the whole country.

And accordingly great damages have been done at times by inundations, such as could never be repaired; the last great one happened in the year 1682, when the several damages in all the provinces were computed at 100 millions; and by which the prince of Orange lost an estate of 50000 crowns *per annum*.

LOW'ING (*of hlojan*, *Sax.*) bellowing like a cow, &c.

LOWR'ING (*loeren*, *Dut.*) frowning, looking sour or grim, also beginning to be overcast with clouds.

LOW-WINES (with *Distillers*) are the whole quantity of spirit, weak, and small, mix'd together.

LOY'AL (*spoken of a Horse*) a horse is said to be loyal, who freely bends all his force in obeying and performing any manage he is put to; and does not defend himself, nor resist, altho' he is ill treated.

LOY'ALNESS (*loyauté*, *F.*) fidelity, faithfulness; especially to a sovereign prince or state.

TO LOY'TER, to tarry, to stand trifling, to spend time idly.

LOZ'ENGE, a square cake made of preserved heeb, in the shape of a diamond cut, or quarrel of glafs.



LO'ZENGE (in *Geometry*) a figure, the two opposite angles of which are acute, and the other obtuse, as in the figure.

LUBRI'CIOUS (*lubricus*, *L.*) slippery, uncertain, not conclusive; as a *lubricious Hope*, a *lubricious Argument*, &c.

LUBRI'CIOUSNESS (*lubricitas*, *L.*) slipperiness, uncertainty, fickleness.

LU'CENT (*lucens*, *L.*) bright, shining.

LU'CERN, a wild beast in *Russia*, almost as big as a wolf, the skin of which has a very rich fur, of colour between red and brown, and something mailed like a cat, intermixed with black spots.

LU'CID *Intervals*, the fits or paroxysms of mad persons, wherein the phrensy leaves them in possession of their reason.

LU'CIDNESS (*luciditas*, *L.*) brightness.

LUCIFER (with *Astronomers*) the bright star *Venus*, which in a morning goes before the sun, and appears at the break of day, and in the evening follows the sun, and is then called *Hesperus*, or the evening star.

LUCIF'EROUS *Experiments* (among *Naturalists*) such experiments as serve to inform and enlighten the mind, as to some truth or speculation in philosophy, physick, &c.

LUCIF'UGOUS (*lucifugus*, *L.*) that shuns the light.

LUCI'GENOUS (*lucigena*, *L.*) born or begotten in the day time.

LUCK'INESS (of *luck*, Dut.) fortunate-ness.

LUCK'Y, fortunate.

LU'CRATIVENESS, gainfulness.

LU'CRATIVE Interest (in *Civil Law*) is such as is paid, where there hath been no advantage obtained by the debtor, and no delay nor deceit in him.

LUCRIFICK (*lucrificus*, L.) gaining, making gain.

LUCTIFEROUSNESS (*luctifer*, L.) sorrowfulness or mournfulness.

LUCTIFICK (*luctificus*, L.) causing sorrow or mourning.

LU'DICROUSNESS (of *ludicus*, L.) sportiveness; triflingness.

LUFF (*Sea Term*) See *Loof*.

LUGU'BRIOUS (*lugubris*, L.) mournful, sorrowful.

LUKEWARM'NESS (*plæc-peapm*, and *neyye*, Sax.) a being between hot and cold; indifference, regardlessness.

LUMINA'RIA (in the ancient *Western churches*) the name of the time of the nativity of our blessed Saviour, called *Christmas*, L.

LU'MINARY (*luminaire*, F. *luminare*, L.) a light body, or body that gives light; as the sun, and moon, which are stiled *Luminaries*, by way of eminency, because of their extraordinary brightness, and the great quantity of light that they afford.

LU'MINOUSNESS (of *luminosus*, L.) lightness, fulness of light.

LUMP'ISHNESS (of *lompfch*, Dut.) a being in lumps or clods; also dulness, heaviness.

LU'NA (with *Astrol.*) the moon, called *Feminine* and *Nocturnal*; because, borrowing her light from the sun, she excels in passive qualities and moisture,

LUNA (in *Astronomy*) the lowest of the seven planets next to the earth, *Feminine* and *Nocturnal*, is an opaque body, having no light in herself; but borrowing it from the sun, by reflecting his light to us. She compleats her course in 27 days, 7 hours, and 41 minutes; but requires 29 days, 12 hours, and 44 minutes before she overtakes the sun.

Hence arises a threefold month,

1. Of *peragrations* or *periodical month*, in which she finishes her revolution.

2. *Synodical month*, i. e. the space of time from her parting from and returning to the sun.

3. *Illumination month*, which is the time she is visible, which is about 26 days, 12 hours.

LUNA (with *Astrologers*) is said to be *Feminine* and *Nocturnal*, excelling in passive qualities and moisture, prevails over the brain, bowels, &c. and it is found by experience, that persons who are afflicted with madness, the fits are more extraordinary, and more or less violent on the periodical returns of the tides, and as the moon increases or declines.

LU'NAR Cycle (with *Astron.*) is a period or revolution of 19 years, invented to make the lunar year agree with the solar: so that at the end of this revolution of 19 years, the new moons happen in the same months, and on the same days of the month as they did 19 years before; and the moon begins again her course with the sun. This lunar cycle is also called the *Golden Number*; the *Circulus Decennovennalis*, also *Ennedecateris*, and *Circulus Metonicus*, of *Meton* the *Athenian*, who first invented it, L.

LU'NARY (*lunaris*, L.) belonging to the moon.

LU'NATICKNESS, lunacy, distractedness, madness.

LU'NATED (*lunatus*, L.) crooked, like a half moon.

LU'NE } (with *Geo-*
LU'NULE } *metricians*)
planes in form of a crescent or half moon, terminated by the circumference of two circles which intersect each other within, as in the figure.



LUNET'TES (in *Fortif.*) are envelopes, counter-guards or mounts of earth cast up before the courtin, about five fathom in breadth, of which the parapet takes up three. They are usually made in ditches full of water, and serve to the same purpose as *Faus-Brays*, they are composed of 2 faces, which form a re-entring angle; and their platform, being no more than 12 feet wide, is a little raised above the level of the water, and hath a parapet three fathom thick, F.

LUNETTES (with *Horsemen*) two small pieces of felt made round and hollow, to clap upon the eyes of a vicious horse, that is apt to bite, or strike with his fore-feet; or that will not suffer his rider to mount him, F.

LUNI-SOLAR Year (with *Astronomers*) is one that is composed by multiplying the cycle of the sun and moon together, the product of which being 532, shews that those 2 luminaries return to the same points again in so many years.

LURCH'ING, leaving a person under some embarrassment.

LURE (*luerre*, F.) a device which falconer use, made of leather, in the form of two wings stuck with feathers, and baited with a piece of flesh, to call back a hawk at a considerable distance; a decoy or allurement.

To **LURE**, to attract, to entice, to draw.

As when a flock
Of ravenous fowl, tho' many a league re-
mote,

Against the day of battle, to a field
Where armies lie encamped, come flying,
lur'd

With scent of living carcases.

Milton.

A man spent one day in labour, that he might pass the other at ease; and *lured* on by the

the pleasure of this bait, when he was in vigour he would provide for as many days as he could. *Temple.*

Should you *lure*
From this dark haunt, beneath the tangled
roots

Of pendant trees, the monarch of the brook,
Behoves you then to ply your finest art.

Thompson's Spring.

Volumes on shelter'd stalls expanded lie,
And various science *lures* the learned eye.

Gay.

LURID (*luridus*, *L.*) gloomy; dismal.

Slow settling o'er the *lurid* grove,

Unusual darkness broods.

Thom. Summer.

LURIDNESS (of *luridus*, *L.*) black and blueness, paleness, &c.

LUSTINESS (of *lustig*, Teut.) strongness of body, also healthiness.

LUSTRABLE (*lustrabilis*, *L.*) that may be purged or purified.

LUSTRA'TION (of *luo*, *L.* to pay) *Heathens*, *Jews* and *Christians* were wont by these to purify any thing polluted; either person, house, city, camp, &c.

Sometimes they made use of fire and fumigations, as well as sacrifices, and these were either publick or personal.

The *Greeks* added an *Anathema* to these, i. e. a human victim, upon which they first cast all the imprecations imaginable, and then offered him. See *Lustrum*.

Servius was the first who purified the people, which he did in the following manner; he put them into battle array, and caused a bull and an he-goat to pass round them three times, while he sacrificed.

LUSTRIF'ICK (*lustrificus*, *L.*) purging.

LUS'TRUM (among the *Romans*) the space of five years or rather fifty months, at the end of which, they from time to time numbered the people, and purified the city. Others derive it from the word *lustrare*, to make a review, because the censors review'd the army once in five years. *Varro* derives it from *luo*, to pay, because at the beginning of each five years, they paid tribute, that had been imposed by the senate, *L.*

LUTHERANISM, the opinions of *Martin Luther*, a *German* divine, who about the year 1517, began to oppose the church of *Rome*, by preaching against the licentious use or rather abuse of indulgences; which giving great provocations to the court of *Rome*, he proceeded from one point of doctrine to another; upon which a great many of the nobility and clergy, as well as of the laity joining with him, effected the reformation of several whole electorates and kingdoms. His opinions are now held by most Protestant churches, some few particulars excepted.

LUTHERNS, windows over the cornice in the roof of a building standing perpendicular

over the naked of the wall, and serving to enlighten the upper stairs.

LUXA'TION (with *Anat.*) is a loosening of the tendons or ligaments, so that the bones continue not firm in their natural situation or place; or when a bone absolutely goes out of its proper cavity into another place, *L.*

LUXU'RIANCY { (*luxuria*, *L.*)

LUXU'RIANTNESS } abundance, as luxuriance of words.

To **LUXURIATE** (*luxuriare*, *L.*) to abound, to exceed, to grow rank.

LYCAN'THROPIST (*lycanthropus*, *L.* of *λυκάνθρωπος*, of *λύκος*, a wolf, and *άνθρωπος*, Gr. a man) one troubled with the melancholy frenzy, called *Lycanthropy*, with which persons that are seized, fancy themselves wolves, and wander in woods and desert places, howling like wolves; which is said to have been caused by the bite of a mad wolf.

LYEF-YELD (*lyef-yeld*, *Sax.*) leave silver, a small fine or piece of money, which in the *Saxon* times, the tenant paid to the lord of the manor, for leave to plow or sow, &c.

LYMPH'ÆDUCTS. See *Lymphatick Vessel*.

LYM'PHA (with *Surgeons*) a watery matter, issuing from sinews that are pricked, and other wounds.

LYMPHAT'ICK Persons (*lymphatici*, *L.*) persons frighted to distraction, or those that have seen spirits or fairies in the water.

LYRE (*lyra*, *L.*) a harp, some of which are strung with wire, and others with guts.

LYR'ICK Verse, &c. are such as are set to the lyre or harp, apply'd to the ancient odes and stanza's, and answer to our airs and tunes, and may be play'd on instruments.

M

M m, *Roman*; *M m*, *Italick*; *Ṁ ṁ*, *English*; *Ṁ ṁ*, *Saxon*; *Μ μ*, *Greek*; are the 12th letters of the alphabet; and *מ מ*, the 13th of the *Hebrew*.

M, in the *English*, always keep its sound; so that *n* following it, is lost in *Autumn*, *Solenn*, &c.

M (in *Astronomical Tables*) signifies meridional or southern.

M (in *Law*) was a brand or mark which a criminal, convicted of murder, and having the benefit of the clergy, was stigmatiz'd, it being burnt on the brawn of his thumb.

M (in *Latin Numbers*) stands for a thousand.

M with a dash (with the *Ancients*) signified a thousand thousand.

M (in *Physical Prescriptions*) signifies manipulus or little handful, and at the end of a doctors's *Recipe*, for *mista*, mixt or mingled, or *mixtura*, a mixture.

M is also us'd as a contraction, as *M. A.* *Magister Artis*.

MA, the name of one of *Rhea's* maids, who

who tended *Bacchus*; also *Rhea* herself was so called.

MAB'BED } dress'd loosely, carelessly or
MOB'BED } flatteringly.

MACARON'ICKS (among the *Italians*) a jumble of words of different languages, with words of the vulgar tongue latiniz'd, or put into *Latin* terminations and forms, as *sugarizavit*, he sugared; and *Latin* words put into the form of the modern; a sort of burlesque poetry made out of their language, and the scraps and terminations of divers others. The invention is attributed to one *Theophilus Folangi*, in the year 1520, and to have been so called, of *Macarone, Ital.* a coarse, clownish man, or of the *Italian Macaroons*, which are a sort of worms or cakes, made of unleavened flower, eggs and cheese, after a clumsy manner by the peasants: so as the latter were a *Hotch-Potch* of various ingredients; so were the *Macaronicks* of *Italian, Latin* and *French*, and adorned with natural beauties, pleasant jests and a lively stile.

MAC'CABEES, a name given to seven brethren among the *Jews*, in the time of *Antiochus Epiphanes*, and in general to all those who then suffered persecution for their zeal and constancy, in defence of the liberty of their country, and the religion of their forefathers.

There are four books of *Maccabees*, admitted by the Church of *Rome*; the two first they allowed to be canonical, and the two last as apocryphal.

The first book is supposed to be written originally in *Hebrew* or *Syriack*, which are not extant, but others suppose the *Greek* to be the original.

It contains an account of the most memorable transactions of the *Jews* for 40 years, viz. from the reign of *Antiochus Epiphanes*, to the death of *Simon* the high priest: that is, from 3829 to 3869, or 135 years before *Christ*; who the author was is not known.

The second book is an abridgement of a larger, compos'd by one *Jason*, which contained the history of the persecutions of *Epiphanes* and *Eupator*, against the *Jews*; but the work of *Jason* is not extant, and the author of the abridgement is not known; for which reason the church of *England* do not admit them as canonical.

This second book contains a history of 15 years, from 3828 to 3843, from the execution of *Heliodorus's* commission, who was sent by *Seleneus* to fetch away the treasure of the temple to the victory obtained by *Judas Maccabæus* over *Nicanor*.

The third book contains the history of *Ptolemy Philopater*, king of *Egypt*, against the *Jews* in his kingdom.

The fourth book is so little known, that it is not clearly understood what it is.

In the old editions of the *Greek bible*, there is a book concerning *The Government of Rea-*

son, which some imagine to be it, by reason of the enlargements therein upon the history of *Eleazer* and the seven brethren, who suffered martyrdom at *Antioch*.

MACHIAVI'LIANISM (of *Nicolas Machiavel*, a politician of *Florence* in *Italy*) a politick principle, not to stick at any thing to compass a design, to brake thro' the most solemn obligations, to commit the greatest villainies, in order to remove any obstructions to great and ambitious designs; especially in relation to government.

MACHI'NAL (*machinalis, L.*) belonging to an engine.

MACHI'NAMENT (*machinamentum, L.*) an engine.

To **MACHINATE** (*machinor, L. machiner, F.*) to plan, to contrive.

MACHINATION (*machinatio, L. machination, F.*) artifice, contrivance, malicious scheme.

O from their machinations free,
That would my guiltless soul betray;
From those who in my wrongs agree,
And for my life their engines lay.

Sandy's Paraphrase.

Some one intent on mischief, or inspir'd
with dev'lish machination, might devise like
instrument to plague the sons of men for sin;
on war, and mutual slaughter bent.

Milton.

Be frustrate all ye stratagems of hell,
And devilish machinations come to nought.

Milt. Par. Reg.

MACHINE', an engine compos'd of several parts, set together by the art of mechanism, as springs, wheels, &c. for raising or stopping the motion of bodies, used in raising water, architecture, military, and many other affairs.

Simple MACHINES', are the balance, lever, pully, wheel, wedge and screw.

Compound MACHINES, are such as are compounded or made up of simple ones.

MACHINE (with *Architects*) an assemblage of several pieces of timber, so disposed, that a small number of men, by the help of ropes and pullies, may be able to raise vast loads of weights.

Hydraulic MACHINE, a machine for raising or conducting of water, as a sluice, pump, &c.

Warlike MACHINES (among the *Ancients*) were for launching-arrows, javelins, stones, or for battering down walls, as battering rams, &c. but now artillery bombs, petards, &c. are so called.

Dramatick MACHINES, are those where the poet brings some deity or supernatural being upon the stage, either to solve some difficulty, or perform some exploit beyond the reach of human power.

MACHI'NERY, an assemblage of machines or engines, by which any thing is performed; also contrivance.

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MACIA'TION, a making lean, *L.*

MACILENCY (*macilentia*, *L.*) leanness.

MACK'LER, a seller of weavers goods.

MACROBIUS (μακρός, of μακρός, long, and βίος, life, *Gr.*) long lived; a proper name.

MACULO'SE (*maculosus*, *L.*) full of spots or stains.

MAD'NESS (γέμααδ, *Sax.*) a kind of delirium without a fever, attended with rage, and a total deprivation of reason; also enraged, fury.

MAD'NEP-Wort, &c. herbs.

MADIFICA'TION, a moistening or wetting, properly the receiving so much moisture, that the body is quite soaked thro' by it.

MÆAN'DER (Μαίανδρος, *Gr.*) a river in *Pbrygia*, full of turnings and windings in its course, as it is said, to the number of 600; whence any thing that is full of intricacy and difficulty is called a *Mæander*, *L.*

MÆANDER (with *Architects*) a fretwork in arched roofs, or carved cranks in vaults and caves, *L.*

MÆAN'DRATED (*mæandrat*, *L.*) turned, intricately wrought.

MÆR, come from the *Saxon* word *meepe*, noted. See *Mer*.

MAGAZINE (*magazin*, *F.*) is a publick store-house; but it is most commonly used to signify a place where all sorts of warlike stores are kept; where guns are cast; smiths, carpenters and wheel-wrights, &c. are constantly employed in making all things belonging to an artillery; as carriages, waggons, &c.

MAG'DALENS, an order of nuns, or rather worn out and penitent courtesans at *Rome*, upon which a revenue was settled by pope *Clement VIII.* and made an order that the effects of all publick prostitutes who died without will should be appropriated to the maintenance of them, and that those that made wills, if they did not leave to them at least one fifth part of their effects, their wills should be invalid.

MA'GI, philosophers, astrologers and priests among the *Egyptians* and *Asiatics*.

MAGI } (of *Μαγοί*, *Gr.* wise men)

MAGIANS } the *Magi* of *Persia* are worshippers of fire and disciples of *Zoroaster*, who they confound with *Abraham*. They have three books which contain the whole of their religion. The names of these books are *Zend*, *Paxend* and *Avesta*. They ascribe the two former to *Abraham*; and *Avesta* is a commentary on the other two.

The tradition of the *Magi* is, that *Abraham* read books in the midst of the furnace, in which *Nimrod* had ordered him to be thrown.

After their master *Zoroaster*, the *Magi* maintain, that there are two principles in the world; one of good, which they call *Oromazd*, and the other evil, named *Aberman*.

They worship fire in temples call'd *Atesh Kanab*, or *Atesh Kade*; that is to say, the house of fire,

There were formerly a great number of these buildings upon the mountain *Alborz*, in the province of *Adberbigran*, which is *Media*.

To Fire they give the name *Bab*, that is to say *Part*; because they acknowledge this element as the principle of all things, which system among the *Greeks* was embrac'd by *Anaxagoras*.

The *Magi* observe a mysterious silence, when they wash or eat, having first said certain words. This silence, which they never break, makes a part of their religion.

Pythagoras, it is very likely might imitate this silence of the *Magi*, as well as the reverence for fire, which he inculcated to his disciples.

To every month of the year, to every day, and also to every star, to the mountains, mines, waters, trees, they ascribe particular *Genii*, or some of those angels who were created before man, and fell into infidelity and disobedience, and were therefore confined to what they call the country of the *Genii*, not unlike to what is meant by the land of *Fairies*.

As to the three books before-mentioned, which the *Guebres* or fire worshippers impute to *Abraham*, really belong to *Ibrahim Verdoust*, who is called *Zoroaster* by the *Greeks*. These books are very rare and unknown, because the *Guebres* keep them religiously secret among themselves, and never communicate them to strangers. They are written in the antient *Persian* language, and have not been yet seen in *Europe*.

Tho' these philosophers maintained two principles in nature, the one good and the other evil; the first being represented by light, and the other by darkness; both owned as gods, and addressed by them with prayers and adorations; yet they are divided in their opinions; because some thought both to be from all eternity; and others maintained that only the good principle was eternal, and that the evil one was created.

They also agree that these two principles are in continual opposition to each other, which is to continue to the end of the world, when the good principle will have the upper hand; after which each will have his own world; that is, the good with all good people about him, and the bad one with all the wicked people, will likewise govern in his world.

The *Magi* paid divine honours to light, to the sun, to the consecrated fire in their temples, and even to the fire in their houses; before which they performed all the acts of their religion.

On the contrary they had darkness in the greatest abhorrence, which they held as the symbol of the evil principle, which they hated as we do the devil.

This religion took its rise among the *Chaldeans*; the knowledge they had acquired in astronomy contributed to incline them to it,

Thi

This it was that obliged *Abraham* to go out of *Chaldea*.

From *Chaldea* this worship spreads through the whole *East*, from thence into *Egypt*, from *Egypt* into *Greece*; and thence among all the nations of the *West*.

The first authors of this superstition were known in the *East* by the name of *Zabians* or *Sabbeans*. The remains of this ancient sect are still subsisting in the *East* by the name of *Sabbeans*, which they pretend to have received from *Sabius* the son of *Setb*. They have still among them a book, which they ascribe to *Setb*, which contains the doctrine of their sect.

This sect of the *Sabbeans* was diametrically opposed to that of the *Magi*, who had images and idols in abhorrence and worshipped God only by fire. They had their beginning in *Persia*, and spread as far as the *Indies*, where they are still in being. They acknowledge two principles, *the one good, the other evil*.

What has been said before being but an hypothesis, which, tho' it be probable indeed, does not come up to a certainty, we shall mention something that may be more depended upon, as being extracted from oriental authors, who have informed us what this sect of the *Zabians* is, and what were their opinions. See *Zabians*.

MAGIAN, of or pertaining to the *Magi*. MAGICK (*μαγεία*, Gr.) is by some distinguished into four kinds.

MAGICK RODS or *Wands*. Authors relate, that the *Chaldeans* had a custom, that when they went upon any undertaking or journey, they wrote upon wands or arrows, which they mingled together in a quiver, the names of the cities they intended to go to, or the things they were to undertake; that afterwards drawing the arrows out of the quiver at all adventures, they were determined as to their undertaking by the inscription of the arrow which first came forth.

This custom of divining by rods or arrows is very antient in the *East*.

The *Scythians* and *Alans* divined by means of certain branches of willow and myrtle: the modern *Arabians* at this day make use of arrows inclosed in a bag.

Upon one they write *Lord command me*, and upon another the *Lord prevent me*. If the first arrow that is drawn out of the sack has the inscription *Lord prevent me*, then the thing is intirely omitted.

There is also something like this to be found among the *Turks*, *Chinese*, and anciently among the *Medes* and *Hebrews*. *Tacitus* observes it also among the ancient *Germans*. They cut a bow of some fruit tree into several pieces, which they mark'd with certain characters and threw them by hazard upon a white cloth. Then the father of the family took up the pieces one after another, and

thence by the marks that were upon them took auguries for future events.

Natural MAGICK, a natural philosophy, or the application of natural active causes to passive causes; by means of which many surprising, but natural effects are produced; but the *Arabians* corrupting it, and filling it with many superstitious vanities, the name of it began to be understood in an ill sense.

Natural MAGICK (according to the description of some) is by art and industry to produce vegetables before their natural time, as ripe roses, figs, &c. in *February*; also the causing lightning, thunder, rain, winds, transfigurations and transmutations of animals, such as *Roger Bacon* is said to have performed by *Natural Magick*.

Divine MAGICK, which is performed by the immediate grace of the Almighty, and depends on that spirit and power, which discovers itself in noble operations; such as prophecy, miracles; such magicians were *Moses*, *Joshua*, the prophets, and apostles.

Celestial MAGICK, attributes to spirits a kind of rule or dominion over the planets, a dominion over men, and on this it raises a ridiculous kind of system, nearly bordering on judiciary astrology.

White MAGICK, called also *Theurgick*, performed by the assistance of an angel, which, upon account of religion, enjoins fasting, piety and purity, that the soul which is desirous of commerce with the superior deities, may not be in any thing diverted by the body, being sinful or polluted.

MAGICK Geodetick, magick performed by the assistance of a *Dæmon*.

Superstitious MAGICK, is performed by the invocation of devils; and the effects of it are very evil and wicked, tho' very strange and surpassing the power of nature; and are said to be performed by means of some compact, either express or tacit, with evil spirits. But their power is not near to what is imagined, nor do they produce half the effects commonly ascribed to them.

Mathematical MAGICK, is that which by mathematical learning, and the assistance of the celestial influences, produces seemingly miraculous works; as, walking and speaking images, as also by mechanical science, and rare art, beyond the reach of vulgar capacities. See *Bishop Wilkins*, &c.

MAGICK Square, is when numbers in an arithmetical proportion, are disposed into such parallel and equal ranks, as that the sum of each row, as well diagonally as laterally, shall be equal, as in the square they make 18.

MAGICIAN (*magicien*, F. *magus*, L. of *μαγός*, Gr.) the *Persians* called those magos or magicians; that the *Greeks* called *φιδόσοι*; the *Latins*, *Sapientes*; the *Gauls*, *Druids*;

Druids; the *Indians* *Magi*. MA times the mag MA L.) a dissolving giftery of MAC a prepar because the who some ad different MAC MAC (Charter) is said to governm Cbaria. written which w and con proved o law, an to those king He of all th porality It is c it contain or becau nity in t direful a For whe servation lighted e threw t said, Th Hell, w cause it ties of L another establishe the two. MAG this the phically, MAG magnani MAG position and antin and cond called A supposed, from infe nant dise virtue. MAG virtue, v at the sa same or

Druids; the Egyptians, Prophets or Priests; the Indians, Gymnosophists; the English, Cunning Men, Wizards or Conjurers.

MA'GISTERIES (with *Chymists*) sometimes signifies resins and resinous juices, as the magisteries of *Jalap, Scammony, &c.*

MA'GISTERY (*magistere, F. magisterium, L.*) a very fine chymical powder, made by dissolving and precipitating the matter, as magistry of *Bismuth, Coral, Lead, &c.*

MAGISTRY (according to *Mr. Boyle*) a preparation of a body (not an analysis of it, because the principles are not spread) whereby the whole, or very near the whole of it, by some additament is turned into a body of a different kind.

MAGISTRATURE, magistracy.

MAGNA Charta (*i. e.* the great *Paper* or *Charter*) king *John*, to appease his barons, is said to have yielded to laws and articles of government, much like to those of *Magna Charta*. But at this time we find no law written ancients than this *Magna Charta*, which was granted the 9th year of *Henry III.* and confirmed by *Edward I.* This was approved of by the subjects as so beneficial a law, and of so great equity, in comparison to those which were in use before it, that king *Henry* had for granting it the 15th penny of all the moveable goods, of both the temporality and spirituality.

It is called the great charter, either because it contained more than many other charters; or because of the great and remarkable solemnity in the denouncing excommunication and direful anathemas against the infringers of it. For when king *Henry III.* swore to the observation of this charter, the bishops holding lighted candles, extinguished them, and then threw them on the ground, and every one said, *Thus let him be extinguished and stink in Hell, who violates this charter.* Or else, because it contained the sum of all the liberties of *England*; or else, because there was another charter, called *Charta de Foresta*, established with it, which was the lesser of the two.

MAGNANIM'ITY (*magnanimitas, L.*) this the ancients used to represent hieroglyphically, by a lion rampant.

MAGNAN'IMOUS (of *magnanimus, L.*) magnanimity, greatness of mind.

MAG'NES *arsenical* (with *Chymists*) a composition of equal parts of arsenick, sulphur and antimony, melted together over the fire, and condensed in manner of a stone. It is called *Magnes*, or a *Magnet*, because it is supposed, being worn, to defend the weather from infection, during the time that malignant diseases reign, and that by its magneetical virtue.

MAGNETISM (with *Chymists*) a certain virtue, whereby one thing becomes effected at the same time with another, either in the same or a different manner.

MAGNIF'ICENTNESS (*magnificentia, L.*) a largeness of soul, in conceiving and managing great things; state, greatness, generosity, stateliness, costliness.

MAGNIF'IC (*magnificus, L.*) magnificent. *Milton.*

To **MAGNIFY** (*magnifico, L.*) 1. To make great, to exaggerate; to amplify, to extal: 2. to exalt, to elevate, to raise in estimation.

Greater now in thy return,
Than from the giant-angels: thee that day
Thy thunders magnify'd; but to create
Is greater than created to destroy.

Milton.

3. To raise in pride or pretension.

If you will magnify yourselves against me,
know now that God hath overthrown me.
Job, xix. 5.

4. To encrease the bulk of any object to the eye.

By true reflection I would see my face,
Why brings the fool a magnifying glass?

Granville.

The greatest magnifying glasses in the world
are a man's eyes, when they look upon his
own person. *Pope.*

As things seem large which we thro' mists
descry,

Dulness is apt to magnify.

Pope's Essay on Criticism.

MAG'NIFYING Glass (in *Opticks*) a little convex glass, lens, &c which in transmitting the rays of light reflects them so, as that the parallel ones becoming converging, and those which were diverging become parallel; by which means objects view'd thro' them appear larger than when view'd by the naked eye.

MAGNIL'OQUY (*magniloquium, L.*) lofty speech, speaking of great matters.

MAGNILOQUOUS (*magniloquus, L.*) speaking big, loud, or of great matters.

Commensurable MAGNITUDES (with *Geometricians*) are such as may be measured by one and the same common measure.

MA'HIM } (in *Law*) is a hurt received
MAY'HIM } in a man's body, by which
he loses the use of any member, that is, or
might be a defence to him in battle.

MA'HUM } (*mebaigne, F.*) maim, wound,
MA'HIM } hurt.

MAHOM'ETAN, of or pertaining to *Mahomet.*

MAHOM'ETANISM, is the doctrine of *Mahomet* or the principles of the *Mahometan* religion.

The *Mahometans* acknowledge, that both the *Jewish* and *Christian* religion are true; but pretend they are now abrogated; since God has communicated himself to his prophet *Mahomet*, they also alledge, that neither the *Jews* nor the *Christians* have at this time any principles of their religion, because their books have been corrupted.

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They affirm that *Mabomet* for the space of 23 years, did receive a certain number of papers from God, by the ministry of the angel *Gabriel*, out of which he compos'd the *Alcoran*.

The chief article of the *Mabometan* faith is the unity of God; the second, that *Mabomet* is the messenger of God, who also they pretend wrought miracles; as that he drew water out of his fingers, and that marking the moon with his fingers he cleft it.

They say also that the stones, trees and beasts acknowledge him to be the true prophet of God, and that they saluted him in these words: *You are the true messenger and prophet of God*. They tell us likewise, that *Mabomet* went in the night from *Mecca* to *Jerusalem*, from whence he ascended into Heaven: that there he had a view of *Paradise* and *Hell*; that he had conversation with God, and at last came down from Heaven that very night, and was found at *Mecca* before the break of day.

They believe a general resurrection of the dead, and that then an *Anti-Mabomet* will appear, and that *Jesus Christ* will descend from Heaven to kill him, and to establish the *Mabometan* religion.

They say the resurrection of the dead will be in the following manner; that they will appear all naked from head to foot; that the prophets, saints, doctors and the just, will be clothed and carried up to Heaven by angles and cherubims. And that those that remain shall suffer hunger, thirst and nakedness. That the sun drawing near them within a mile, will cause them to sweat in a violent manner; and that they will be afflicted with an infinite number of other torments; that in the day of judgment *Good* and *Evil* shall be weighed in scales, and those persons whose *Good* shall over-balance their *Evil*, shall go into *Paradise*; but those whose *evil* shall outweigh their *Good*, shall be sent to *Hell*, except the prophets and saints shall make intercession for them.

They also seem to believe a kind of purgatory, where those whose sins have over-balanced their good actions, tho' they died in the faith, and were not assisted by the intercession of the just, must suffer in proportion to their sins; but shall be afterwards taken up into paradise.

They hold that there are angels, who are executioners of the commands of God, designed for certain offices both in Heaven and earth, who write down the actions of men in a book; and that the office of the angel *Asrael* is to receive the souls of those that die, and another named *Esraps* constantly keeps a large horn or trumpet in his mouth, ready to sound at the day of judgment.

They also, besides the general judgment, hold a particular one, which they call the *Torment of the Sepulchre*, which is in the manner fol-

lowing; that as soon as a person is buried, two of the first angels, viz. *Manzar* and *Neker*, come and ask the deceased questions concerning his faith towards God and his prophets, concerning the law and *Kiab*, i. e. what way a person ought to turn himself to pray to God. If they be just ones, they will answer; our God is the God that created all things, our faith is *Muslimick*, i. e. orthodox, and the place towards which we bow ourselves in our prayers, is *Kiab*. But the infidels, not knowing what to answer, are consigned to grievous torments.

They generally hold predestination, and that both good and evil happen by the particular command of God.

When they pray, at pronouncing the name of God they make a bow and add most high, most blessed, most excellent, or some other such attribute.

In their noon and afternoon prayers they are obliged to read low; but their morning and evening prayers with a loud voice. The men in saying their prayers ought first of all to lift up their hands to the top of their ears; but the women no higher than their jaws. If they chance to speak or laugh in their prayers, so as to be heard, they are void; and they are forbid to pray to God in the garment they commonly work in, and which they would not wear, if they were to pay a visit to a person of quality.

The tradition of *Mabomet* commands them to wash their hands three times, to cleanse their teeth with a certain sort of wood, and then to wash their mouth three times, and the nose as often without intercession, when they have once begun; then to wet their ears with the same water they wash'd their heads with, and whenever they wash their hands and feet they are oblig'd to begin at the fingers.

MAID'EN (in *Scotland*, &c.) an instrument or machine used in beheading persons.

MAIDEN-Head (*mæden-hæde*, *Sax.*) the hymen of a virgin.

MAJESTICAL } (from *majesty*) 1. Au-
MAJESTICK } gust, having dignity,
grand, imperial, regal, great of appearance.

In his face

Sat meekness, heightened with *majestick* grace.

Denham

A royal robe he wore with graceful pride,
Embroidered sandals glitter'd as he trod,
And forth he mov'd, *majestick* as a God.

Pope's Odyssey.

2. Stately, pompous, splendid.

MAJESTICALLY, with dignity, with grandeur.

From *Italy* a wand'ring ray
Of moving light illuminates the day,
Northward she bends, *majestically* bright,
And here she fixes her imperial light.

Granville.

So have I seen in black and white
A prattling thing, a m^{ag}pie height,
Majestically stalk;

A stately worthless animal,
That plies the tongue, and wags the tail,
All flutter, pride, and talk. *Swift.*

MA'JESTY (*majestas*, L.) a title of honour, usually given to sovereign princes.

MAJESTY, among the old *Romans*, was a title given to the state, and the great officers thereof; but was afterwards confin'd to the emperor and imperial family.

In former times the title of majesty was given to popes and archbishops.

The emperors of *Germany* endeavoured to keep the title of majesty and closed crown to themselves. But *Francis I.* made it common to the kings of *France*.

When *Charles V.* was elected emperor of *Germany*, the kings of *Spain*, who before had borne only the title of *Highbness*, took upon them the title of majesty.

Henry VIII. of *England* was the first *English* king took upon him the title of majesty, whereas his predecessors had only that of *Grace* or *Highbness*. But at this time it is given to most of or all the kings in *Europe*, but to kings or emperors only.

MAIN of an Horse. See *Mane*.

To set a MAIN } (of *main*, F. a hand)
To throw a MAIN } to throw with box and dice, &c.

MAJOR of a fortified Town, has the charge of the guards, rounds, patrols and centinels.

MAJOR and MINOR (in *Musick*) are spoken of the concords, which differ from each other by a semi-tone.

MAJORALITY, the time or office of a major or mayor of a city, &c.

MA'IZE, a kind of *Indian* wheat, which bears an ear a foot, sometimes a foot and an half long, upon a stalk of six or eight foot high.

To MAKE Customs } (Law term) is to
To MAKE Services } execute or perform them.

MAKE Hawk (with *Falconers*) an old, franch hawk, who being us'd to fly is fit to instruct a young one.

MA'KER (of *macan*, *Sax.* to make) one who causes, form or frames.

MALAGNET'TA (with *Apoth.*) grains of paradise.

MAL/APERTNESS, sauciness, extraordinary readiness to give scurvy language.

MALEDICTION (in old *Deeds*) an imprecation or curse, which was anciently annexed to grants of lands, &c. made to churches and religious houses, to deter persons from attempting to alienate or apply them to other uses.

MALEFICK Planets (with *Astrologers*) the planets *Saturn* and *Mars*, so called on account of the evil effects attributed to them.

MALEFICKNESS (of *maleficus*, L.) injuriousness.

MAL'ENDERS (in a *Horse*) a disease, being chops or chinks on the bending or joint of a horse's knee, which sometimes suppurate; when these chops appear in the bending of the hough, they are called *felanders*.

MALEV'OLENTNESS (*malevolentia*, L.) ill-will, hatred, spite.

MAL'ICIOUSNESS (of *malitiosus*, L.) *malicieux*, F.) fulness of malice, spitefulness.

MALIG'NANTNESS (*malignitas*, L.) hurtfulness, mischievousness, malignant nature or quality, ill-will.

A MALIG'NANT (*malignus*, L.) an envious ill-affected person.

MALL

} (q. *pellere malleo*, to drive
PALL-MALL } with a mallet) a sort of play or exercise with a wooden ball, and an instrument called a *Mall*, by which the ball is struck with great force and art, so as to run through an iron arch, at the end of a long alley, smoothly gravelled and boarded on each side. This arch is called the *pass*, and the alley is also call'd the *Mall*.

MAL'LEABLENESS, the quality of being beaten out or wrought with a hammer, and spreads, being beaten, without breaking or cracking, which glass will not bear, but gold will, to the highest degree of any metal whatsoever.

MAL'LET (*malleus*, L.) a sort of wooden hammer.

MALOCOTOO'N (q. *malum*, an apple, and *cottona*, L. cotton, because of its downy coat) a sort of peach, called also *Melocotony*.

The cross of MA'LTA, which is worn by the knights of *St. John* of *Jerusalem*, is a cross of eight points, according to the form in the escutcheon hereunto annexed.



MAL'THA (*μάλθα*, of *μαλάσσω*, Gr. to mollify) pitch and wax melted together; also kind of terrace made of quick lime and hog's grease.

MALVA'CEOUS (*malvaceus*, L.) like, belonging to, or made with mallows.

MALVOISI'N (q. d. *mal evil*, *voisin*, a neighbour, F.) an ancient warlike engine for casting stones, battering walls, &c.

MA'MALUKES (prob. of מַמְלוּךְ, Heb. under the dominion of another) a dynasty which reigned a considerable time in *Egypt*. Light horsemen, an order of valiant soldiers, who where at first *Circassian* slaves brought up to military exercises, in which they were very expert, and were the chief military support of the *Saracens* in *Egypt*; but having killed sultan *Moudam*, they took upon themselves the government.

MAM'IN Tree (in *Jamaica*) a tree that grows plentifully in the woods, yielding a pleasant liquor, drank by the inhabitants.

℥c. call'd the *Planter's Toddy-tree*.

MAM'MON (מָמוֹן) *Syr.* riches or grain, of the *Heb.* מָמוֹן *i. e.* plenty, leaving out the (מָ) hermetick at the beginning) the God of wealth and riches.

MAN *well the Top (Sea Term)* is a word of command, when men are ordered to go into the top of a ship.

MAN *the Ladder* } (among *Sailors*) is a *MAN* *the Ship's* } word of command, when any person of figure is at the side of the ship, ready to enter or be helped into it.

A **MAN'AGE** (for *Horses*) a riding ground or academy with a pillar fixed in the center of it, to which horses are tied that are beginning to learn, and pillars set up on the sides two by two, in order to teach horses to raise their fore-legs; the *Manage* is also the particular way of working or riding a horse.

High **MANAGE**, is the high or raised airs, which are proper for leaping horses.

MAN'AGE (*manage*, *F.*) the managing of a family or a concern, &c.

MANATE' } (about the island *Hispaniola*)
MINTI' } a fish of the whale kind, and some of them so large, that they can scarce be drawn by a yoke of oxen.

MANDARIN, the language spoke by the *Mandarin* and in the court of *China*, and is that in *China* that the *Latin* is in *Europe*; the *Mandarins*, being always men of letters.

MANDARIN'S, certain *Chinese* lords, who are commonly governors of some province, they are for the most part chosen out of the *Loitias*, who are the most learned of the sect of their admired philosopher *Confucius*.

They are so highly revered, that no person presumes to speak to them but upon their knees; they are distinguished into learned *Mandarins*, who are appointed to be judges, and military *Mandarins*.

Those who are made governors, are appointed to govern such places as are at a great distance from the place of their nativity, where they have a very magnificent palace, in the chief hall of which is a statue of their king or emperor, standing upon a lofty pedestal; before which the *Mandarin* kneels, before he seats himself upon the bench.

MAN'DIL (among the *Persians*) a cap or turban, made of a piece of white muslin, which being first wrapped round the head, a piece of silk of the same length is wrapped round that, so that the several stripes or colours of the silk seem wavy; this is so closely bound together, that it is said, a cutlafs won't penetrate it. In rainy weather they cover it with a sort of case made of red cloth.

MANDRAKE (מַנְדְּרֵקָה, *Heb.* *mandragora*, of *mandra*, *Gr.* a cave or den, because of its growing near caves and shady places; or as some say, of *mandra* *γυνή*, *i. e.* the knee of a man) a plant whose divided roots bear some

resemblance to the legs and thighs of a man. It bears a yellow fruit, called *Mandrake apples*.

MAN'DY Thursday } (*q. dies mandati*,
MAUN'DY Thursday } *i. e.* the day of command) the thursday next before *Easter*, so denominated from our Saviour's giving a charge to his disciples before his last supper. It has been an ancient practise in *England*, for the kings and queens on that day to wash the feet of so many poor men as they had reigned years, and to give them a dole of cloth, shoes, stockings, money, bread, and fish; in imitation of our Saviour, who washed the disciples feet at his ordering the Lord's supper, bidding them do the like to one another.

MAN'EQUIN (with *Painters*, &c.) a little statue or model usually made of wax or wood, the junctures whereof are so contrived, that it may be put into any attitude at pleasure, and its draperies and folds may be disposed at discretion.

MA'NE-SHEET (with *Grooms*) is a covering for the upper part of a horse's head, and all round his neck, which at one end has two holes for the ears to pass through, and then joins to the halter on the fore-part, and likewise to the surcingle or long girth on the horse's back.

MAN'FULNESS (of man and *valnerre*, *Sax.*) valour, stoutness.

MAN'GINESS (*demangeaison*, *Fr.*) a having the mange, a sort of itching distemper common to dogs.

MAN'IA (μανία, of *μαίνωμαι*, *Gr.* to be mad, or *μᾶω*, to be carried with violence) a kind of madness, by which the faculties of judgment and imagination are depraved, and the patient is possessed with great rage and anger, *L.*

MAN'ICATED (*manicatus*, *L.*) wearing a sleeve, glove or gantlet.

MANICOR'DIUM, a musical instrument in form of a spinnet, its strings are covered with scarlet cloth to deaden and soften the sound. It is used in nunneries by the nuns to learn to play, and not disturb the silence of the dormitory.

MAN'IFESTNESS, plainness, &c. to be seen, &c.

MANIFES'TO, an apology or public declaration in writing made by a prince, shewing his intentions in any enterprize; the motives that induced him to it, and the reasons on which his right and pretensions are founded.

MAN'IFOLD (of *manig* and *peolban*, *Sax.*) a great many.

MANIL'LE } (in *Africa*) one of the
MENILLE } principal commodities carried to those coasts by the *Europeans* to traffick with the *Negroes* in exchange for slaves. It is brass rings in the form of bracelets, which the natives deck their legs and arms with, but the better sort of them wear the

Manilles

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Manilles made of silver and gold, but these are of their own manufacture.

MANIPULA'TION, a term used in mines to signify the manner of digging the silver.

MANIPULUS (among *Apothecaries*) an handful of herbs, roots, flowers, &c. i. e. as much as one can take up in his hand, *L.*

MAN'NA (with *Pbyfic.*) a sort of sweet liquor, which drops of itself, or else is let out by cutting from the branches and leaves of ash-trees in *Calabria* in *Italy*; or, as others say, a kind of dew congealed on trees and plants in *Syria*, *Germany* and *Calabria*, but the *Calabrian* is most in use.

MANNA. That mentioned by *Moses* was a little grain white like hoar frost, round, and of the bigness of coriander-seed. It fell every morning upon the dew, and when the dew was exhaled by the heat of the sun, the *Manna* appeared alone, lying on the rocks or the sand. And yet the same *Manna* that was melted by the heat of the sun, when it lay in the field, was of so hard a consistence when it was brought into the house, that it was used to be beaten in mortars, and would even endure the fire, was baked in pans, made into paste, and so into cakes.

And still at this day there falls *Manna* in several places of the world: in *Arabia*, in *Poland*, in *Calabria*, in mount *Libanus*, in *Dauphine*, and other places.

The most common and most famous is that of *Arabia*, which is a kind of condensed honey, to be found in the summer time upon the leaves of the trees, the herbs, the rocks, or the sand of *Arabia petraea*, which is of the same figure as *Moses* describes it.

That which is gathered about mount *Sinai* is of a very strong smell, which is communicated to it by the herbs on which it falls. It very easily evaporates, in so much, that if 30 pounds of it were to be kept in an open vessel, there would hardly 10 of it be remaining at the end of 15 days.

Many persons are of opinion, that the *Manna* now to be found in *Arabia* is the same as that with which the *Israelites* were fed, and that whereas it has a medicinal quality and is purgative and weakening, rather than nourishing and strengthening, yet they imagine it might be made habitual to the stomach by use.

MANNASI' } (about *Jamaica*) a certain
MANNATI' } monstrous fish, called the sea cow, from its resembling a cow, that brings forth her young ones alive, and suckles them with milk from her dugs; she is an amphibious animal, lives for the most part in the water, but feeds on grass in the fields.

MANNER (*maniere*, *F.*) 1. Form, method.

In my divine *Emilia* make me blest,
Find thou the *manner*, and the means prepare,
Possession, more than conquest, is my care.
Dryden.

2. Custom, habit, fashion: 3. certain degree.

This universe we have possest, and rul'd
In a *manner* at our will, th' affairs of earth.
Paradise Regain'd.

4. mien; cast of the look.

Air and *manner* are often more expressive than words. *Clarissa.*

5. *Manners* in the plural. General way of life, morals, habits.

We bring our *manners* to the blest abodes,
And think what pleases us must please the
Gods. *Dryden.*

6. (In the plural) ceremonious behaviour, studied civility.

Your passion bends

Its force against your nearest friends;
Which *manners*, decency, and pride,
Have taught you from the world to hide.
Swift.

MAN'NER (with *Painters*, *Carvers*, &c.) a particular habit or mode the artist has in managing his hand, pencil, instrument, &c. thus they say the manner of *Reuben*, *Titian*, &c.

A good **MANNER** (in *Painting*, &c.) a habit or peculiar way of painting, agreeable to the rules of art; natural, strong, easy and duly proportioned.

A bad **MANNER**, the contrary of the former.

Grand MANNER } (in *Archt.*) is
La Grande MANIERE } said of an order heroically and gigantically designed; where the division of the principal members have all a bold and ample *relievo*.

MANNER (with *Musick*.) is a particular way of singing or playing; which is often expressed by saying, *he has a good manner*.

MANOM'ETER } (of *μάνω*, thin, and
MA'NOSCOPE } *μέτρον*, measure, or of *αἶμα*, Gr.) an instrument to measure or shew the alterations in the rarity and density of the air.

MAN'OR } (of *manoir*, *F.* of *manen-*
MAN'OUR } *do*, *L.* because the lord did usually reside there) was a noble sort of fee anciently granted, partly to tenants for certain services, and partly reserved for the use of the lord's family; a jurisdiction over his tenants for their tithes.

The original of manors was this; the king anciently granted a certain compass of ground to some man of merit, for him and his heirs to dwell upon, and exercise some jurisdiction, more or less, within that circuit; for which the lord performed such services, and paid such annual rents, as was required by the grant. Now the lord parcelling this land out to other meaner men, received rents and services of them; and so as he was tenant to the king, they also were tenants to him.

The whole *Fee* was called a *Lordship*, of old a *Barony*, from whence comes the term

Court

Court Baron, which is always an appendant to the manor.

Manor at this time, signifies rather the jurisdiction or royalty incorporeal, than the *Land* or *Site*; for a man may have a manor in gross, i. e. the right and interest of a **Court Baron**, with the perquisites belonging to it, and another person, or others, have every foot of the land.

MAN'SION (in *Law*) the lord of a manor's chief dwelling-house within his fee; otherwise called the capital messuage.

MANSLAUGH'TER (man-*plæhze*, of *plægan*, *Sax.* slay) the killing a man without malice propense, whether in a recounter or carelessly, and differs both from murder and chance medley, in that they both import a present intent to kill. This offence is felony by the law, but allowed the benefit of the clergy for the first time; but the convict forfeits his goods and chattles.

MANSUEFAC'TION, a taming or making gentle, - *L.*

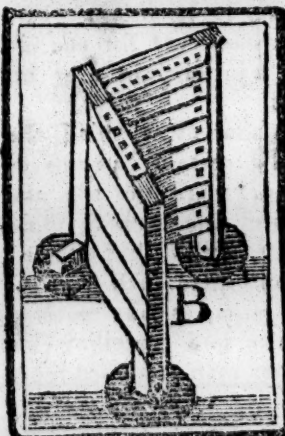
MANSU'ETUDE (*mansuetudo*, *L.*) meekness, mildness, gentleness, tameness.

MAN'TELET, a short purple mantle, worn by bishops in *France* over their *Rochets*, on some special occasions, *F.*

MANTELETS (with *Military Men*) are great planks of wood, in height about five foot, and in thickness three inches, which are used at sieges to cover the men from the enemies' fire; being pushed forwards on small trucks, and are either single or double.



Single **MANTELETS**, are composed of two or three such planks joined together, with bars of iron, to the measure of three foot or three foot and a half broad, to cover those that carry them from the enemies' fire. See the figure.



Double **MANTELETS**, are composed by putting earth between two such rows of planks, and are used in making approaches and batteries near the place, as others are in making lodgements on the counterscarp. They are covered with iron, and are to cover the soldiers from the grenades and fire-works of the place. See the figure.

MAN'TLE (of *manteau*, *F.*) is the same

in *English* as *Mantelle*, *F.* and tho' *Manteau*, with us signifies a long robe; yet it was a military habit, used in ancient times by great commanders in the field, as well to manifest their high place, as also (being cast over their armour) to expel the extremity of wet, cold and heat, and withal to preserve their armour from rust, and so preserve its glittering lustre.

MAN'TUA } (*manteau*, *F.* probably so
MAN'TOE } called from *Mantua*, a dukedom in *Italy*) a loose gown worn by women, an upper garment.

MAN'UAL Operation (of *manus*, *L.*) any thing done or performed by the hand.

Sign **MANUAL**, the signing of a deed or writing under hand and seal.

MANUFAC'TURE (of *manus*, a hand, and *factura*, a making, or *facio*, *L.* to make) handy-work, or any commodity made by the hand, or things that are the natural product of a country; as woollen cloths, bayze, stuffs, hats, &c. of wool, linen cloth, of flax, &c. Also the place or work-house where manufactures are wrought or carried on, *F.*

MANUMIS'SION (of *manus* and *mittere*, to send) an enfranchizing or setting a slave or bond-man free; which in former times was performed before a magistrate with divers ceremonies.

MAP (*mappa*, *L.*) a plain figure, representing the several parts of the surface of the earth, according to the laws of perspective, or it is a projection of the surface of the globe, or a part thereof in *Plano*, describing the several countries, islands, seas, rivers, with the situation of cities, woods, hills, &c.

Universal **MAPS**, such as exhibit the whole surface of the earth, or the two hemispheres.

Parian **MAR'BLE**, a very fine white sort of marble, produced in the island *Paros*, one of the *Cyclades* of the *Archipelago*, of which king *David* is suppos'd to have procured great quantities for the building of the temple; and it is said, that the magnificent hall where *Abasuerus* kept his sumptuous feasts was paved with *Parian* marble, interspersed with emeralds; and the greatest part of the most sumptuous edifices of the ancients were made of this marble.

MAR'BLING of *Books* (in *Book-binding*) the sprinkling them with colours on the outside, and working them with a pencil in imitation of marble.

MARCES'CENT (*marcescens*, *L.*) growing withered, fading.

MARCES'SIBLENESS (*marcescibilis*, *L.*) withering or fading nature.

MARCH (of the god *Mars*, to whom it was dedicated) now reckoned with us the third month in the year; heretofore it was the first, and is still reckoned so in some ecclesiastical computations; the year of our Lord beginning on the 25th day of *March*. The ancients

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ancients used to paint *March* tawny, with a fierce aspect, a helmet on his head, leaning upon a spade, holding *Aries* in his right hand, and almond blossoms and cions in his left, and with a basket of garden seeds on his arm.

MARCH'ERS } those noblemen,
 Lord MARCHERS } who in ancient times inhabited near the borders of *Wales* and *Scotland*, and secured the marches and bounds of them, ruling like petty kings by their private laws.

MA'RESCHAL *de Camp* (in *France*) the same as a major general with us; an officer whose post is next to that of the lieutenant general.

MAR'GENT (*marge*, *F. margo*, *L.*) the brink or bank of any water, or the blank space about the edges of a page of a book, either printed or written.

MAR'GINATED (*marginatus*, *L.*) having a margin or margent.

MARISH (*marais*, *F. merre*, *Sax. waerche*, *Dut.*) a bog, a fen, a swamp, watry ground, a marsh, a morass, a moor. His limbs he coucheth in the cooler shades; Oft, when heaven's burning eye the fields invades,

To *marishes* resorts.

Sandys's Paraphrase.

From the other hill

"To their fix'd station, all in bright array,
 The cherubim descended; on the ground
 Gliding meteorous, as evening mist
 Risen from a river, o'er the *marish* glides,
 And gathers ground fast at the labourer's heels." *Milton.*

MARISH; moorish; fenny; boggy; swampy.

It hath been a great endangering to the health of some plantations, that they have built along the sea and rivers, in *marish* and unwholesome grounds.

Bacon's Essays.

MA'RITATED (*maritatus*, *L.*) married.

MARK (*maenc*, *mancup* and *mancupi*, *Sax.*) among the *Saxons* contained 30 of their pence, which was in value 6s. It is not certain at what time it came to be valued at 13s. and 4d. but it was so in the year 1194.

MARK of Gold (in ancient *Times*) was the quantity of eight ounces, and was in value 17l. 13s. and 4d. of our coin at this time.

MARK Weight, a foreign weight, commonly eight ounces, and a mark pound is sixteen ounces.

MARK (in *France*, *Holland*, &c.) a weight used for gold and silver, containing eight ounces, or 64 drams, of 192 penny weight. When gold or silver are sold by the *Mark*, it is divided into 24 grain and the grain into 24 primes.

MARKET, a place where any or all sorts of provisions are sold. *Braddon* says, that anciently markets were to be at least six miles and a half and one third of a half distant from

each other; but that as people increased, so likewise did the privilege of keeping markets; anciently it was customary to have both markets and fairs kept on *Sundays*, and in church-yards, because of the great distance of the inhabitants from them; so that the business of religion and trade were carried on together; and tho' this custom was forbid by several kings, yet it was not entirely suppressed till the time of King *Henry VI.* And there are still some remains of this practice in the most northern parts of this kingdom.

MARMORATED (*marmoratus*, *L.*) made of, wrought in, covered with marble.

MARMO'REOUS (*marmoreus*, *L.*) of or like marble.

MA'RONITES } (so called from one
 MA'RONISTS } *Maron* their ring-leader) a certain sect of Christians in *Asia*, who were said formerly to have embrac'd the errors of the *Jacobites*, *Nestorians* and *Manotelites*, but are now brought over to the church of *Rome*. Their language is a kind of corrupt *Syriack*; they have a patriarch (who is a monk of the order of *St. Anthony*, and claims the title of patriarch of *Antioch*, and is always call'd *Peter*, altho' his name be *Thomas*, &c.) archbishops, bishops, and about 150 curates; but labour so much under the oppression of the *Turks*, that they are forc'd to work for their living; but yet are very much inclined to hospitality and entertaining pilgrims, according to their mean ability; they are strict observers of *Lent*, even according to the ancient rigour, not eating more than one meal a day, nor that before they have heard mass, which is not till about four o'clock in the afternoon.

They shew much reverence to their clergy, the priests are distinguished by a blue scarf they wear about their caps.

They allow none to marry after they are entered into orders; but those that are married may become priests. Pope *Gregory XIII.* founded a college at *Rome* for the education of their youth, who having been instructed by *Jesuits* are sent back into their own country.

Their clergy wear no surplices nor cornered caps, keep particular fasts and feasts, but differ in many particulars from the church of *Rome*. Their service is read both in the vulgar *Language* and *Latin*.

MAROO'ING, setting a person on shore on an uninhabited island.

MAROTIC *Stile* (in *French* poetry) a peculiar, gay, merry, yet simple and natural manner of writing; introduced by one *Marot*, and since imitated by others. The difference between the *Marotic* stile and the *Burlesque*, consists in this, that the *Marotic* is most simple, but its simplicity has its nobleness, the *Burlesque* is low and groveling, and borrows false and fulsome ornaments from the crowd, which people of taste despise.

Letter of MARQUE, letters of reprisal, granted

granted by a king, &c. by which the subjects of a country are licensed to make reprisals on those of another.

MAR'QUESS } (so called from *march*,
MAR'QUIS } *Germ. i. e.* a limit or boundary, because anciently they were governors of *Marches* or frontier countries) is an order of nobility between a duke and an earl or count, that was not known in *England* till the time of king *Richard II.* who in the year 1337, created his favourite, *Robert Vere*, who was then earl of *Oxford*, marquis of *Dublin*. The title given to a marquis in writing, is *most noble, most honourable, and potent Prince*; and by the king he is stiled, *Our right trusty, and entirely beloved Cousin*.



The honour of a marquis is hereditary, and the eldest son of a marquis, is, by the courtesy of *England*, called earl or lord of a place; but the youngest sons are called lord *Robert*, lord *John*, &c. A marquis's cap is the same with a duke's, and their coronets differ from those of dukes, in that, whereas a duke's is adorned with only flowers and leaves, a marquis's has flowers and pyramids, with pearls on them intermix'd, as in the figure.

MARQUESET', a marchioness or wife of a marquis.

MARQUEL'TE (ancient customs in *Scotland*) a right or due, which the women paid to the king or lord, to ransom themselves from that infamous custom, by which they were obliged to pass the first night of their marriage with their lords. So call'd, probably, because the fee was half a mark of silver.

MARQUETRY, a sort of chequered inlaid work, made of wood of a variety of colours, in the shape of flowers, knots, or other devices, *F.*

Duty or Service of MARRIAGE (in *Antient Customs*) old maids and widows above 60, who held fees in body, or were charged with any personal and military services were antiently obliged to marry, that they might render those services to the lord by their husbands, or to indemnify the lord, which they could not do in person.

For the proportion, that marriages bear to births, and births to burials, *Mr. Denham* has given us a table for several parts of *Europe*, that for *England* in general, is

Marriages to Births as 1. to 4. 36.

Births to Burials as 1. 12. to 1.

From which table it appears, that marriages one with another do each produce about four births. And by *Mr. King's* computation, about 1 in 104 persons marry; and the number of people being estimated in *England* at five millions and a half, about 41000 of them marry annually.

MAR'RIAGEABLENESS, fitness or ripeness for marriage.

MARS (with *Astronomers*) one of the seven planets, whose character is ♂.

MARS, the God of war.

MARS (with *Astronomers*) the third planet in order descending, finishing his revolution in two years *fere*, he having the sun for his centre, when he is acronically opposite he appears to be below him, nearer to the earth, and almost as large as *Venus*, having a greater parallax than the sun, *viz.* four minutes at some times, so that when he is in the lowest apsis of his orb, a great intenseness of heat may be felt, if it be in the summer time, and a great remission of cold, if it be in the winter; and the contrary when he is in his apogæum. The distance between them being computed at 1690280 miles.

MARS (with *Astrol.*) is called the lesser unfortunate, because of its scorching and drying qualities.

MARSH (*meire*, *Sax. maersche*, Dutch, *marais*, *F.*) a standing pool of water mixt with earth, whose bottom is very dirty, which dries up and diminishes very much in the summer; also low lands, that are sometimes overflowed by the sea or rivers; or that are well watered with rivers, ditches, &c.

To **MAR'SHAL** (*Milit. Aff.*) to lodge, to put in due order or rank, to draw up according to the rules of the military art.

MAR'SHALLING (in *Heraldry*) is disposing of all persons and things in all solemnities and celebrations, coronations, interviews, marriages, funerals, triumphs, and the like; also an orderly disposing of sundry coat armours, pertaining to distinct families, and of their contingent ornaments, with their parts and appurtenances in their proper places.

MART Town, a large town, that is noted for a great fair, to which people of several nations resort, as *Frankfort* in *Germany*, &c.

MAR'TAGON (with *Florists*) a flower, a kind of lilly.

MAR'TIALNESS (of *martialis*, *L.*) warlikeness.

MAR'TYRED (*martyrize*, *F.* of *μαρτυριζε*, *Gr.*) having suffered martyrdom.

To **MAR'TYRIZE** (*μαρτυριζω*, *Gr.*) to put to death on the account of religion, or for bearing testimony to the truth.

MARTYROLOGY (*μαρτυρολογία*, of *μαρτυρ*, a martyr, and *λογία*, *Gr.* a speech, &c.) a history of martyrs; also a register anciently kept in religious houses, wherein was an account of the donations of benefactors, and the days of the month and year when they died, &c.

MARTYROLOGIST, one who writes a history of martyrs.

MAR'VELOUS (*marveilleux*, *F.*) wonderful.

MAR'VELOUSNESS, wonderfulness.

MASCULINE Planets (with *Astrol.*) are *Sol*, *Mars*, *Jupiter*, *Saturn*; but *Mercury* is a kind of hermaphrodite.

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MASCULINE (*masculin*, F. *masculus*, L.) 1. Male, not female.

O! why did God,
Creator wife! that peopl'd highest heav'n,
With spirits *masculine*, create at last
This novelty on earth, this fair defect
Of nature? *Milt. Par. Lost*, b. x.
2. Resembling man, virile, not soft, not ef-
feminate.

You find something bold and *masculine* in
the air and posture of the first figure, which
is that of virtue. *Addison*.

3. (In *Grammar*) it denotes the gender ap-
propriated to the male kind in any word, tho'
not always expressing sex.

MASCULINELY, like a man.

MASCULINENESS, mannishness, male
figure or behaviour.

MASH (of *misceo*, L. to mingle) a mix-
ture.

To **MASK**, to put on a mask, or put
on a disguise; or to go to masks or masque-
rades.



MASONS, were in-
corporated about the year
1419, having been called
the *Free Masons*: a fra-
ternity of great account,
who have been honoured
by several kings, and very
many nobility and gentry

being of their society.

They are governed by a master and two
wardens, 25 assistants, and there are 65 on
the livery, the fine for which is 5*l.* and that
for steward 10*l.*

Their armorial ensigns are, *Azure* on a
chevron between three castles *argent*, a pair
of compasses somewhat extended of the first.
Crest a castle of the 2d.

Their hall is in *Basing-Lane*.

MA'ONRY (*maçonnerie*, F.) masons
work; the art of hewing, cutting or squar-
ing stones, and fitting them for the uses of
building: also the assembling and joining them
together with mortar.

Bound MASONRY, is that wherein the
stones were placed one over another like tiles,
the joints of the beds being level, and the
mounters perpendicular.

Greek MASONRY, is that, where after
two stones are laid, which make a course,
another is laid at the end, which makes two
courses.

MASONRY by equal Courses, the same
as bound masonry, only that the stones are
not hewed.

MASONRY by unequal Courses, is made
of unhewn stones, and laid in bound work;
but not of the same thickness, nor observing
any equality.

MASONRY filled up in the Middle, is
made of unhewn stones thrown in at random
upon mortar.

Compound MASONRY, is formed of all
the rest,

Free MA'ONS } a very ancient so-
Accepted MASONS } ciety or body of men,
so called, either for some extraordinary know-
ledge of masonry, which they are supposed
to be masters of; or because the first found-
ers of the society were persons of that pro-
fession. These are now in all or most nations
in *Europe*; what the end of their societies is,
yet remains in some measure a secret, unless
that they tend to promote friendship, society,
mutual assistance, and good fellowship; or
what *Samuel Pricbard* has lately published in
his pamphlet, entitled, *Masonry Dissected*.

MASQU'E, a covering for the face; a
visard, F.

MASQUE (with *Architects*) certain pieces
of sculpture, representing some hideous form;
grotesque or satyr's faces, used to fill up or
adorn some vacant places.

MASS (in *Mathematics*) the matter of the
body cohering with it, *i. e.* moving and gra-
vitating along with it; and is distinguished
from its bulk or volume, which is its expan-
sion in length, breadth and thickness.

MASS of Blood (with *Anat.*) all the blood
in a human body.

MASS (with *Apothecaries*) every physical
composition of powders, and other ingredients
wrought into one lump.

MASS (with *Surgeons*) an oblong and sharp-
pointed instrument, which is put into a tre-
pan, that it may stand more firmly.

MASS (with *Latin Authors*) is generally
used to signify all kind of divine service, or
a lesson of that service; but in the *Romish*
church, it signifies an oblation, which they
call *Mafs*, and frequently liturgy, or church
service; but especially what they call the
unbloody sacrifice of the body, and blood of
our Saviour *Jesus Christ*, which is offered
upon the altar, under the species of bread and
wine.

The word *Mafs* taken in this sense, is not
to be found in any place of scripture; but is
said to have been used ever since the third
century, by the *Latin* fathers, and other ec-
clesiastical authors.

It is in vain to seek its etymology; either
in *Greek* or *Hebrew*, as some have done.

Missa is derived from *mitto* to send. *Missa*
has been used for *missio*.

And at the conclusion of the *Mafs* of the
Catechumens, that is after the gospel was read,
and after the sermon; as also after the sacri-
fices and prayers were ended, the priest or
the deacon sent the people away by pronounc-
ing with a loud voice *Ite missa est* or *Missio*
est. You may all return home.

Highb MASS } is that sung by choristers,
Grand MASS } and celebrated with the
assistance of a deacon and sub-deacon.

Low MASS, is that wherein the prayers
are all barely rehearsed without any singing,
and performed without much ceremony, or
the assistance of any deacon or sub-deacon.

The *MASS* of the *Beatae*, or the *Mafs* of our Lady, is that performed and offered to God, by the intercession of the virgin *Mary*.

Beau MASS } a mafs rehearsed every
Perfumed MASS } day, at which the ladies and *Beau-monde* of the place attend.

Common MASS, or mafs of the community in a monastery, is a mafs celebrated at certain hours, whereat the whole body or community affifts.

MASS of the *Holy Ghost*, a mafs which is celebrated at the beginning of any solemnity, or ecclesiastical assembly, beginning with the invocation of the *Holy Ghost*.

Holy-day MASS, is fuch on which certain prayers or lectures are read fuitable to the day.

MASS of *Judgement*, a mafs wherein a perfon cleared himself of any calumny by fome proof agreed upon.

MASS of the *Dead*, a mafs performed at the request of the deceased, which begins with *Requiem*, thence called a *Requiem*.

MASS of a *Saint*, is that wherein God is invoc'd by the intercession of fome faint.

MASS of *Security*, a mafs anciently rehearsed at examination of *Catechumens*, when enquiry was made as to their difpofition for baptifm.

Votive MASS, an extraordinary mafs befides that of the day, rehearsed on fome extraordinary occafion.

Dry MASS, is one wherein there is no confecration.

*MASS*ES (in *Painting*) are the large part of a picture, containing the great lights and shadows; fo that when it is almost dark, we can only fee the maffes of a picture, i. e. the great lights and shadows.

MAS'SIVE } (*maffif*, F.) not delicate, as
MAS'SY } a maffive column is, one which is too fhort for the order it bears.

MAS'SINESS } folidity, weightinefs,
MAS'SIVENESS } bulkinefs.

MAST (*mærz*, Sax.) of a fhip; alfo the fruit of the oak; beech, chefnut, &c.

Fore-MAST (of a *Ship*) fands in the fore-part or fore-castle, and is about 4-5ths of the main-maft in length.

Mifen MAST (of a *Ship*) fands aft in the fternmoft part of it, and is in length about half that of the main-maft.

Top MASTS (in a *Ship*) are thofe masts that are fixed upon the main, fore, mifen-masts and bow-fprit.

Top Gallant MASTS (in a *Ship*) are thofe fixed to the head of the main and fore-top-masts; they carry flag-ftaves on their tops, whereon are hanged the flags, pendants, &c.

Jury MAST (in a *Ship*) is a maff made of yards, or other pieces of timber fpliced or fifted together, wounding them with ropes. This maff is fet up, when in a storm or fight a maff is borne over-board, till they can be provided with a better.

Armed MAST (in a *Ship*) is a maff made of more than one tree.

Over MASTED } a fhip is faid fo to be,
Taut MASTED } when her masts are either too long or too big, which makes her lie too much down by the wind, and labour too much a hull.

Under MASTED, a fhip is faid fo to be, when her masts are either too fmall, or too fhort, which hinders her from bearing fo much fail as is requifite to give her true way.

MASTER of the *Ordnance*, a great officer, to whose care all the king's ordnance and artillery is committed.

MASTER Wort (with *Botanifts*) an herb whose leaves refemble *Angelica*, except that they grow on leffer stalks and lower.

MAS'TERLESS, ungovernable, unruly, having no maffter.

MASTICA'TION, a chewing, which action breaks the meat to pieces, by the help of the teeth; fo that by that means being mix'd with the fpittle, it is prepared both to be the more eafily fwallowed and digefted in the ftomach.

To *MATCH* (*maca*, Sax. one equal to another) 1. To be equal: 2. to equal, to oppofe.

Eternal night

To *match* with their inventions they prefum'd
So eafy, and of his thunder made a fcorn.

Milton.

What though his heart be great, his actions gallant,

He wants a crown to poife againft a crown,
Birth to *match* birth, and power to ballance power.

Dryden.

3. To fuit, to proportion.

Let poets *match* their fubject to their ftrength,
And often try what weight they can fupport.

Rofcommon.

4. To marry, to give in marriage.

Thou doft proteft thy love, and would'ft it fhow,

By *matching* her, as fhe would *match* her foe,

Donne,

When a man thinks himself *matched* to one who fould be a comfort to him, inftead thereof he finds in his bofom a beaft.

South's Sermons.

MATCH (with *Gunners*) a fort of rope made of fuch combuftible ftuff, that being once lighted, it will burn on by degrees, and regularly, without ever going out, as long as any of it is left.

MATCH-MAKERS, thofe perfons who mediate between men and women to encourage them to marry.

MATCH'LESNESS (of *match*, lea and *neye*, Sax.) uncapablenefs of being *matched* or equalled.

To *MATE* (*maze*, Sax.) to amaze or aftonifh, to dafh, daunt or put out of countenance.

To *MA'TE*, to *match*, to pair, or equal.

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MATEOTECH'NY (*μαλακτεχνία*, Gr.) a vain or idle science.

MATE'RIALISTS, an ancient sect, who being possessed with this principle, out of nothing comes nothing, had recourse to eternal matter, on which they supposed God wrought in the creation.

MATE'RIATED (*meteriatus*, L.) made of matter.

MATER'NAL Affection (*Hieroglyphically*) was represented by the pelican, which is said to strike blood out of its own breast to feed its young.

MATER'NALNESS, motherliness, motherly affection.

MATH (with *Husbandmen*) a mowing, as *Aftermath*, after-grass, or second mowing of grass.

MATH'EMA (*μάθημα*, Gr.) the mathematicks or mathematical arts.

MATHEMAT'ICAL Composition, is the synthetical method, or that which proceeds by certain degrees or steps, from known quantities in the search of unknown, and then demonstrates, that the quantities so found will satisfy the proportion.

MATHEMAT'ICKS (*mathematiques*, F. *artes mathematicæ*, L. *τις μαθηματικαί*, Gr.) in its original signification comprehended any kind of discipline or learning; but now the word is usually applied to some noble science, which are taught by true demonstration, and are exercis'd about *Quantity*, i. e. whatsoever is capable of being numbered or measured, which is compriz'd under numbers, lines, superficies and solids.

Pure **MATHEMATICKS**, are *Arithmetic* and *Geometry*, and consider the quantity abstractedly, and without any relation to matter.

Simple **MATHEMATICKS**, the same as pure mathematicks.

MATH'ESIS (*μάθησις*, of *μανθάνω*, Gr. to learn) the mathematicks.

MAT'INS (in the *Romish* church) the first part of the daily service.



MA'TRASS (with *Chymists*) a bolt-head, a long, strait-necked vessel of glass, fitted to the nose of an alembick, and frequently used in distillation, and are also called receivers, of this form.

MA'TRICE (with *Dyers*) applied to the first simple colours, whence all the rest are derived and composed, as black, white, blue, red and fallow or root colour.

MA'TRICE (*Ant.*) that part of the **MATRIX** } female of any kind, wherein the fœtus is conceived and nourished till the time of its delivery.

To **MA'TRISATE** (*matrifatum*, L.) to imitate the mother.

MATRIX (of *μήτρα*, Gr. the mother) the matrice, L.

MATRIX (with *Surgeons*) that part of the womb in which the child is conceived.

MATRIX } any thing serving for the
MATRICE } place of generation of a body, whether organical, as the matrix of animals; or inorganical, as those of vegetables, metals or minerals.

MATRON (*matroné*, F. *matrona*, of *mater*, L.) a virtuous, prudent, motherly woman, that keeps her family under good government or discipline, and such an one, as to chastity and exemplary life, to whom young virgins may be safely committed to be educated.

MATRON (of an *Hospital*) a grave woman that looks after the children.

MAT'TRONS (in a *Law Sense*) married women of experience who had been mothers of children; such as are empanelled upon juries on convicts who plead their bellies.

MATRONAL (*matronalis*, L.) of or belonging to a matron.

MATROS'SES (in a *Train of Artillery*) a sort of soldiers next in degree under the gunners, who assist them about the guns, in traversing, spunging and firing, loading, &c. They carry fire-locks, and march along with store waggons, as a guard, and also as assistants in case a waggon should break, &c.

MAT (*matta*, L.) rushes interwoven to lay on floors, and for various other uses.

MAT'TER (with *Natural Philosophers*) is a solid, divisible and passive substance call'd body, and first principal of natural things; which is extended into length, breadth and thickness; which is capable of putting on all manner of directions and degree of swiftness.

Nude **MAT'TER** (in *Law*) is the naked or bare allegation of a thing done, to be proved only by witnesses, and not by a record, or any pecia ty in writing under seal.

MATURE'NESS (of *maturitas*, L.) ripeness of fruit or years, the arrival of any thing to its just degree of perfection.

MATURES'CENT (*maturescens*, L.) waxing ripe.

MAU'DLED } (prob. of *matutinus*, L. of
MAU'DLIN } the morning) besotted or disordered by drinking strong liquors, especially in a morning.

HAWK'ISHNESS (of *maga*, a maw or stomach, yeoc sick, and *negre*, *Sax.*) sickness at stomach, squeamishness; also a nauseous taste.

MAXIL'LAR (*maxillaris*, L.) of or pertaining to the jaw bone.

MAX'Y with (*Tin Miners*) is what they call a weed of the marcasite kind, when the load or vein of oar degenerates into this or any thing else, that is not tin, they call it a *Weed*.

MAY (of *majores*, so called by *Romulus*, in honour of his senators; or, as others say, from *Maia*, the mother of *Mercury*, to whom sacrifices were offered in that month) the fifth and most pleasant month in the year with us.

The ancients used to paint *May* with a lovely aspect, in a robe of white and green, embroidered with daffodils, haw-thorn and blue-bottles; and on his head a garland of white and damask roses, holding a lute in one hand, and a nightingale on the fore finger of the other.

MAY Fly (so called of the month of *May*, wherein it is produced) an insect called a water cricket, which in this month creeping out of the river turns to a fly. It lies commonly under stones near the banks, and is a good bait for some sort of fish.

MAY Games, certain sports or meriments, dancing, &c. used on the first day of *May*, which seem to have taken their rise from the like customs of the *Romans*, who followed such sports in honour of *Maja* or *Flora*, the goddess of flowers.

MAY'OR (anciently, as some say, *meyr*, rather of *miret*, Brit. to keep or preserve, than of the *Latin*, *major*; or, as others say,

of מלך *Hebrew* or *Syriack*, which signifies lord, and the old *Saxons* being descended of the old *Germans*, who (as *Berosus* says) descended of the old *Hebrew* words, and so had retained many *Hebrew* words; and thence the word *mayor* is deriv'd of מלך which of itself signifying lord, the addition of lord to it is a tautology.

MAZY (*mare*, *Sax.*) of or belonging to a maze, intricate.

MAZE'MENT (of *mare*, *Sax.* a gulph) amazement,

MEA'GRE (in a *figurative Sense*) dry, barren, as a meagre stile, a jejune, barren, dry stile.

MEA'GRENESS (of *mægre* and *nerre*, *Sax.*) leanness.

MEAL'ED, pulverized or reduced to powder.

MEAL'INESS (*mæle*, *gelic* and *nerre*, *Sax.*) mealy nature, &c.

A **MEAN** (of *moyen*, *F.*) a middle.

MEAN (in *Law*) the middle between two extremes; and that either first in time, as *his Action was mean*, betwixt the disseisin made to him and his recovery, *i. e.* in the interim or mean time; or secondly in dignity, as there is a *Lord mean* and *Tenant mean*.

MEAN Axis (in *Opticks*) is a right line drawn from the point of concurrence of the optick nerves, thro' the middle of the right line, which joins the extremity or end of the same optick nerves.

MEAN proportional (in *Musick*) the second of any three proportionals.

MEAN'ING (of *mænan*, *Sax.* to mean) sense, signification.

MEAN'NESS (probably of *mæne*, bad, or *zamene* and *nerre*, *Sax.*) lowness, pitifulness, poorness, &c.

Continual MEANS (with *Arith.*) are when one root or first number is multiplied by itself, and the following numbers likewise by them-

selves, the numbers taken between one and the number last produced, are called *continual means*; as 2, the root multiply'd by itself produces 4; which 4 multiplied by itself, produces 16, and 16 being squared, produces 256; and so 2. 4. and 16, are continual means between 1 and 256.

MEAS'LES (*meffen*, *Dut.*) a distemper or cutaneous disease, consisting in a general appearance of eruptions, not tending to suppuration, with a fever.

MEASURABLENESS, capableness of being measured.

MEAS'URE of a Number (in *Arithmetick*) is such a number as divides another without leaving any fraction.

MEASURE of a Line (*Geometry*) is any right line taken at pleasure.

MEASURE (with *Philos.*) as time is the measure of motion.

MEASURE Note } (in *Musick*) is a *Semi-Time Note* } *breve*; so named because it is of a certain determinate measure or length of time by itself; and all the rest of the notes are measured by, or adjusted to its value.

MEASURE (in *Poetry*) is a certain number of syllables, which are distinguished and heard separately by the ear from another number of syllables. The union of two or more measures make a verse, and in the variety of measures consists the chief harmony of verse.

MEASURE (in *Geometry*) any certain quantity assumed, as one or unity, to which the ratio of other homogeneous or similar quantities is expressed.

MEASURE of a Figure or plane surface, is a square, whose side is of any determinate length.

MEASURE of a Solid, is a cube, the sides of which are of any length at pleasure.

MEASURE of an Angle, is an arch described from the vertex, *a*, in any place between its legs, as *b c*.

MEASURE of Velocity (in *Mechanicks*) is the space passed over by the moving body in any given time.

MEASURE of the Mass (in *Mechanicks*) is the weight or quantity of matter of it.

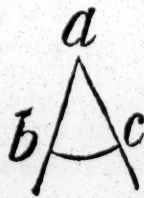
MEA'THES (*meðo*, *Sax.*) mead, a sort of drink made with honey, metheglin. *Milton*.

MEAW'ING (*miawizatio*, *L.*) the crying of a cat.

MECHAN'ICAL Science, is that which is conversant about the outward frame and structure of bodies, and the figures they obtain by workmanship.

MECHAN'ICALNESS, mechanical nature, property, quality.

MECHANICKS (*mechanique*, *F.* *artes mechanicae*, *L.* $\mu\eta\chi\alpha\nu\iota\kappa\acute{\alpha}$, *Gr.*) the science of motion, or that part of the mathematicks that shews or demonstrates the effects of Powers,



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Powers, or moving forces, and applies them to engines, machines, &c. and demonstrates the laws of motion, &c.

MED'AL (*medaille*, F. of *metallum*, L.) a piece of metal in the form of money, stamped to preserve the memory of some illustrious person, some notable victory, or something that is a peculiar benefit to a nation or state.

Ancient MEDALS, such as were struck between the 2d and the 7th century.

Modern MEDALS, those that have been struck within these 300 years,

Consular MEDALS, such as were struck during the time that Rome was governed by consuls, and are so called in distinction to imperial medals.

Imperial MEDALS of the upper Empire, such as were struck from the beginning of Julius Cæsar's reign, to the year of Christ, 260.

Imperial MEDALS of the lower Empire, are those till the time of the taking of Constantinople.

Singular MEDALS, are either such as are not found in the cabinets of the curious, but are only met with by chance; or such, of which there is not above one of a sort extant.

Spurious MEDALS, are such as are counterfeited and put off as antique, when they are not.

Mutilated MEDALS, are such as are not intire, or are defaced.

Redintegrated MEDALS, are such wherein the letters *Rest* are found, which intimates that they have been restored by the emperor.

Dipp'd MEDALS, are such as are struck with pure copper and afterwards silvered.

Covered or Plated MEDALS, such as have a leaf of silver over the copper.

Grain'd or Indented MEDALS, are those whose edges are cut like teeth.

Countermark'd MEDALS, are those that are cut on the side of the head or on the reverse.

ME'DIATE (*mediatus*, L.) it is a term of relation to two extremes apply'd to a third, which is in the middle.

MEDIA'TION (in *Geometry*) with respect to lines, is called bisection or bipartition.

MED'ICATED, meats or drinks, are such as have medicinal ingredients mingled with them.

MEDI'CINAL Days (with *Physicians*) those days in which an imperfect and ill crisis of a distemper often happens; and are so called, because medicines may be given on them. They are reckoned the 6th, 8th, 10th, 12th, 16th, 18th, &c.

MEDICINAL Hours, those hours proper to take medicines in, of which there are four, viz. the *Morning* fasting, about an hour after *Breakfast*, about four hours after *Dinner*, and going to *Bed*.

MED'ICINE (*medicina*, L.) an art that assists nature, and is designed for the preserving of health in human bodies as much as is possible, by the use of proper remedies. It is divided into five parts.

1. *Physiology*, which treats of a human constitution, as it is sound and well.

2. *Pathology*, which treats of the preternatural constitution of our bodies.

3. *Semiotica*, which treats of the signs of health and diseases.

4. *Hygiæna*, that which delivers rules for the regimen, to be observed in the preservation of health.

5. *Therapeutica*, which teaches the management of diet, and also comprehends surgery, and the art of medicine properly so called.

MEDICO-PHYSICAL, of or pertaining to natural physick.

To **MEDITATE** (*mediter*, F. *meditor*, L.)

1. To plan, to scheme, to contrive.

Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding. *Eccles. xiv. 20.*

Like a lion that unheeded lay,
Dissembling sleep, and watchful to betray,
With inward rage he meditates his prey.

Dryden.

2. To think on, to revolve in the mind.

Then among

There sat a man of ripe and perfect age,
Who did them meditate all his life long.

Fairy Queen.

To **MEDITATE**, to think, to muse, to contemplate, to dwell on with intense thought. It is commonly used of pious contemplation.

His delight is in the law of the Lord,
and in his law doth he meditate night and day. *Psal. i. 2.*

I will meditate also of all thy work, and talk of all thy doings. *Psal. lxxvii. 12.*

To worship God, to study his will, to meditate upon him, and to love him; all these being great pleasure and peace. *Tillotson's Sermons.*

MEDITA'TION, deep consideration; an action whereby we consider any thing closely, or wherein the mind is employed in the search of any truth.

MEDIUM (with *Philosophers*) is the peculiar constitution or frame of any space thro' which bodies move, thus *Air* is the *Medium* in which all living creatures on the land breathe and live; where all meteors breed and move; the *Water* is the *Medium* in which fishes live and move.

Ætherial MEDIUM } (according to Sir
Subtil MEDIUM } *Isaac Newton*) a more universal, ærial medium than that particular one wherein we live and breathe, and much more rare, subtil, elastick and active than air; and by that means freely permeating the pores and interstices of all other mediums, and diffusing itself thro' the whole

whole creation. And by the intervention of which his opinion is, that most of the great *Phænomenas* of nature are affected.

MEDIUM Cæli (with *Astrologers*) the middle heaven, the 12th house, or the angle of the South in a Scheme, in which planets and stars have the greatest height they can have, and of consequence dart rays more direct and of greater strength and efficacy.

Logical MEDIUM, is an agreement, reason or consideration, for which any thing is affirmed or denied: or that cause why the greater extreme is attributed to or deny'd of the less in the conclusion.

Arithmetical MEDIUM, is that which is equally distant from each extreme, called *Medium rei*.

Geometrical MEDIUM, is that where the same ratio is preserved between the first and second, and the second and the third terms, called *Medium Personæ*.

MEDUL'LINE (*medullinus*, of or belonging to marrow.

MEEK'NESS (prob. of *meca* or *mæca*, *Sax.* equal) gentleness, quietness of temper, not apt to be provoked to anger.

MELEA'GRIS (with *Florists*) a flower called a fritillary.

MELLIF'LUENT (*mellifluus*, *L.*) flowing with honey, full of sweetness; also eloquent.

MEL'LOWNESS (of *μελας*, and *νεγρε*, *Sax.*) softness of taste, ripeness.

MELO'DIOUSNESS (*melodieux*, *F.*) fullness of melody, harmoniousness of sound.

MEL'ODY (*μελοδία*, of *μέλος*, a verse, *ᾠδή*, *Gr.*) a sweet air, or pleasing musical tune.

MELPOM'ENE (*μελπομένη*, of *μέλομαι*, *Gr.* to sing) one of the muses, to whom the poets ascribe the invention of tragedy. She was represented in painting, &c. like a virago, with a grave and majestick countenance, clothed in a mantle of changeable crimson, having her head adorned with diamonds, pearls and rubies; holding scepters, with crowns upon them, in her left hand, and in her right hand a naked poniard; and at her feet crowns and scepters lying.

MEM'BER (in a *Metaphorical Sense*) a part of a body ecclesiastick, civil or politick, as a member of *Christ*, of a society, of parliament, &c. *L.*

MEMBERS (*membra*, *L.* *membres*, *F.*) the outward part of the body, that grow, as it were branches from the trunk of a tree.

The **MEMBERS** of a Man, are divided into similiary or simple and compound.

Similiary MEMBERS (with *Anatom.*) are the bones, which in a human body, are to the number of 306, of which 70 go to compose the head, 65 to the back and breast; 84 to the two shoulders, arms and hands; and 90 in the two thighs, haunches, legs and feet. Besides bones, there are cartilages, the

ligaments, tendons, fibres, or small fillets; strait, traversing in roundness and oblique.

Also veins (which are reckoned equal to the number of the days in the year, *i. e.* 365) the arteries, nerves and flesh, in these are included the kernels, the entrails (in their substance) the bowels and the muscles, which are accounted in number 415. To these may be added the skin, fat and marrow.

Compound MEMBERS (with *Anatom.*) are of two sorts, external and internal.

External Compound MEMBERS (with *Anatom.*) are the head, breast, belly, arms and legs.

Internal Compound MEMBERS (with *Anatom.*) are of three sorts, *Natural*, *Vital* and *Animal*. Of the last,

The natural internal Compound MEMBERS (with *Anat.*) are those that serve the lower belly, as the nutritive faculty or power, *i. e.* the first digestion, by which the food is converted into chyle or suck. These are the pipe or passage from the mouth to the stomach and the bowels. Others serve the second concoction, and cause the chyle to convert into blood and nourishment, and separate the excrements; 2 those that serve the middle belly, as the heart, lungs, &c. called vitals, which see. And the

Animal internal MEMBERS (with *Anat.*) they are disposed in five ranks, *viz.* the outward and inward skin of the brain, the smaller streams of it, *i. e.* the marrow of the backbone and the nerves: the organs or instruments of exterior sense, *viz.* the eyes, ears and nostrils: the fuliginous and phlegmatick excrements.

MEMBRANE (*membrana*, *L.*) a similar part of an animal body; being a thing, white, flexible expanded skin, formed of several sorts of fibres interwoven together, serving to cover or wrap up some certain parts of the body.

MEMBRA'NOUS (*membraneus*, *L.*) of, or pertaining to, or full of membranes.

MEMBRET'TO (with *Architects*) a pilaster that bears up an arch. They are often fluted, but not with above seven or nine channels. They are commonly used to adorn door-cases, galleries, fronts and chimney-pieces, and to bear up the cornishes and friezes in wainscot. *Italian.*

MEMOIRS (*memoires*, *F.*) histories written by such persons who have had a hand in the management, or else have been eye-witnesses of the transacting of affairs, containing a plain narration, either of the actions of their prince or statesman, or of themselves; also a journal of the acts and proceedings of a society, as those of the royal society, &c.

MEMOIRS (*memoires*, *F.* *memorialia*, *L.*) papers delivered by ambassadors to the princes or states, to whom they are sent upon any occasion.

MEM'ORABLENESS (of *memorabilis*, *L.*) worthiness

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worthiness of remembrance, famousness, notableness.

MEM'ORY (*memoria*, L. *memoire*, F.) a power or faculty of the mind, whereby it retains or recollects the simple ideas, or the images and remembrance of the things we have seen, imagined, understood, &c. The most that can be said of it is, that it is an extraordinary and useful, natural faculty and endowment: some persons have so excelled the common part of mankind in it, that historians tell us, that *Cyrus*, emperor of *Persia*, could call all his soldiers in his numerous army by their names. And that *Seneca*, the philosopher could recite 2000 names at the first hearing of them. Pope *Clement* the VI. had so good a memory, and what was so absolutely his own, he never forgot it. *Zuinger* asserts, that a young man of the island of *Corfia*, could readily recite, after once hearing, 36000 words of all sorts, either backwards or forwards, or any way, and taught this science to others.

MEMPHITES (so called of *Memphis*, in *Egypt*) a sort of stone famed for this property, that being pulveriz'd and smear'd on a part of a body to be amputated, it will deaden it so that the patient shall feel no pain in the operation.

To **MEND** (*emendo*, L.) 1. To repair from breach or decay: 2. to correct, to alter for the better.

The best service they could do the state, was to mend the lives and manners of the persons who composed it. *Temple's Miscel.*

3. To help, to advance: 4. to improve, to encrease.

Death comes not at all, justice divine

Mends not her slowest pace, for pray'r
or cries. *Milton.*

When upon the sands the traveller,
Sees the high sea come rolling from a far,
The land grow short, he mends his weary
pace,

While death behind him covers all the place.
Dryden.

He saw the monster mend his pace; he
springs,

As terror had encreas'd his feet with wings.
Dryden.

To **MEND**, to grow better, to advance in any good, to be changed for the better.

Name a new play and he's the poet's friend;
Nay, show'd his faults—but when would
poets mend?

Pope's Essay on Criticism.

MENIAL (*men-i*, Sax. or *mesnie*, old F.) belonging to the retinue or train of servants.

Two menial dogs before their master press'd;
Thus clad, and guarded thus, he seeks his
kingly guest. *Dryden's Aeneis.*

MENIAL, one of the train of servants.

MEN'DICABLE (*mendicabilis*, L.) that may be begged.

MEN'DICANTS (of the *Romish Church*)

certain religious orders, viz. the *Carmelites*, *Cordeliers* and *Augustines*, to which may be added the *Capuchins*, *Recollets*, *Minims*, and others of a later date; four of which having no lands, go from house to house begging alms, which in a manner, considering all things, may justly be call'd robbing or plundering the people.

This seems to be politically kept up to be a continual charge upon the people, who under the notion of a voluntary or free gift, are obliged to be at a greater charge, than any charge that the church or state could with any shew of reason or pretence of justice lay upon them for their maintenance.

MEN'DICATED (*mendicatus*, L.) begged, obtained by begging.

MEND'ING (*emendens*, L.) repairing a thing worn out or damaged; reforming in manners; growing better in health.

MENGRE'LIANS, Christians of the *Greek* religion, who do not baptize their children till the eighth year, and enter not into the church (the gentlemen especially) till the 60th (or as others say, the 40th) but heard divine service, standing without the church.

MENI, an ancient goddess of the *Jews*, which the prophets *Isaiah* and *Jeremiah* reprove them for worshipping; the one under the name of the *Queen of Heaven* or the *Moon*, and the other under that of *Meni*, which is supposed to be the same with *Astarte* and *Venus Caelestis*. See *Jeremiah*.

A **MENIP'PEAN** (of *Menippus*, a satirical or crabbed philosopher) a satire both in verse and prose.

MEN'NONITES (so called of one *Memnon Simonis* of *Frisia*) a sect of Anabaptists in *Holland* in the 16th century; their tenets were, that the *New Testament* is the only rule of faith; that the terms of Person and Trinity are not to be used in speaking of the Father, Son and Holy Ghost; that the first men were not created just; that there is no original sin; that *Jesus Christ* had not his flesh from his mother *Mary*, but from the essence of his father; that it is not lawful for *Christians* to swear or exercise any office of magistracy, nor use the sword to punish evil-doers, nor to make war upon any terms; that a *Christian* may attain to the height of perfection in this life; that the ministers of the Gospel ought not to receive any salary; that the souls of men after death rest in an unknown place. But they afterwards broke into several sects, one of which were call'd *Galenites*, which see.

MENOLO'GION (*μηνολόγιον*, Gr.) an account of the course of the moon, an almanack, L.

MEN'SES (i. e. months, *q. κατὰ μῆνα τὰ ἐμηνία*, Gr.) the monthly courses of women, or purgations, which in young maids usually begin about the age of twelve or fourteen; but cease in those that are past bearing.

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MEN'STRUOUSNESS, menstuous quality or condition, or such as is common to women in their monthly courses.

MEN'STRUUM (of *menfis*, L. a month) and is thence derived by *Chymists*, because they say that a mixt body cannot be compleatly dissolved in less than forty days; and thence forty days is called a *Chymical* or *Philosophical Month*. A dissolving liquor that will dissolve and separate the parts of hard bodies, which will eat thro' hard metals and dissolve stone, as *Vinegar*, *Aqua Fortis*, &c.

MEN'SURAL, of or pertaining to measure.

MEN'SURABLENESS (of *mensurabilis*, L.) capableness of being measured.

MEN'TAL (of *mens*, L.) belonging to the mind.

MEN'TULATED (*mentulatus*, L.) having a large *Penis*.

MERA'CEOUS (*meraceus*, L.) pure, clear, without mixture, spoken of wine, *i. e.* as it is pressed out of the grape, neat.

MER'CENARINESS (of *mercenarius*, L.) mercenary disposition or nature.



her hair dishevelled, crowned, issuing out (and within an orb) of clouds all proper. The motto, *Honor Deo*. Their hall is in *Cheapside*.

MER'CHANDIZING (*merchandisans*, F.) dealing as a merchant, trading, trafficking.



MERCHANT TAYLORS, the patent for the arms of this company (then call'd taylor and *Linnen Armourers*) was granted *Anno* 1480. And in 1501 they were incorporated by *Henry VII.* by the name of *Merchant Taylors*, and their supporters were granted them in the year 1585. They are governed by a master, 4 wardens, and about 40 assistants, and there are on the livery 485, the fine for which is 15 *l.* Their armorial ensigns are *argent*, a tent royal between two parliament robes *gules*, lined *ermine*; on a chief *azure* a lion of *England*. Crest a holy lamb in glory proper. Supporters two camels *or*. The motto, *Concordia parvæ res crescunt*. Their hall is in *Tbreadneedle-street*.

Merchant Taylors is derived of *merchandises* *tailleurs*, of *tailler*, F. to cut, *mercatores scissores*, L. for when incorporated into a company, they do not seem to have been taylor,

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i. e. makers of clothes, by the addition of the words *merchandises*, of *merchander*, to buy and sell, to merchandise; and *mercator*, L. of *mercari*, of the same signification in *Latin*, and *merchant* in *English*, but rather wollen drapers or mercers that cut cloths, stuffs and silks for sale; and the *Latin*, expressing the word taylor by *scissor*, favours this notion; but if it must have reference to dealers in apparel, it rather appears they were salesmen, than working taylor, by the addition of the word *merchant*, which is not added to any other handicraft. Some say they were honoured with the additional title of *merchant*, by king *Henry VII.* who was a brother of that company, as were six kings more, *viz.* king *Richard II.* and *III.* king *Edward IV.* king *Henry IV.* V. and VI.

MER'CHANTABLENESS (of *merchand*, F. and *babilis*, L.) saleable, fit for sale, traffick or the market.

MERCHE'TUM (in *Scotland*) a commutation of money or cattle anciently given to the lord to buy off that old, impious custom of the lord's lying the first night with the bridal daughter of a tenant; which word was afterwards used for the fine tenants paid to their lord, to have leave to marry their daughters.

MERCIFUL (of *merci*, F. of *merces*, L. a reward, and *full*) full of pity or commiseration.

MERCIFULNESS, fulness of pity, &c.

MER'CILESS (of *merci* and *less*, L.) void of mercy, cruel.

MER'CILESSNESS, cruelty.

MERCU'RIAL *Phosphorus*, a light arising from the shaking mercury in *vacuo*.

MERCU'RIOUS *Vitæ* (the *Mercury of Life*) a chymical preparation made of butter of antimony, washed or diluted in a great quantity of warm water till it run to a white powder, L. The same is by chymists also called *Algarot*.

MER'CURY (of the *Philosophers*) a pure, fluid substance, in form of common mercury, said to be in all metals, and capable of being extracted from them.

MERCURY (in *Astronomy*) the least of all the planets, and also the lowest except the moon. Its characteristick is ☿.

MERCURY (with *Herbalists*) a plant, of which there are two sorts, *viz.* Dog mercury, and Good-Harry, or *Bonus Henricus*.

MERDO'SE (*merdosus*, L.) full of dung or ordure.

ME'RE (*mepe*, Sax.) a line or boundary, dividing ploughed lands in a common.

MERETR'ICIOUSNESS (*meretricius*, L.) whorishness.

MERID'IAN (*linea meridiana*, of *meridies*, L. noon or mid-day) the first meridian is altogether arbitrary, and therefore astronomers and geographers generally make their own meridians. The ancients placed their first meridian

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meridian at *Fero*, one of the *Canary* islands; and from the place where the meridian cross'd the equator number'd their longitude, eastward, round the whole globe; but since the discovery of *America*, every nation placeth their first meridian at the chief city of their kingdom; and then from that meridian accounts longitude east and west upon the equator.

Magnetical MERIDIAN, is a great circle, which the magnetic needle, or needle of the mariner's compass only respects.

First MERIDIAN (in *Geog.*) is that from which the rest are reckoned, accounted east or west.

MERIDIONALITY of a place, its situation in respect to the meridian.

MERIT (*meritum*, L. *merite*, F.) 1. Desert, excellence, deserving honour or reward.

She deem'd I well deserv'd to die,
And made a merit of her cruelty.

Dryden.

Roscommon, not more learn'd than good,
With manners gen'rous as his noble blood;
To him the wit of *Greece* and *Rome* was known,
And ev'ry author's merit but his own.

Pope.

She valu'd nothing less
Than titles, figure, shape, and dress;
That merit should be chiefly plac'd
In judgment, knowledge, wit, and taste.

Swift.

2. Reward, deserved.

Those laurel groves, the merits of thy youth,
Which thou from Mahomet did greatly gain,
While bold assertor of resistless truth,
Thy word did godlike liberty maintain.

Prior.

3. Claim; right.

When a point hath been well examined,
and our own judgment settled, after a large survey of the merits of the cause, it would be a weakness to continue fluttering.

Watts.

To *MERIT* (*meriter*, F.) to deserve; to have a right to claim any thing as deserved.

A man at best is incapable of meriting any thing from God. *South's Sermons.*

MERIT of *Congruity* (*School term*) is when there is no just proportion between the action and the reward; but the goodness and liberality of the bestower makes up what was wanting in the action.

MERIT of *Condignity* (*School term*) is when there is an absolute equality and just estimation, between the action and the reward, as in the wages of a workman.

MERITORIOUSNESS (of *meritorius*, L.) deservingness.

*MER'LO*N (in *Fortification*) that part of a parapet, that is between, or is terminated by two embrasures of a battery; so that its height and thickness is the same as that of the parapet, which is generally in length from

eight to nine feet next the guns, and six on the outside; six feet in height, and 18 feet thick.

MER'MAID (prob. of *mare*, L. or *mer*, F. the sea, and *maid*) a sea monster, which is described by painters and poets with the upper parts of a woman, and the lower of a fish.

MERMAIDS, whereas it has been thought they have been only the product of painters invention, it is confidently reported that there is in the following lake, fishes which differ in nothing from mankind, but in the want of speech and reason. *Father Francis de Pavia*, a missionary, being in the kingdom of *Congo* in *Africa*, who would not believe that there was such creatures, affirms, that the queen of *Singa* did see, in a river coming out of the lake *Zaire*, many mermaids something resembling a woman in the breasts, nipples, hands and arms; but the lower part is perfect fish, the head round, the face like a calf, a large mouth, little ears, and round full eyes. Which creatures *father Merula* often saw and eat of them.

ME'ROBIBE (*merobibus*, L.) one who drinks pure wine without any mixture of water.

MER'RINESS (of *myniz* and *nerre*, *Sax.*) cheerfulness, gayness of mind.

MESENTER'ICK Plexus (*Anat.*) a piece of net-work, formed by the branches or ramifications of the *Par Vagum*.

MESENTER'ICK Arteries (with *Anatomists*) arteries belonging to the mesentery. The upper of which is said to spread itself amidst the small guts, and the under one to pass on to the lower part of the mesentery.

MESENTER'ICK Vein (with *Anatom.*) the right branch of the *Vena porta*, which extends or spreads itself over the guts *Jejunum*, *Ileum*, *Cæcum* and *Colon*.

MESEN'TERY (with *Anatomists*) a membranous part, situated in the lower belly; which is enrich'd with glandules or kernels, nerves, arteries, veins and vessels, which carry the juices call'd *Chyle* and *Lympha*, and fasten the bowels to the back, and to one another.

MESOLOG'ARITHM, logarithms of the sines and cotangents.

MESS (on *Shipboard*) a division of a ship's crew, sometimes 3, 4 or 6, who jointly diet together, for the more easy distribution of the victuals.

MES'SE, an *Indian* piece of money, in value 1500 petties, or 15 *d. Sterling*.

MES'SENGERS (of the *State*) are officers under the direction of the secretaries of state, of which there are 20 always in waiting, who are relieved monthly, and thus distributed; four at court, five at each secretary's office, two at the third office for north *Britain*, three at the council office, and one at the lord chamberlain's office, who attend that office, always in readiness to be sent with dispatches, either domestick or foreign; either

to apprehend persons accused or suspected of high treason, or other offences against the state, being empowered by the secretaries warrant; for the safe keeping of which their houses are made a sort of prisons; and for the maintenance of the prisoners, the government allow them 6s. 8d. a day a man, &c.

Those which are sent abroad with any dispatches, their travelling allowances is stated, viz. to Paris, Ireland, or Edinburgh 30 pounds, to Holland 25 pounds, and so proportionable for a shorter or farther distance.

Their salaries are 45 pounds *per Annum*, and they purchase their places, usually for about the sum of 300*l*.

MESSIEUR'S, is a French title of honour or civility, is the plural number of *Monsieur*, and with us signifies *Sirs*.

MESSUA'GIUM (in Scotland) the same as a manor-house in England; the principal place or dwelling-house within a barony or lordship.

METABA'SIS (with Rhetoricians) a figure by which the orator passes from one thing to another, as *these things are most delightful: nor are these things less pleasurable*.

MET'TACISM (with Gram.) a defect in the pronunciation in the letter M.

MET'ALS (*metalla*, L. *μέταλλα*, Gr.) well digested and compact bodies generated by the heat of the sun, and subterraneous fires in the bowels of the earth, which are heavy, hard and fusible, and are capable either of being melted with a very strong fire, or hammered out into thin plates; they are generally reckoned seven, gold, silver, copper, tin, iron, lead and quick-silver. The particles that compose these metals are salt, oil and earth, which being mingled together, and meeting in the long and branchy pores of the inward parts of the earth, are there so straitly linked together, that art has not yet found out means to separate them.

Barb METAL } a fictitious metal composed of the finest brass, mixed with tin or some mineral.

Bell METAL, a composition of copper and tin melted together.

Over-METAL (in Gunnery) in disparting a piece of ordnance, gunners say, it is laid over metal, when the mouth of it lies higher than the breech.

To be laid under METAL (in Gunnery) is when the mouth of a piece of ordnance lies lower than her breech.

Right with METAL (in Gunnery) when a piece of ordnance lies truly level, point blank, or right with the mark, gunners say, she lies right with her metal.

Superficies of METALS (in Gunnery) is the surface or outside of a gun.

METALEP'SIS (*μετάληψις*, Gr.) a participating or taking; also a translating or transferring, L.

METALLUR'GIST (of *μέταλλον*, metal,

and *τεχνολογία*, a workman, Gr.) a metallist, one that works in metals, or searches into the nature of them, as chymists do.

MET'APHOR (*μετάφορα*, Gr.) is a putting a foreign name for a proper one, which is borrowed from something like that it is spoken of; as the king is said to be the *Head* of his Kingdom; because the head is the chief of all the Members. *Metaphors* ought to be taken from those things that are sensible by the body, which the eye often meets with, and of which the mind will form an image, without searching after it.

METAPHYS'ICKS (*ars metaphysica*, of *μεταφυσικά*, Gr. *q. d.* treating of things above or beyond nature) is a science which considers beings, as being abstracted from all matter; in beings it considers two things: 1. The essence of it, which seems to have a real being, tho' it does not exist, as a rose in the depth of winter. 2. The existence which is actually in being, as the existence of a rose or tulip, is that by which they now are. In every being it considers three properties; the Unity, the Goodness and Truth of it. And it also treats of Powers, Acts, Principles and Causes. And in opposition to Aristotle and others, proves that the world was not eternal; so that *Metaphysicks* may be called *natural Theology*, and transcends all the other parts of philosophy.

General METAPHYSICKS, gives an account of being in its abstract nature; and under this notion it may bear this definition. Being is that which has in itself a real and positive existence.

METEMPSY'CHOSIS (*Μετέμψυχοσις*, Gr.) the transmigration of souls from one body to another; whatever the modern Jews may say of it, it is not taught in any place, either of the old or new testament.

There is great probability that the Jews imbibed this notion in *Chaldaea*, during their long captivity in *Babylon*, or from that intercourse they had with the Greeks, who themselves had borrowed it from the *Oriental*s.

It is certain that at the time of Jesus Christ, this opinion was very common among the Jews. This appears plain from their saying, that some thought *Jesus Christ* to be *John the Baptist*, others *Elias*, others *Jeremiab*, or some one of the old prophets.

And when Herod the Tetrarch heard speak of the miracles of *Jesus Christ*, he said that *John the Baptist* whom he had beheaded was risen again.

Josephus and *Philo*, who are the most ancient and the most knowing of all the Jews, next to the sacred authors now extant, speak of the *Metempsychosis*, as an opinion that was very common in their nation.

The Pharisees held, according to *Josephus*, that the souls of good men might easily return into

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into another body, after the death of that they had forsaken.

He says elsewhere, that the souls of wicked men sometimes enter into the bodies of living men, whom they possess and torment.

Philo says, that the souls that descended out of the air into the bodies which they animate, return again into the air after the death of those bodies: that some of them always retain a great abhorrence for matter, and dread to be plunged again into bodies; but that others return with inclination, and follow the natural desire of which they are influenced.

The *Jewish* doctors wrap this doctrine up in obscure and mysterious terms; they believe that God has determined for all souls, a degree of perfection to which they cannot attain in the course of one life only. That they are therefore obliged to return several times upon the earth, and to animate several bodies successively, that they may fulfil all righteousness, and practice the commandments both negative and affirmative, without which they cannot arrive at the state to which God intends they shall come.

Whence it is, say they, that we see some people die in the most vigorous time of their youth? it is because they have already acquired their degree of perfection, and have nothing remaining to be done in a frail and mortal body.

Others like *Moses*, they say, die with reluctance, because they have not yet accomplished all their duties: others on the contrary, like *Daniel*, die with satisfaction, and even desire death, because nothing remains for them to do in this world.

The *Metempsychosis* or revolution of souls is performed after two manners.

The first is when a soul comes into a body already animated: thus it was that *Herod the Tetrarch* imagined, that the soul of *John the Baptist* was entered into the body of *Jesus Christ*, in order to work miracles.

At other times they say souls enter into other bodies already animated, there to acquire some new degree of perfection, which they wanted. Thus they said the soul of *Moses* to be united to that of the *Messiah*, &c.

The second manner of transmigration is, when a soul enters into a body newly formed, either to expiate some crime it had committed in another body, or to acquire a greater degree of sanctity.

The *Jews* think this revolution is performed at least three or four times.

They say, that some souls of a more exalted nature have a great contempt for matter, and do not return to animate bodies, but with great reluctance.

Others that are more gross and carnal, always preserve an inclination towards the body, and return thither often without any

other reason, but to gratify this desire.

They even extend this transmigration to brute beasts, and to inanimate things; and the number is not small of those that maintain this opinion. The most famous of the *Jewish* doctors have held it, and pretend that *Pythagoras*, *Plato* and *Virgil*, and the ancient philosophers that espoused it, had derived it from the writings of their prophets.

This notion is very ancient in the *East*. The *Chinese* teach that *Xekiah*, an *Indian* philosopher, who was born about 1000 years before *Jesus Christ*, was the first broacher of this doctrine in the *Indies*.

That from thence it spread into *China*, in the 56th year after *Jesus Christ*.

The *Chinese* pretend that *Xekiah* was born 8000 times, and that, at his last birth, he appeared in the form of a white elephant.

It is upon this principle that the *Indians* and *Chinese* are so little scrupulous of putting themselves to death, and that they so often kill their children when they find themselves under any difficulty of maintaining them.

It is related, that a king of this country having had the small-pox, and seeing his face to be much disfigured, could not endure any longer to live under such a frightful figure; but ordered his brother's son to cut his throat, who was afterwards burnt.

The story of the *Indian* philosopher *Calanus* is well known, who burned himself in the time of *Alexander the Great*.

The *Indians* look upon death with much indifference, being persuaded of the *Metempsychosis*, which passes among them as a thing not to be doubted.

Hence it is that they abstain from killing any living creature, for fear of violating the souls of their fathers, or of some near relation inhabiting these animals.

They do not so much as defend themselves against wild beasts, and charitably redeem animals out of the hands of strangers, who are about to kill them.

METEMPTOSIS (with *Mathematicians*) used particularly in chronology, expressing the solar equation, necessary to prevent the new moon from happening a day too late: as on the contrary *Proempsychosis* signifies the lunar equation, necessary to prevent the new moon from happening a day too soon.

METEOROLOGICAL (of *μετεωρολογικός*, Gr.) of or pertaining to meteors or meteorology.

METEOROSCOPE, an ancient mathematical instrument for determining the distances, magnitudes and places of the heavenly bodies.

METEORS (*meteora*, L. of *μετέωρον*, of *μέλα*, beyond, and *αίρω*, Gr. to lift up, and so are denominated from their elevation, because for the most part they appear to be high in the air) these, according to *Descartes*, are certain

certain various expressions made upon the elements, exhibiting them in different forms; as *ignis fatuus*, *ignis pyramidalis*, *draco volans*, &c. Meteors are distinguished into three sorts, *Fiery*, *Airy* and *Watry*.

Fiery METEORS, are composed of a fat, sulphurous kindled smoak, when this is diversified according to their figure, situation, motion and magnitude. For when this fat is kindled, the smoak appears in the form of a lighted candle, it is called by the *Latins*, *ignis fatuus*, i. e. *Jack in a Lanthorn*, or *Will in a Wisp*, by the *English*. When it appears like a cross bar or beam, the *Latins* call it *trabs*. When it resembles a pillar of fire standing upright, they call it *ignis pyramidalis*; and when the middle parts are thicker and broader than the ends, they call it *Draco volans*, i. e. a *flying Dragon*; and when it seems to skip like a goat, appears sometimes kindled, and sometimes not, they call it *Capra saltans*, i. e. a *skipping Goat*.

Appearing METEORS, are appearances called mock suns, mock moons, the meteor called *Virga*, in the form of a rod or fire-brand.

METEREOS/COPIST (of *μετρώων*, and *σκοπέω*, Gr. to view) one who studies the difference of sublime heavenly bodies, the distance of the stars, &c.

METHOD (with *Logicians*) is the art of disposing a series of thoughts, either to find out a truth that is unknown to ourselves; or to convince others of a truth that we know; and this is called *Analysis* and *Synthesis*.

Analitical METHOD (with *Mathematicians*) or *Algebra*, is nothing but a general *Analysis*, of the pure mathematicks; or it is so called, because it shews how to solve questions, and demonstrate theorems, by inquiring into the fundamental nature and frame of things, which is as it were (for that purpose) resolved into parts, or taken all to pieces, and then put together again.

Poristical METHOD (with *Mathematicians*) is a method that shews when, by what means, and how many different ways a problem may be resolved.

Synthetical METHOD of *enquiring or demonstration* (with *Mathematicians*) is when the enquirer pursues the truth, chiefly by reasons drawn from principles that have been before established, and propositions that have been before proved; and so proceeds by a long regular chain, till at length he arrives at the conclusion. This is the method that *Euclid* has followed in his elements, and that most of the ancients have followed in the demonstrations, and is contradistinguished from the analitical method.

Zetetic METHOD (with *Mathem.*) is the analytick or algebraical method of resolving questions; by which the nature and reason of the thing is chiefly sought for and discovered.

METHODIST (*methode*, F. *μεθόδος*, Gr.)

1. A physician who practises by theory.

Our warieft physicians, not only chymists but *Methodists*, give it inwardly in several constitutions and distempers. *Boyle*.

2. One of a new kind of puritans lately arisen, so called from their profession to live by rules, and in constant method.

METHOUGHT, the preterite of *methinks*.

Metbought a serpent eat my heart away,
And you sat smiling at his cruel prey.

Shakespeare.

Since I sought

By pray'r th' offended deity t' appease;
Kneel'd, and before him humbl'd all my heart,

Metbought I saw him placable, and mild,
Bending his ear: persuasion in me grew
That I was heard with favour; peace return'd
Home to my breast; and to my memory
His promise, "That thy seed shall bruise our
"foe."

Milton.

In these

I found not what, *metbought*, I wanted still,
Metbought I stood on a wide river's bank,
Which I must needs o'er-pass, but knew not
how.

Dryden.

METOCHE' (*μετοχή*, Gr.) a term in architecture, used for the space and interval between the dentils.

ME'TOPS (*μέτοπα*, Gr.) a space or interval between every triglyph in the frieze of the *Dorick* order, which among the ancients used to be adorned with the heads of beasts, basons, vases, and other instruments used in sacrificing; also the space between the mortice holes of rafters and planks.

METOPOS/COPIST (of *μετωποσκοπία*, of *μέτωπον*, the forehead, and *σκοπέω*, Gr. to view, &c.) one who tells the nature or inclinations of men, by looking in their faces.

ME'TRICE (*μετρική*, Gr.) that part of ancient musick, employ'd about the quantities of syllables.

MET'TLESON (of *metallum*, L. and *son*, Sax.) full of vigour, sprightly.

MET'TLESOMNESS, briskness, liveliness.

MEUM and **TUUM** (i. e. mine and thine) signifies property; that which of right or justice belongs to, or is the peculiar property of any person or persons, whether obtained by legal conveyance, as an inheritance or a legacy, or by purchase or acquisition, by labour, merit, &c.

MEW (*Hieroglyphically*) a sea-mew, being a bird so very light, as to be carried away with every wind, was by the ancients put to represent an unconstant person, and one unsettled in his mind.

MEZU/ZOTH (*מזוזות* Heb) are certain pieces of parchment that Jews hide or fix in the door-posts of their houses, according

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ing to *Deut.* vi. 9. and xi. 13. where, that they should not forget the laws of God, it is said, *thou shalt write them on the posts of thy house and on thy gates*; to fulfil this command literally, and to avoid the scoffs and ridicule of *Gentiles*, the *Rabbins* direct that they write it on parchment, and inclose it in something; therefore they write the foregoing sentence on square pieces of parchment, prepared on purpose, and with a particular sort of ink, and in a character of a squarish form, *Deut.* vi. 4, 5. *Hear O Israel the Lord our God is one Lord*, &c. Then having left a little space they add, *Deut.* xi. and 13. *And it shall come to pass if thou shalt hearken diligently to my commandments*, &c. as far as, *thou shalt write them*, &c. Then they roll up the parchment and put it in a case, and write on the end of it γ which is one of the names of God; these they fix at the doors of their houses, chambers, and all the most frequented places of their habitations; sometimes these are fixed to the right side of the knockers of the doors, and when they go in and out they touch them with the end of one of their fingers, which they afterwards kiss devoutly.

MEZ'ZANINE (in *Architect.*) an *Entresole*, or little window, less in height than breadth, serving to illuminate an *Attic*, &c.

MI'CE, of *Mouse*; which see.

MICH'AELEMAS, the 29th day of *September*, a festival appointed by the church to be observ'd in honour of *St. Michael* the *Arch-angel*, who is supposed to be the chief of the host of Heaven, as *Lucifer* is of the infernal; and as he was suppos'd to be the protector of the *Jewish* church, so he is now esteemed the guardian and defender of the *Christian* church.

The church of *Rome* celebrate three apparitions of *St. Michael*, which, they say, have happened long since the primitive times of *Christianity*. The first is one that, they say, happened at *Cbones* or *Colussius*, in *Pbrygia*; which festival they celebrate on the 6th of *September*, tho' they do not pretend to know the exact time of the appearance.

The second is one on mount *Gargarus* in *Italy*, in the kingdom of *Naples*, about the end of the fifth century; this festival they observe on the fifth of *May*, and that of the dedication of the cavern, on which he appeared the 29th of *September*.

The third appearance of *St. Michael* is pretended to be to *Aubert*, bishop of *Auranches*, upon a rock called the tomb, in the bay between *Normandy* and *Britany*, where at this day the abbey of *St. Michael* is expos'd to the sea. This apparition is related to have been on the 16th of *October*, *Anno Christi* 706.

MICROM'ETER (of $\mu\iota\kappa\rho\varsigma$ and $\mu\epsilon\tau\rho\nu$, Gr. measure) an astronomical instrument made of brass, having a movement, a plate

divided like the dial-plate of a clock, with an index or hand, &c. which may be fitted to a large telescope, and used in finding the diameters of the stars.

MI'CROPHONES (of $\mu\iota\kappa\rho\varsigma$ and $\phi\omega\nu\eta$, a voice, Gr.) an instrument magnifying small sounds.

MICROS'PHÆRUM ($\mu\iota\kappa\rho\sigma\phi\alpha\iota\rho\nu$, Gr.) the plant spikenard with a small leaf, the least and best of the three sorts, *L.*

MICROACOUSTICKS (of $\mu\iota\kappa\rho\varsigma$, little, and $\alpha\kappa\upsilon\omega$, Gr. to hear) instruments to help the hearing, and magnify sounds.

MICROSCOP'ICAL, of or pertaining to a *Microscope*.

MID'DLING (of middle, *Sax.*) indifferent, between two extremes.

MID-HEAVEN (in *Astron.*) that point of the ecliptick, which culminates, or is in the meridian.

MIGHTINESS (*michtineffe*, *Sax.*) powerfulness.

MIGRA'TION, a removing or shifting the habitation, the passage or removal of any thing out of one state or place into another, particularly of colonies of people, birds, &c. into other countries.

MILD'NESS (*mil'neγγe*, *Sax.*) gentleness of temper.

MILE, a certain space or measure, whereby we express the distance of places one from another; to which all other measures of length in any other nation are referred, as to the integer of which they are parts, which varies, being of different lengths among different nations or people; which having been exactly calculated according to *Rhinland* feet, which are the general way of reckoning throughout the *North*, the proportions are as follows.

The miles of <i>England</i> contain	5454
Of <i>Scotland</i> — — — —	6000
Of <i>France</i> — — — —	5250
Of <i>Spain</i> — — — —	7090
Of <i>Burgundy</i> — — — —	6000
Of <i>Flanders</i> — — — —	6666
Of <i>Holland</i> — — — —	8000
Of <i>Muscovy</i> — — — —	3750
Of <i>Italy</i> — — — —	5000
Of <i>Lithuania</i> — — — —	18500
Of <i>Poland</i> — — — —	19850
Of <i>Sweden</i> — — — —	30000
Of <i>Germany</i> the small — — — —	20000
The middlest — — — —	22500
The largest — — — —	25000

MILEGUET'TA, cardamum grains.

MIL'ITARY exercises, are the evolutions or various manners of ranging and exercising soldiers.

MIL'ITARY Column, a column, on which is engraven a list of the troops of an army, employ'd in any expedition.

MILITARY Fever, a kind of malignant fever

fever frequent in armies, by reason of the ill food, &c. of the soldiery.

MILITARY Way, a way made for the passage of an army.

MIL'KY, of the nature of milk.

MILKY WAY (called in *Latin*, *Via lactea*, and in *Greek* γαλακτικός) is a circle to be seen in the Heavens in a clear night; and is the only real circle in them. It infolds after the manner of a swaddling band, the constellations of *Cassiopeia*, *Aquila* and part of *Sagittarius*, the tail of *Scorpio*, *Centaurus*, *Argo navis*, the feet of *Gemini*, *Perseus*, &c.

It appears of a whitish or milky colour, and has been found by telescopic observations to be an innumerable multitude of small stars, which by reason of their immense distance cannot be perceived distinctly by the naked eye.

MIL'LAINS (on *Gunter's* line) are the third subdivision of the primes, and express the thousandth part of them.

MILLENARIANS } See *Chiliasists*.
MILLENARIES }

MILLEN'NIUM (of *mille* and *annus*, *L.*) the 1000 years reign of Christ here on earth.

MIL'LEPEDES, insects call'd hog-lice or fows, *L.*

MIL'PHOSIS (μύλφωσις, *Gr.*) the falling off of the hair of the eye-brows.

MIMOG'RAPHER (*mimographus*, *L.* μιμογράφος, *Gr.*) a writer of wanton matters, jests or buffoonry.

MIMOL'OGY (μιμολόγιον, *Gr.*) a making of rhymes.

MIMOL'OGER (μιμολόγος, *Gr.*) one who recites rhymes.

MINA } (μνα, *Gr.* of מנא *Heb.*) a
MNA } species of *Hebrew* money, which properly signifies *one part or ounce*. *Ezekiel* tell us, Chap. xlv. 12, that the *Mina* or *Mana* was valued at 60 shekels, which in gold make of our *English* money about 54 pounds 15 shillings; and in silver almost seven pounds.

The *Greek* or *Attick* *Mina* is valued at 100 drams, or about two pounds seventeen shillings *sterling*. They had also a lesser *Mina* valued at 75 drachma.

To go **MIN'GING**, is to walk with a wanton, tripping gait or jetting gesture, tossing or holding up the head with a proud air.

MIND (geminō, *Sax.*) 1. The intelligent power.

It is described to be a pure, simple, substantial act, not depending upon matter, but having relation to that which is intelligible, as to his first object: or, more at large thus; a part or particle of the soul, whereby it doth understand, not depending upon matter, nor needing any organ, free from passion coming from without, and apt to be dissevered as eternal from that which is mortal. *Raleigh*.

2. Liking, choice, inclination, propension, affection.

Sudden *mind* arose

In Adam, not to let th' occasion pass,
Given him by this great conference, to know
Of things above this world.

3. Thoughts, sentiments.

Th' ambiguous God,

In these mysterious words, his mind exprest,
Some truths reveal'd, in terms involv'd the
rest. *Dryden*.

4. Opinion.

The Gods permitting traitors to succeed,
Become not parties in an impious deed;
And, by the tyrant's murder, we may find,
That Cato and the gods were of a *mind*.

Granville.

MIND'FUL (mindful, *Sax.*) regardful, thinking on.

MIND'LESS (mind'leas, *Sax.*) regardless.

MIND'FULNESS (mind'fulness, *Sax.*) regardfulness, observance.

MINE (*minera*, *L.* *minere*, *F.*) a place where metals, &c. are dug. Mines or metals are chiefly found under mountains, and especially in places that face the *East* and *South* sun.

That ground which is rich in mines, is generally barren, and sends forth noxious steams and vapours, prejudicial to the health of mankind, and the growth of vegetables.

It is not improbable, but the finding out of metals in mines was owing to the conflagration of woods; and *Aristotle* relates, that some shepherds in *Spain* having set a wood on fire, found melted silver run down the same place.

MINE (in *Gunnery*) a hole or pit dug, by pioneers under any place or work, having a passage or alley about five feet square, with several turnings and windings, at the end of which is the place or hole called the *Chamber of the mine*, which is just under the work designed to be blown up, which is filled with barrels of gun-powder, in order to blow it up.

Chamber of a MINE (in *Milit. Affairs*) is the small place at the end of the gallery, like a small chamber, where the barrels of powder are deposited, for blowing up what is proposed to be sprung.

Gallery of a MINE, is the first passage made under ground, being no higher nor broader than to suffer a man to work upon his knees, and which reaches to the chambers.

To **MINE** (*miner*, *F.*) to dig cavities in the earth and fill them with gun-powder.

MINERA (in *Medicine*, &c.) a term apply'd to those parts of the body, wherein there are collections and coacervations of humours made, which harden from obstructions and cause diseases, as *minera morbi*.

MINERALS (*mineralia*, *L.* of מנא *Heb.* i. e. from the earth) mixed and solid bodies, generated of exhalations and vapours, inclosed in the bowels of the earth, which is
the

the matter of which metals are formed in process of time.

Half MINERALS (*mineralia media*, L.) are those minerals that are as it were of a middle nature, between stones and metals, such as several sorts of earth, salts and sulphur, as ruddle, black lead, alum, vitriol, &c.

MINERALOGIST (of *mineralia*, L. and *λίθος*, Gr.) an author who treats of minerals.

MINIATURE (*mignature*, F.) a painting of pictures in water-colours; also very small; a delicate kind of painting, consisting of little points or dots, instead of lines, commonly done on vellum, with very thin, simple water-colours.

MINIM (with *Printers*) a small sort of printing letter.

MINIM (with *Musicians*) a note of slow time, two of which make a semibrief; as two crotchets make a minim, two quavers a crochet, and two semi-quavers a quaver.

MIN'NIMS (so called of *minimus*, L. least, as an imitation of their humility) an order of monks founded by *Francis de Paule*; who for rules prescribed them the observation of the ten commandments and those of the church, and besides the vows of poverty and chastity, they made another of a continual *Lent*; and prohibited them from riding upon any thing but an ass; ordered that they should recite for their office 77 times the Lord's prayer, and as many *Ave Maria's*; that they should be very regardful of their superiors, and not to enter into nunneries, nor admit any women into their convents unless founders, or of the royal blood; that they should not touch or carry any money about them; nor eat flesh, eggs, butter, cheese, or any thing else coming from milk, except in cases of sickness, and having besides these prescribed several other particular ties, he forbids making any addition or change in his rules, and promises eternal life to those that shall observe them. They are called *Bonnes Hommes* at *Paris*.

MINIMS (of *minima*, L.) little things, pigmies. *Milton*.

MINIOGRAPHY (*miniographia*, L.) a writing with vermilion.

MIN'ION of the largest Size (with *Gunners*) a piece of ordnance of three inches and a half diameter at the bore, eight feet in length, and containing 1000 pound weight of metal; carries a ball three inches diameter, weighing three pound twelve ounces. The charge of powder is three pound one-fourth; and its point blank shot is 125 paces.

Ordinary MINION (with *Gunners*) a large gun three inches diameter at the bore, in length seven feet, its weight in metal 800 pound, carries a bullet of two inches one-eighth diameter, and weight three pound and one-second. The charge of powder is two inches and a half, and its point blank shot is 120 paces.

MINISTRAL (*ministralis*, L.) belonging to a minister.

MINIUM (with *Painters*) red lead; it is made of common lead, calcined in a reverberatory furnace; or else of white lead put into an earthen pan, and stirred with a spatula over the fire.

MINORIES, near *Aldgate*, so called of a cloister of *minorites*, or friars minors there.

MINT (*mentha*, L. *μίνθη*, Gr.) an herb well known.

MINT'ED (of *mynezan*, *Sax.*) coined, as money.

MIN'UET, a dance, or the tune belonging to it.

MIN'UTE (in *Geography*) the 60th part of a degree, which in the heavens is something more than an *English* mile.

MINUTE (in *Architect.*) is the 30th part of a measure, called a module. See *Module*.

MINUTE Line (with *Navigators*) a small, long line tied to a log of wood, having several knots or divisions at 50 feet distance, wound about a reel fixed in a gallery of a ship. The use of which is, by the help of a minute glass, to make an estimate, and keep an account of the way or course a ship runs at sea.

MIQU'ELETS, a sort of foot soldiers inhabiting the *Pyrenean* mountains, armed with pistols under their belts, a carbine, and a dagger.

MIRAC'ULOUSNESS (*miraculosus*, L. *miraculeux*, F.) wonderfulness.

MIRIF'ICENCE (*mirificentia*, L.) doing wonders.

MIRIF'ICK (*mirificus*, L.) marvellous, wonderfully done, strangely wrought.

MIR'ROUR (*Metaphorically*) a pattern or model, as he is a mirror of virtue and patience.

MIR'ROURS, are what are commonly call'd looking-glasses, and are the surface of any opaque body, so polish'd and regulated, as to be capable of reflecting those rays of light that fall upon them; besides those mirrors in common use made of glass, finely ground, polished, and to make them opaque, foliated or laid over on the back, with a leaf of tin, fix'd on with quicksilver. Before the invention of glass plates, they were made of brass, steel or other metal finely polished.

MIRTH'LESNESS (*myn'lealey*, and *nerre*, *Sax.*) melancholiness.

To **MISADVI'SE** (of *mis* and *avisar*, F.) to give bad counsel.

To **MISAPPLY'** (of *mis* and *applicare*, L.) to apply ill.

MISAPPREHEN'SION, an apprehending wrong.

MISBECOM'ING (of *mis*, *be* and *coman*, *Sax.*) indecent.

MISBEGOT'TEN (of *mis* and *be'gozzan*, *Sax.*) ill-begotten.

To

To MISBEHAVE (of *mis*, *be* and *haban*, *Sax.*) to behave ill.

MISBELIEF (of *mis* and *geleapa*, *Sax.*) a false faith, unbelief.

MISBO'DING (of *mis* and *boðian*, *Sax.*) boding or threatening ill.

To MISCAL'L (of *mis* and *kalleþ*, *Sax.*) to call wrong.

MISCELLA'NEOUSNESS (of *miscellaneus*, *L.*) mixture or mixedness together without order.

MISCHIE'VOUSNESS, hurtfulness, detrimentalness.

MISCIBIL'ITY, capableness of being mingled.

MIS'CIBLE (of *misceo*, *L.*) capable of being mingled.

To MISCONCEI'VE (of *mis* and *concevoir*, *F.*) to understand wrong.

MISCON'DUCT (of *mis* and *conduite*, *F.*) ill-conduct or management.

To MISCOUN'SEL (of *mis* and *consulere*, *L.*) to give bad counsel. *Milton.*

To MISCOUNT' (of *mis* and *conter*, *F.*) to reckon or number wrong.

To MISDEMEAN' (of *mis* and *demener*, *F.*) to behave amiss.

MISDO'ING (of *miþdoen*, *Sax.*) ill doing.

MISE (*Law Term*, in a *Writ of Right*) signifies the same that in other actions is called an issue. Accordingly this phrase, *to join the mise upon the meer*, signifies the same as to say, *to join the mise upon the clear Right*, i. e. *to join issue upon this point*, whether the tenant or demandant has the better right.

MISE, an honorary gift or customary present to a prince of *Wales*, at his entrance upon the principality, of which the country of *Flint*, pay'd 2000 marks, the country of *Chester* 5000 marks, at the change of every owner of the said earldom, for the enjoyment of the privileges of that palatinate; at *Chester* they keep a *mise* book where every town and village is rated.

MIS'ERABLENESS (*miserabilis*, *L.*) wretchedness; also niggardliness, covetousness.

MISERICORDIA (in *Law*) an arbitrary fine or amercement imposed on an offender, and it is called *Misericordia*, or *Mercy*, because it ought to be very moderate, and rather less than the offence committed, and the entry is, *Ideo in misericordiâ*, *L.* also signifies sometimes a being quit or discharge of all manner of amercements, that one happens to fall under the penalty of in a forest, *L.*

MISFASH'IONED (of *mis* and *faconné*, *F.*) shapen wrong or illy.

MISFEA'SANCE (in *Law*) misdoings or trespasses, *F.*

To MISGIV'E (of *miþ-gifan*, *Sax.*) to apprehend or fear some ill.

To MISGOV'ERN (of *mis* and *gouverner*, *F.*) to rule amiss.

MISHAP' (prob. of *miþ*, *Sax.* and *hap*, *F.* to *inap*) a mischance.

MISHAP'EN (of *miþ-ycapen*, *Sax.*) having an ill shape.

To MISIMPLY' (of *mis* and *employer*, *F.*) to use improperly.

To MISINFORM' (of *mis* and *informer*, *F.* of *L.*) to inform wrong.

To MISJUDGE' (of *mis* and *juger*, *F.*) to judge wrong.

To MISINTER'PRET (of *mis* and *interpretare*, *L.*) to interpret wrong.

To MISLEAD' (of *mis* and *læðan*, *Sax.*) to lead the wrong way.

To MISLEAD (of *mis* and *ledan*, *Sax.* pret. *misled*) to guide a wrong way, to betray to mischief or mistake.

O thievish night,

Why should'st thou but for some felonious end,

In thy dark lanthorn thus close up the stars,
That nature hung in heav'n, and fill'd their lamps

With everlasting oil, to give due light

To the *misled* and lonely traveller?

Milton.

What can they teach, and not *mislead*:

Ignorant of themselves, of God much more?

Milton.

Thou who hast taught me to forgive the ill,
And recompense, as friends, the good *misled*;
If mercy be a precept of thy will,
Return that mercy on thy servant's head.

Dryden.

'Tis hard to say, if greater want of skill

Appear in writing or in judging ill;

But of the two less dang'rous is th' offence

To tire our patience, than *mislead* our sense.

Pope.

To MISLI'KE (of *miþ-gelican*, *Sax.*) not to like, to disapprove.

MISMAN'AGEMENT (of *mis* and *menagement*, *F.*) bad management.

To MISMATCH' (of *mis* and *mate*, a companion) to put things to others, to which they are not fellows.

MISNA (משנה *Heb.*) a body of the *Jewish* civil law, &c. or rather an explication of the law which the *Jews* believe to be given to *Moses* by God by word of mouth, besides the written law; which unwritten law, they say, was preserved among the doctors of the synagogue, until the time of the celebrated rabbi *Jebuda Habbodesh*, or the holy, who wrote the *Misna*, about the year of Christ 180; that it might no longer depend on the memories of those to whom it was communicated.

This book is divided into six parts, the first treats about the distinction of seeds in a field, the trees, fruits, tythes, &c.

The Second, regulates the manner of the observation of festivals.

The Third, concerning women and matrimonial cases.

The Fourth, relates to law suits, that may happen

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The *Fifth*, is concerning obligations, sacrifices, and whatsoever has any relation to them.

The *Sixth*, treats of the various sorts of purifications.

MISOG'YNIST (*misogynus*, L. of *μισόγυνος*, Gr.) a woman hater.

MISO'GYNY (*misogynia*, L. of *μισογυνία*, Gr.) the hate and contempt of women.

To MISPEND' (of *mir-pēndan*, Sax.) to spend amiss, to waste.

MISPRIS'ION of Clerks (*Law Term*) is a default or neglect of clerks in writing, engrossing or keeping records; for which default no processes are to be made void in law, or discontinued; but are to be amended by the justices of assize.

MISPRISION of Felony, &c. (in *Law*) is the making a light account of such a crime by not revealing it, when a person knows that it has been committed; or by suffering any person who has been committed to prison, even upon suspicion of it, to be discharged before he has been indicted for it. This offence of misprision, is finable by the justices before whom the offender has been convicted.

MISPRISION of Treason, is the concealing or not disclosing known treason; the punishment for which offence is, that the offender shall lose his goods, and the profit of his lands, during the king's pleasure.

MISPROPOR'TIONED (of *mis* and *proportionné*, F. of L.) not proportional.

Congregation of the MISSION (among the *Roman Catholics*) the directors of a seminary for training up youth for priests, who are obliged to go continually up and down the countries to teach and instruct the people of small towns, villages, &c. in the principles of religion and doctrines of the church; but are forbid by the statutes of their order to go where any arch-bishop, bishop or provincial resides, upon a supposition that there is no want of instruction in such places.

MIS'SIONARIES (of the Church of Rome) ecclesiasticks who devote themselves and their labours to the performance of some spiritual mission for the conversion of infidels, conviction of hereticks, &c. Of these, *viz.* *Jesuits*, *Carmelites* and *Capuchins*, there are great numbers dispersed in most parts of the world, especially in *Asia*, *Africa* and *America*, who the better to induce themselves in *China*, *India*, &c. generally get a smatch of physick and the mathematicks, by which means they have got footing there.

MIS'SELDINE } (*mirzelza*, Sax.) a sort
MIS'SELTOE } of shrub or shrubby plant
MIST'LETOE } that grows on some trees, as the oak, &c. of which the ancients had this notion, that if thrushes which eat the berries, roosted all night on it, and dunged upon it, the dung turned to birdlime, and thence came the *Latin* proverb, *Turdus sibi*

malum cecat, i. e. the Thrush shifts her own sorrow.

MISTHOUGHT' (of *mis* and *hohz*, Sax.) an ill-thought.

MIS'SEN Mast } (in a Ship) is a round
MIZ'ZEN Mast } piece of timber, that is erected in the stern or back part of it; there are in some large ships two such masts, and when so, that mast of the two which stands next to the main mast, is called the *Main Miffen*, and the other that stands near the poop, is called the *Bonaventure Miffen*. The length allowed for a *Miffen Mast*, is half that of the *Main Mast*, or the height of it is the same with that of the *Main Top-Mast*, from the quarter-deck; and the length of the *Miffen Top Mast*, is half that.

MISSEN Sail (in a Ship) the sail that belongs to the *Miffen Yard*.

MISSEN Top-Sail (in a Ship) the sail that belongs to the *Miffen Top-Sail Yard*.

MISSEN GROSS } a German coin, in
Silver GROSS } value two pence halfpenny.

MIS'SION (of the Pope) a power or licence given by him, to preach the *Romish* doctrine in foreign countries.

To MISTEACH' (of *mir-zæcan*, Sax.) to teach wrong.

MIS'TRESS (*maitresse*, F. *magistra*, L.) of an house; a kept mistress or concubine, a paramour or sweetheart.

MISTRUST'FUL (of *mir-zrupa* and *pull*, Sax.) suspicious, jealous.

MISTRUST'FULNESS, suspicious temper, jealous-patedness.

MISTS (*mirz*, Sax.) vapours hovering over the earth, and staying till they are either drawn upwards by the rays of the sun, or falling down to the earth by their own weight, where by a less degree of cold, they are changed into dew, and by a greater into hoar frost.

MIST'Y (of *mirzicg*, Sax.) as misty weather.

To MISU'SE (of *mis-ufer*, F.) to abuse; to make a wrong use of.

To MISUNDERSTAN'D (of *mirun'berj* and *γzan'dan*, Sax.) to understand amiss.

MITCH'ELS (in *Masonry*) *Purbeck* stones for paving, picked all of a size from 15 inches square, to 2 foot, being squar'd and hew'd ready for paving.

MITH'RIDATE (*mitbridatium*, L. of *μῆ-θριδάτης*, Gr. of *Mitbridates*, king of *Pontus*, the inventor of it, among whose papers the receipt of it was found, and carried to Rome by *Pompey*) a confection, that is a preservative against poison; several of the ingredients of which are vipers flesh, opium, agarick, squills, &c.

MIT'IGATED (*mitigatus*, L.) appeased, pacified, assuaged.

MI'TRAL (of *mitra*, L.) of or belonging to, or like a mitre.

MITRE (*mitra*, L. *mitra*, Gr.) an ornament worn by popish bishops and abbots, when they walk or officiate in their formalities or *Pontificalibus*. The pope has four mitres, different in richness, which he wears according to the solemnity of the festival.

MITRE (with *Artificers*) an angle that is just 45 degrees.

MIXT *Mathematicks*, are those arts and sciences which treat of the properties of quantity, apply'd to material beings or sensible objects, as *Astronomy*, *Geography*, *Dialling*, *Navigation*, *Gauging*, *Surveying*, &c.

MIXT *Action* (in *Law*) is one that lies both for the thing detained, and against the person of the detainer.

MIXT *Body* (with *Schoolmen*) is a whole resulting from several ingredients, altered or new modified by the mixture.

Perfect **MIXT** *Bodies*, are the class of vital or animated bodies, where the elements or ingredients they are composed of, are changed and transformed by a perfect mixture.

Imperfect **MIXT** *Bodies*, are inanimate bodies, the forms whereof remain still the same as of the ingredients which constitute them.

MIXT *Mode* (according to Mr. *Locke*) is a combination of several simple ideas of different kinds; as beauty consists of *Colour*, *Figure*, *Proportion*, &c.

MIXTURE (in *Physick*) an assemblage or union of several bodies of different properties in the same mass.

MIX'TION, mixture or mixing.

MIX'TURE (in *Drapery*) the union, or rather confusion of several wools of different colours, before they are spun.

MIZ'ZLING (of *miz*, *q. d.* mistling) raining in very small drops.

MOAN'FUL (of *mænan* and *full*, *Sax.*) sorrowful, lamentable, &c.

MOB, a woman's night-cap.

To **MOB** (of *mobile vulgus*, the rabble) to insult a person riotously.

MOB'ED, dress'd in a mob, also insulted by a mob.

MOBILE (*mobilis*, L.) moveable.

Primum **MOBILE** (in the *Ancient Astronomy*) a ninth heaven or sphere imagined to be above those of the planets and fixed stars.

MOBIL'ITY. Upon *Copernicus* reviving the notion of the mobility of the earth, pope *Paul V.* appointed commissioners to examine into the matter, who resolv'd that scholars might maintain the possibility of the earth's mobility as an *Hypothesis*, but forbade the asserting it as a demonstrated and known truth, because they imagin'd it contradicted several texts of scripture.

MOCCA'DOES, the thumbs or ends that weavers make in working fine worsted stuffs, which are used in darning or mending holes in woollen garments.

MODAL'ITY (with *Schoolmen*) the man-

ner of a thing in the abstract, or the manner of existing.

MODE (*modus*, L. *mod*, *Sax.*) way, manner, fashion or garb.

The **MODE** of a thing (with *Logicians*) is that, which being conceived in a thing, and not being able to subsist without it, determines it to be after a certain manner, and causes it to be named such. This is also called the manner of a thing, or attribute or quality.

Internal **MODES** (in *Metaphysics*) those modes which are inherent in the substance, as roundness in a bowl.

External **MODES**, are those which are extraneous to the subject, as when we say a thing is beheld, desired, loved, &c.

Simple **MODES**, are combinations of simple ideas, or even of the same simple ideas several times repeated, a score, a dozen, &c.

Mixt **MODES**, are combinations of simple ideas of several kinds, as *Beauty* consists in a composition of colour, figure, proportion, &c.

Immediate **MODES** (with *Schoolmen*) are such as are immediately attributed to their subjects or substantives, as motion is an immediate mode of the body, understanding of the mind.

Mediate **MODES**, are those that are attributed to the subject by the intervention of some other mode; as swiftness and slowness are only attributable to the body in respect to its motion.

Essential **MODES** } are attributes, with-
Inseparable **MODES** } out which the substance cannot subsist; as wisdom, goodness, &c. in God, figure, place, quantity, &c. of the body.

Non-Essential **MODES** } are attributes
Separable **MODES** } which affect created substances, remaining affixed to them so long as is necessary, as the whiteness of Milk, coldness of Ice.

Positive **MODES**, are such as give to their substantives something positive, real and absolute.

Privative **MODES**, are attributed to subjects, when the mind perceives some attributes to be wanting therein, and frames a word which at first sight seems to denote something positive, but which in reality only denotes the want of some property or mode; as a privation of light is attributed to a blind man.

MODES of *Spirit*, are knowledge and willing.

MODES of *Body*, are figure, rest and motion,

MODES of *thickness*, the same as essential attributes.

MODES of *having*, are those whereby any thing may be had by another.

MODE (in *Musick*) the particular manner of constituting the octave, as it consists of several essential or natural notes, besides the key.

MODEL

MODEL (*modellus*, L. *modelle*, F.) an original or pattern proposed for any one to copy or imitate.

MODEL (with *Architects*) a kind of measure, which is the diameter of the bottom of a pillar in each order, by which the length, &c. of it is measured, and which is commonly divided into 60 equal parts, called *Minutes*; except in these of the *Dorick* and *Tuscan* orders, where the model is but half the diameter.

MODEL (*modelle*, F. of *modulus*, L.) an original pattern which any workman proposes to imitate; it is made either of wood, stone, plaster, &c. and in architecture should be made by a scale, where an inch or half inch represents a foot, for the more exact completing the design.

MODEL (in the *Composite*, *Corinthian* and *Ionick* orders) is divided into 18 parts, the same as *Module*.

MOD'ELLED (*modellé*, F.) framed or fashioned according to the model or pattern.

MOD'ERATENESS (*moderatio*, L.) moderation.

MOD'ERNS (according to some) all those authors who have written since *Boetius*.

MODERN *Astronomy*, takes its beginning from *Copernicus*.

MODERN *Architecture*, the present *Italian* manner of building; or it is rather in strictness what partakes partly of the antique, retaining something of its delicacy and solidity; and partly of the *Gothick*, whence it borrows members and ornaments without proportion or judgement.

MODERN *Medals*, such as have been struck within these 300 years.

MOD'ERNNESS (of *modernus*, L.) newness, the being of late days.

The **MODERNS** (*les modernes*, F.) persons of later times, in contradiction to the ancients.

MODEST (*modeste*, F. *modestus*, L.) 1. Not arrogant, not presumptuous, not boastful, bashful.

Of boasting more than of a tomb afraid;
A soldier should be modest as a maid.

Young.

2. Not impudent, not forward.

Her face, as in a nymph, display'd
A fair fierce boy, or in a boy betray'd
The blushing beauties of a modest maid.

Dryd. Ovid.

MODESTLY. 1. Not arrogantly, not presumptuously.

Tho' learn'd, well bred; and tho' well bred,
sincere,

Modestly bold, and humanly severe.

Pope.

First he modestly conjectures,

His pupil might be tir'd with lectures:

Which help'd to mortify his pride,

Yet gave him not the heart to chide.

Swift's Miscel.

2. Not impudently, not forwardly, with modesty.

MOD'ESTNESS (*modestia*, L.) modesty; modest behaviour, &c.

MOD'ESTY (in *Painting*) is represented as a beautiful virgin, clothed in blue.

MODIFICABLENESS (of *modificatio*, L.) capableness of being modified.

MODIFIED (*modificatus*, L.) modified.

MO'DIFIED (*modifié*, F. of L.) having modality or manner of existence.

MODIFIED (with *Logicians*) a thing is said to be modified, when the substance is considered as determined by a certain mode or manner; as for example, when we consider a *Body*, the idea we have of it represents a *Thing* or *Substance*; because we consider it as a thing that subsists by itself, and has no occasion for any else to subsist it. But when we consider, that this body is *round*, the idea we have of *roundness*, represents to us only the manner of being or a *Mode*, which we conceive cannot subsist naturally without the *Body*, the *roundness* of which it is, when we join the *Mode* with the thing, then we consider a round body, which idea represents to us a thing modified.

MODIL'ION (of *modiglione*, It. i. e. little model) so called in respect to the greater, which is the diameter of the pillar in the *Dorick* order, a module is half the diameter of the body of the column below, in other orders it is the whole diameter, and is commonly supposed to be divided into 60 equal parts, called *Minutes*.

MO'DISHNESS (of *à la mode*, F.) fashionableness.

MOD'ULE (in *Architecture*) a certain measure of bigness, taken at pleasure, for regulating the proportions of columns, and the symmetry or distribution of the whole building. Modilions are little inverted *Consolas*, under the *Soffit* or bottom of the *Drip* in the *Ionic*, *Composite* and *Corinthian* cornices, and ought to correspond to the middle of the columns. In the *Corinthian* they are always moulded with carved work. In the *Ionic* and *Composite* they are more simple, having seldom any ornament, except one single leaf underneath.

MOIDO'RE, a *Portugal* gold coin, in value 27 shillings *Sterling*.

To **MOIS'TEN** (of *moistér*, F.) to make moist.

MOIST'NESS (of *moiteur*, F.) wettness, dampness.

To **MOL'DER** (of *mold*, Sax. earth) to turn to earth or dust.

MOLINISTS (so called of *Molina* a Spanish jesuit, who was reader of divinity lectures for 20 years, in the university of *Evora* in *Portugal*, who died at *Madrid* in the year 1604, aged 65 years) adherents to his opinions, concerning the consistency of grace,

with free will, about which he wrote a book which gave rise to the disputes, upon the subjects of grace and predestination, which has made so great a noise in the world, especially by the opposition made against it by the *Dominicans*.

MOLITIONS, grindings; also endeavours, attempts.

MOL'LIFYING (*mollificans*, L.) softening, assuaging.

MOL'LIFYINGNESS, mollification, softening quality.

MO'LOCH מלך *Heb. i. e.* a king) the idol *Moloch* is the same with *Saturn*, to whom the Heathens sacrificed their sons and daughters, causing them to be burnt alive in a brazen image made for that purpose. The *Ammonites*, whose god this was, obliged all parents, either to offer up their children in this manner, or to make them pass between two fires in honour of *Moloch*. And *Herodotus* says, that sometimes men offered themselves voluntarily to be burnt for this god. *Moloch* stood near *Jerusalem* in a beautiful valley, belonging to the children of *Hinnom*, in the midst of a pleasant grove, where the *Jews* imitated their profane neighbours. The *Carthaginians* sacrificed 200 noblemen's children to *Moloch*, when *Agathocles* made war upon them in *Africa*. *Moses* in several places forbids the *Israelites* to dedicate their children to *Moloch*, by making them pass through the fire, in honour of that god.

He ordered those to be put to death, who should offend against this command; and God himself threatens to pour out his wrath, against such a man, and to root him out from among his people.

There is great probability that the *Hebrews* were much addicted to the worship of this deity, even from before their coming out of *Egypt*, since *Amos*, and after him *St. Stephen*, reproaches them, with having carried along with them into the wilderness the tabernacle of their god *Moloch*: *Portâstis tabernaculum Moloch vestri*. *Solomon* built a temple to *Moloch*, upon the mount of *Olivet*, and *Menassib* a long time after imitated his impiety, by making his son pass thro' the fire in honour of *Moloch*. It was chiefly in the valley of *Tophet* and *Hinnom*, to the east of *Jerusalem*, that this idolatrous worship was paid to *Moloch* by the *Jews*, by consecrating their children to him, and by making them pass thro' the fire in honour of him.

Some are of opinion, that they contented themselves by making these children leap over a fire sacred to *Moloch*, in order by this, to consecrate them to this false deity; and by this lustration to purify them, being an usual ceremony on other occasions among the *Pagans*. Others believe that they made them pass between two fires opposite to each other, for the same intention. But others

maintain that they really burnt their children, by way of sacrifice to *Moloch*. The scriptures will furnish several proofs of this. See *Psa'm* cvi. 37. *Isaiah*, vii. 5. *Ezek.* xvi. 20, 21. xxiii. 37, 39. Where it is positively asserted, that the *Hebrews* sometimes sacrificed their children to *Devils*, to *Moloch*, and to strange gods. And in the second book of *Kings*, it is directly said, that the inhabitants of *Seppharvaim* burnt their children in the fire, to *Anammelech* and *Adrammelech* their gods, which without doubt are the same as *Moloch* of the *Ammonites*. However I would not be understood to assert, that they always really burnt their children in honour of this idol; and perhaps when it is only expressed that they made them pass through the fire, *Lustrare per ignem*, or *transfere per ignem*, this means in some places, the leaping over the flames, or passing nimbly between two fires. But we are persuaded, that generally speaking, the worshippers of *Moloch* immolated or sacrificed their children, and put them to death in honour of this false deity.

The *Rabbins* assure us, that the idol *Moloch* was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a calf, and his arms extended, as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire, and when it was burning hot, they put the miserable victim within its arms, which was soon consumed by the violence of the heat. And that the cries of the children might not be heard, they made a great noise with drums, and other instruments about the idol. Others say, that his arms were extended, and reaching towards the ground; so that when they put a child within his arms, it immediately fell into a great fire, which was lighted at the foot of the statue. Others relate that it was hollow, and that within it were contrived seven partitions, one of which was appointed for meal or flower; in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a child, all these were burnt together by heating the statue on the outside.

MOLT'ING } the falling off or change
MOULT'ING } of feathers, hair, skin, horns, voice of animals, which happens to some annually; and to others at certain stages of their lives.

MOLYB'DOMANCY (μολιβδομαντεία, of μολύβδος, lead, and μάντεια, Gr. divination) a divining, by observing the motion, figures, &c. of melted lead.

MOMENTUM (in *Mechanicks*) is the same with *Impetus*, or quantity of motion in any moving body.

MOMENTA'NEOUSNESS } (of momentane-
MO'MENTARINESS } us, L.) shortness of duration or continuance.
MOMEN-

MOMENTOUSNESS (*momentasus*, L.) weightiness of concern; the being of moment or worth.

MOMENTS (with *Naturalists*) are the quantities of motion in any moving body; also simply, the motion itself, which they call *vis insita*, or the power by which any moving bodies do continually change their places.

MO'MUS (*μοῦσος*, Gr.) disgrace, reprehension) the carping god, who had his beginning from *Sleep* and the *Night*; and tho' he was very slothful and ignorant, and would do nothing himself, yet found fault with every thing that was done by others. Among others, he is said to have blamed *Vulcan*, for making man without a window in his breast, that his wiles might be visible. Whence all carpers are called *Momuses*, L.

MOMUS (in *Painting*, &c.) was represented in a darkish coloured robe, with beard and hair parti-coloured.

MONANGIOPOLYSPER'MOUS (of *μόνος*, alone, *ἀγγεῖον*, a vessel, *πολύς*, many, and *σπέρμα*, Gr. seed) a term apply'd to such plants as have many seeds in one single seed vessel.

MONARCH (*monarch*, F. *μοναρχος*, Gr) 1. A governor invested with absolute authority; a king.

The father of a family or nation, that uses servants like children, and advises with them in what concerns the commonweal, and thereby is willingly obeyed by them, is what the schools mean by a *monarch*.

Temple's Miscel.

2. One superior to the rest of the same kind.

The *monarch* oak, the patriarch of the trees, Three centuries he grows, and three he stays, Supreme in state, and in three more decays.

Dryden.

With ease distinguish'd is the regal race,
One *Monarch* wears an open, honest face;
Shap'd to his size, and godlike to behold,
His royal body shines with specks of gold.

Dryd. Virg.

Return'd with dire remorseless sway,

The *monarch* savage rends the trembling prey.

Pope's Odyssey.

MON'ARCHY (of *μοναρχία*, of *μόνος*, alone or single, and *αρχή*, dominion, Gr.) is a state or kingdom governed by a single magistrate, in whom the supreme power is lodged, which is sometimes absolute, comprising both the legislative and executive power, which is commonly called an arbitrary government, such as that of *France*, *Turky*, &c.

A mix'd **MONARCHY**, is one that is tempered by the interposition of the estates or great men of the realm, both of the nobility and gentry; thus in *England* the executive power is vested in the king or monarch absolutely; but the legislative power is invested in the parliament; but it is to be noted, that the king has a negative power as to the laws

proposed to be obligatory on the people, and also the power of proroguing and dissolving parliaments, but no power to raise money, but by laws consented to by the parliament.

Monarchies by general custom are successive from father to son, &c. But some are elective, as that of *Poland*, and there are also many instances of monarchies where the succession has not been hereditary.

MONASTERIES, a monastery was originally no more than a cell for a single solitary monk; but afterwards grew to be houses for religious fraternities. *Eusebius*, bishop of *Vercelles*, first brought them into great cities in the *West*; and in the fourth century, *St. Basil* is said to have formed rules or regulations for monastical societies in the *East*; and in the 6th century the like was done by *St. Bennet* for those in the *West*. Which order in process of time came to be divided into many branches.

Monasteries were at first places of strict discipline and austerity of life, and also schools for the instruction and education of youth. During the ravages of the *Goths* and *Vandals*, the *Huns*, *Franks*, and *Almain*s, monasteries were the only places of safe retirement for learned men, and repositories of all sorts of learning, and out of them were produced many learned men, well qualified both for the ministerial function and government, which gaining them the esteem of all ranks and degrees of people and princes, they obtained great indulgences and privileges; the latter as well as the former receiving their education from them, till about the year 1000, when colleges and universities were erected, more especially for learning and the sciences, and monasteries were confined chiefly to religious observations and restrictions; so that their esteem was somewhat eclipsed, till about the 13th century the *Mendicant* friars attempted to recover their reputation, by mixing philosophy and school divinity with their other performances.

MONE (of *mænan*, *Sax.*) grieving and lamenting, bewailing.

MONK (*monachus*, L. of *μόνος*, Gr. alone, solitary) persons, who according to their first institution were separated from the company of men. The origin of a monkish life is usually attributed to *Paul* the hermit, and *St. Anthony*, whose example replenished *Egypt* with monks: some altogether solitary, others in community.

This kind of life afterwards spread into *Syria*, *Pontus* and the lesser *Asia*. Those of *Egypt* and *Syria* are called by the name of *St. Anthony*; but those of *Asia* took the name of *St. Basil*, who brought in *Anthony's* rule. *Athanasius* coming to *Rome* and publishing the life of *St. Anthony*, many embraced this way of living in *Italy*, from whence it spread into other provinces.

Monks at first lived out of town, most of them being laymen, their profession debarring them

them from ecclesiastical functions, all their employment consisting in hard prayer and hard labour.

MONKISH, of or belonging to monks.

MONO'CEROS (μονόκερος, Gr.) an unicorn or beast that has but one horn; also the fene fish, L.

MONO'GAMIST, one who is of single marriage.

MONOLOGIST (monologus, L. of μονολόγος, Gr.) one that loves to have all the talk to himself.

MONOLOGUE } (μονολογία, Gr.) a
MONOLOGY } soliloquy, a dramatic scene, where only one actor speaks.

MONO'ME (in *Algebra*) a quantity that has but one denomination or name.

A MONOPET'ALOUS Flower, uniform and regular (with *Botan.*) is one in which the petal is not divided, or if divided, the segments answer each other.

MONOPETALOUS Flower, difform and irregular, is one in which the parts of the petal do not exactly answer one to the other.

MONOPS (μονωψ, Gr.) a beast in *Pæonia*, as big as a bull, who being pursued closely, voids a sort of sharp and fiery ordure, which if it lights upon the hunter, he dies immediately.

MONOPY'RENOS (of μονός, and πυρήν, Gr.) a kernel which has one seed or kernel in the berry, as phillyrea, mistletoe, &c.

MONOSPER'MOUS (of μόνος and σπέρμα, Gr. feed) which bears a single seed to each flower, as in *Valerian*, the *Marvel* of *Peru*, &c.

MONOTONIA (of μόνος and τόνος, Gr. tone) the having but one tone; also a want of inflection or variation of voice, or a pronunciation, where a long series of words is delivered with one unvaried tone.

MONSEIGNEUR', a title used by the *French* to persons of a higher rank.

MONSIEUR', a title used by them speaking to their equals.

MON'SOONS, are periodical winds in the *Indian* or *Eastern* sea; that is, winds that blow one half the year one way, and the other half on the opposite points; and these points and times of shifting are different, in the different parts of the ocean; for in some places, the wind is constant for three months one way, then three months more the contrary way, and so all the year.

MONS'TER (monstrum, L.) a natural birth, or the production of any living thing, degenerating from the proper and usual disposition of parts in the species it belongs to, as when it has too many or too few members; or some of them are extravagantly large; any thing against or besides the common course of nature.

MON'STRANT (monstrans, L.) shewing or declaring.

MONSTRIF'ICABLE (monstrificabilis, L.) very large, monstrous.

MONSTROS'ITY, monstrousness.

MON'STROUSNESS (monstrosus, L.) prodigiousness, the being beyond the ordinary course of nature.

MONTA'NISTS (so called of *Montanus*) an heretick in the second century, who so deceived the world by his hypocrisy, that he was reputed to have the gift of prophecy and doing miracles.

He gave it out that himself was the *Paraclete*, or comforter promised by *Christ*; permitted the dissolution of marriages to avoid martyrdom, and also condemning second marriages as fornication, and ordered a severe fast of three *Lents*.

His disciples asserted, that God the father, having a design to save the world by the law and the prophets, but not being able to perform it, assumed flesh, in the womb of the virgin, preached in *Jesus Christ*, and suffered death in his shape.

At last he hanged himself with *Maximilla*, one of his women scholars.

Lunar Synodical MONTH, is the space of time between two conjunctions of the moon with the sun.

Lunar Periodical MONTH, the space of time, wherein the moon makes her round thro' the zodiack.

Lunar Illuminative MONTH, is the space from the first time of her appearance, after the new moon, to her first appearance the new moon following.

MONTH of Apparition } (with *Astro-*
MONTH of Illumination } *nomers*) is the space of 26 days 12 hours, in which the moon is to be seen; the other three days in which it is darkened by the sun being taken away.

MONTH Decretorial } also consists of 26

MONTH Medical } days 12 hours.

MONTH of Consecution } (with *Astro-*
MONTH of Progression } *nomers*) is the same as synodical month, i. e. the space of time between one conjunction of the moon with the sun and another, bearing somewhat more than 29 days and a half.

MONTH of Peragratiō } (with *Astron.*)

MONTH Periodical } i. e. the space of the moon's course from any point of the zodiack, to the same again, consisting of 27 days, 7 hours and 45 minutes.

MONT-JOYE (with *Military Men*) is a banner, so *Mont-joye St. Denis* is as much as to say, the banner of *St. Denis*.

MONTOIR (with *Horsemen*) the poise or rest of the foot on the left stirrup, F.

MON'UMENT (monumentum, L.) a memorial for after ages, either a pillar, statue, tomb, &c. raised in memory of some famous person or action.

MOOD (moðe, Sax. mind) disposition, humour, temper.

MOOD'INESS (moðic, and neyye, Sax.) doggedness, sullenness.

MOODS (*modi*, L.) as the moods in grammar.

MOODS (with *Grammar*.) determine the significations of verbs, as to the manner and circumstances of what is affirmed or deny'd; some reckon four, as the *indicative*, *imperative*, the *potential* and *infinitive*; to these others add two more, the *optative* and *subjunctive*; which are literally the same with the *potential*; but are distinguished, the *optative* by the adverb, and the *subjunctive* by a conjunction.

MOODS (with *Logicians*) are the universal affirmative; the universal negative; and the particular affirmative, and the particular negative.

MOODS (with *Musicians*) are four, *viz.*
1. The perfect of the more. 2. The perfect of the less. 3. The imperfect of the more. 4. The imperfect of the less. But these moods are now grown much out of use, except the last, which is called the

Common MOOD, *viz.* that a large contains two longs, four breves, eight semibreves, sixteen minims, thirty-two crotchets, forty-eight quavers, &c.

MOODS (among the ancient *Greeks*) were five; the use of which was to shew in what key a song was set, and how the different keys had relation one to the other. These moods were called after provinces of *Greece*, *viz.* the *Dorick*, *Lydian*, *Ionian*, *Phrygian* and *Æolick*; some of which were suited for light and soft airs, others to warlike tunes, and others to grave musick.

Dorick MOOD (in *Musick*) consisted of slow tuned notes, and was proper for the exciting persons to sobriety and piety.

Ionick MOOD, was for more light and soft musick; such as pleasant, amorous songs, jiggs, courants, sarabands.

Æolick MOOD, was of an airy, soft and delightful sound, such as our *Madrigals*, and was useful to allay the passions by means of its grateful variety and melodious harmony.

The Lydian MOOD, was a solemn grave musick, and the composition or descant was of slow time, adapted to sacred hymns, &c.

The Phrygian MOOD, was a warlike musick, fit for trumpets, hautboys, and such like martial instruments; in order to animate and raise the minds of men to undertake military achievements.

MOODY (*moëdic*, *Sax.*) sullen, &c.

MOON (*mona*, *Sax.*) one of the ten secondary planets, being the earth's satellite or attendant, being only 60 semi-diameters of the earth removed from it, which traverses thro' the zodiack in 27 days, 7 hours and 41 minutes, but does not overtake the sun in less than 29 days, 12 hours and 44 minutes. The moon was an ancient idol of *England*, and worshipped by the *Britains* in the form of a beautiful maid, having her head covered, and two ears standing out.

The form of this idol seems somewhat strange and ridiculous, for being made for a woman, she hath a short coat like a man; but it is more strange to see her hood with two such long ears. The holding of a moon before her breast, may seem to have been designed to express what she is; but the reason of her chaperon with long ears, as also of her short coat and piked shoes, has not, that I find, been explained by the learned. This idol was worshipped by our *Saxon* ancestors, and from it *Monday* takes its name. See the figure.



MOON, the common people in some counties in *England*, are accustomed at the prime of the moon to say; *It is a fine moon, God bless her*; which some imagine to proceed from a blind zeal, retained from the ancient *Irish*, who worshipped the moon, or from a custom in *Scotland* (particularly in the highlands) where the women make a curtesy to the new moon; and some *English* women do still retain a touch of this gentillism, who getting up upon, and setting astride on a gate or stile the first night of a moon, they say,

All hail to the moon, all hail to thee;

I prithee, good moon, declare to me,

This night who my husband shall be.

The moon was worshipped by the ancient *Heathens*, under several names and several shapes.

As the moon at her first appearance was worshipped in the form of a woman clothed in white garments, and holding in her hand a burning torch; when she was half full with a basket of fruit; and when she was at the full in a dark-coloured garment.

As *Juno*, she was honoured with the ornaments of a queen.

As *Diana*, she was worshipped in the habit of a woman, holding a torch in one hand, two snakes in the other, a bow and arrows on her shoulders, sitting in a chariot drawn by white deers.

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wise called *Ethicks*, and is a science that teaches the directing and forming our manners; explains the nature and reason of action; and shews how we may acquire that happiness that is agreeable to human nature.

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The *morality* of an action is founded in the freedom of that principle, by virtue of which it is in the agent's power, having all things ready and requisite to the performance of an action, either to perform or not perform it. *Saunders's Sermons*.

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The main aim of *Pythagoras's* moral doctrine, was to purge the mind from the impurities of the body, and from the clouds of the imagination. His *morality* seems to have had more purity and piety in it, than the other systems, but less exactness; his maxims being only a bare explication of divine worship, of natural honesty, of modesty, integrity, publick spiritedness, and other common offices of life.

The golden verses which go under the name of *Pythagoras*, were attributed to his disciples, who were as remarkable for the practice,

practice, as the theory of *Etbicks*. So that in the time of the first consuls of *Rome*, his sect was in that repute, that to be a wise man and a *Pythagorean*, were accounted terms equivalent.

To this morality of *Pythagoras*, *Socrates* added settled principles, and reduced it into method; his main design was to reform and purge the philosophy of *Pythagoras*. His whole doctrine was one continued lesson of virtue. He established it as a rule of discourse, to treat of the most serious subjects, without an air of too much seriousness, knowing that to please, was the surest method to persuade; and therefore his morals gained admittance, by a seeming easiness and agreeableness.

That doctrine of morality that was left him by his master *Socrates*, was improv'd by *Plato*, who carried each virtue to its last height and accomplishment, by mixing his ideas, on the universal principle of philosophy thro' the whole design. His philosophy abounds with good lessons, which tend either to the encouragement of virtue, or discountenancing of vice. *Diogenes* was contemporary with *Plato*, and commenc'd a severe pique against him, designing to expose the easiness and gentility of *Plato*, by an affectation of rigour. The foundation of his morals were a vain haughtiness and moroseness of temper. *Plato* first rectified the doctrine of the immortality of the soul, which *Pere Rapin* says, *Socrates* learned from *Pythagoras*, *Pythagoras* from the *Egyptians*, and the *Egyptians* from the *Hebrews*, by the travels and converse of *Abraham*.

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The morals of *Zeno* and *Epicurus* having made a great noise in the world, *Etbicks* from that time began to be cultivated more than any other part of philosophy, and the *summum bonum* was the main subject that was bandied about, according to the various opinions, and sometimes according to the complexion and constitutions of philosophers: some placing it in one thing, and some in another, till they had multiply'd to that degree, that *Varro* reckons up 288 different opinions. After *Zeno* and *Epicurus*, we find no new draught of morality. Indeed there are *Theophrastus's* characters, which are very good lessons of manners; and *Tully's* offices, which are founded upon the severest virtue;

and *Seneca's* morals, which are less pure and exact; and *Pliny* gives us some bright and forcible strokes of morality; but *Epictetus* is the most rational of the *Stoicks*; but the *Christian* revelation has opened a way for such refined *Etbicks*, that it makes all the heathen morality appear to be dark and trivial.

The brightness of the *Christian Morality* amazed the *Pagans* themselves; and the lives of the primitive Christians were so severely sober, that they were constant lessons of morality to the Heathens; which put them upon reducing their morals to a purer standard: so that at last it became so severe, as to vie with that of the Christians; and most of the philosophers, in the time of *Antonius*, joined themselves to the *Stoicks*. But, as a certain author says, all the *Heathen* or *Stoick Morality* appeared to be so weak, that they soon fell into the contempt of all such as seriously gave themselves to the study of virtue and a good life. For as to what *Zeno* taught concerning the indifference to pleasure and pain, glory and infamy, wealth and poverty, this was never really found, but under the discipline of faith. And besides the contentment and felicity under sufferings, which was so much boasted of by the heathen sages, it was never made good but by Christian examples: and that the sum of the philosophical virtue of the Heathens, upon a strict enquiry, seemed to be nothing but an art to conceal mens vices, and to flatter their pride; because the utmost that it could perform, was only to fill the mind with false ideas of constancy and resolution: but the Christians brought them into an acquaintance with their real infirmities, and instructed them how to restrain their irregular desires, which they were allowed to enjoy by their former institutions. The new evangelical morals were established by the new doctrine of these new lights; as *St. Basil*, *St. Chrysostom*, *St. Jerom*, *St. Ambrose*, *St. Austin*, &c. have been the most eminent ancient expositors of this divine morality.

MORASS (*moratz*, Dan.) a marsh, fen, or low moist ground, to which waters drain from higher ground, and have no descent to carry them off.

MOR'BIDNESS (of *morbidus*, L.) diseasedness, unsoundness of constitution.

MOR'BID (in *Painting*) a term used of very fat flesh very strongly expressed.

MORBUS Vernaculus (the epidemical or common disease) a disease which affects a great many persons in the same country; the cause of it being peculiar to the country where it reigns; as intermitting fevers to those who inhabit marshy places, a flux in several parts of the *West Indies* and *Ireland*; the scurvy in *Holland*, &c.

MORDA'CIOUSNESS (*mordacitas*, L.) bitingness, corroding quality.

MOR'DENT (*mordens*, L.) biting.

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The morals of *Zeno* and *Epicurus* having made a great noise in the world, *Ethicks* from that time began to be cultivated more than any other part of philosophy, and the *summum bonum* was the main subject that was bandied about, according to the various opinions, and sometimes according to the complexion and constitutions of philosophers: some placing it in one thing, and some in another, till they had multiply'd to that degree, that *Varro* reckons up 288 different opinions. After *Zeno* and *Epicurus*, we find no new draught of morality. Indeed there are *Theophrastus's* characters, which are very good lessons of manners; and *Tully's* offices, which are founded upon the severest virtue;

and *Seneca's* morals, which are less pure and exact; and *Pliny* gives us some bright and forcible strokes of morality; but *Epictetus* is the most rational of the *Stoicks*; but the *Christian* revelation has opened a way for such refined *Ethicks*, that it makes all the heathen morality appear to be dark and trivial.

The brightness of the *Christian* Morality amazed the *Pagans* themselves; and the lives of the primitive Christians were so severely sober, that they were constant lessons of morality to the Heathens; which put them upon reducing their morals to a purer standard: so that at last it became so severe, as to vie with that of the Christians; and most of the philosophers, in the time of *Antonius*, joined themselves to the *Stoicks*. But, as a certain author says, all the *Heathen* or *Stoick* Morality appeared to be so weak, that they soon fell into the contempt of all such as seriously gave themselves to the study of virtue and a good life. For as to what *Zeno* taught concerning the indifference to pleasure and pain, glory and infamy, wealth and poverty, this was never really found, but under the discipline of faith. And besides the contentment and felicity under sufferings, which was so much boasted of by the heathen sages, it was never made good but by Christian examples: and that the sum of the philosophical virtue of the Heathens, upon a strict enquiry, seemed to be nothing but an art to conceal mens vices, and to flatter their pride; because the utmost that it could perform, was only to fill the mind with false ideas of constancy and resolution: but the Christians brought them into an acquaintance with their real infirmities; and instructed them how to restrain their irregular desires, which they were allowed to enjoy by their former institutions. The new evangelical morals were established by the new doctrine of these new lights; as *St. Basil*, *St. Chrysostom*, *St. Jerom*, *St. Ambrose*, *St. Austin*, &c. have been the most eminent ancient expositors of this divine morality.

MORAS'S (*moratz*, Dan.) a marsh, fen, or low moist ground, to which waters drain from higher ground, and have no descent to carry them off.

MOR'BIDNESS (of *morbidus*, L.) diseasedness, unsoundness of constitution.

MOR'BID (in *Painting*) a term used of very fat flesh very strongly expressed.

MORBUS Vernaculus (the epidemical or common disease) a disease which affects a great many persons in the same country; the cause of it being peculiar to the country where it reigns; as intermitting fevers to those who inhabit marshy places, a flux in several parts of the *West Indies* and *Ireland*; the scurvy in *Holland*, &c.

MORDA'CIOUSNESS (*mordacitas*, L.) bitingness, corroding quality.

MOR'DENT (*mordens*, L.) biting.

MOR'DICANTNESS (of *mordicans*, L.) bitingness.

MO'REL or **Petty MOREL** } (with *Herbalists*) the herb garden nightshade.

MOREO'VER (of *mæne* and *open*, Sax.) and besides.

MORES } (North Country) high and
MAURES } open places; in other places it is use for low and boggy grounds.

MORT'GAGE (of *mort*, F. of *mortuus*, L. and *gager*, F. a pledge) a pawn of lands, tenements, &c.

To **MORT'GAGE** (of *mort* and *gager*, F. to pledge) to pawn lands, &c.

MORTGAGEE, the party to whom any thing is mortgaged.

MORT'GAGER, the party who pawns or mortgages.

MOR'IA (*μορτα*, Gr.) the goddess of folly.

MORIGEROUSNESS (of *morigerus*, L.) obedientness.

Maid MO'RIAN } a boy dressed in a
Maid MAR'RION } girl's habit, having his head gaily trimmed, who dances with the morris-dancers.

MORSE, a sea ox, an amphibious animal, living sometimes in the sea, and sometimes on land; he is in size about the bigness of an ox; but in shape rather resembles that of a lion; his skin is twice as thick as a bull's hide; his hair is short, like that of a seal; his teeth are as large as an elephant's, like them in form, and as good ivory; and train oil is made of his paunch.

MOR'SUS Diaboli (with *Anatom.*) the outer ends of the *Tubæ Fallopiæ* (i. e. those next to the ovaria) because their edges there appear jagged and torn.

MORT'TAISE (in *Carpentry*) or as our carpenters call it, *Mortise*; is a square piece of wood, with a square hole thro' it, which is properly the mortise, being to fasten another piece in it.

MORTAL (*mortalis*, L. *mortel*, F.) 1. Subject to death, doom'd some time to die. Heavenly powers, where shall we find such love!

Which of you will be mortal to redeem
Man's mortal crime: and just, th' unjust to save.

Milton.

Know,
The day thou eatest thereof, my sole command
Transgrest, inevitably thou shalt die;
From that day mortal; and this happy state
Shalt lose.

Milt. Par. Lost, b. viii.

2. Deadly, destructive, procuring death.

The fruit
Of that forbidden tree, whose mortal taste,
Brought death into the world, and all our woe.

Milton.

3. Bringing death.
Safe in the hand of one disposing pow'r,
Or in the natal, or the mortal hour.

Pope's Essay on Man.

4. Human; belonging to man.

The voice of God

To mortal ear is dreadful; they beseech
That Moses might to them report his will,
And terror cease.

Milt. Par. Lost, b. xii.

MORTAL (in a *Figurative Sense*) cruel, bitter, great.

MORTALNESS (*mortalitas*, L.) deadliness, dying or killing nature.

Bills of MORTALITY, the weekly bills compiled by the parish clerks about London; giving an account of the number of persons which die of each disease; and also of those who were born every week.

MORTAR Piece (with *Gunners*) a thick, short sort of cannon, having a very large bore, mounted on a very low, strong carriage, with wooden wheels of one intire piece, for throwing of bombs, carcasses, &c.

Land MORTARS (in *Gunnery*) are of different sorts, the most common are 10, 13, 14 and 15 inches diameter. They are mounted on a very thick plank; but have no wheels, but upon a march are laid upon a block carriage.

Coburn MORTARS, are made of hammered iron, of

four inches diameter at the bore, in length ten inches and a half, in the chase nine inches, being fixed upon a piece of oak twenty inches in length, ten and a half in breadth; and betwixt three or four in thickness; they stand fixt at forty-five degrees of elevation, and throw hand-grenades as all other hand-mortars do. See the figure.

Hand MORTARS, are also of several sorts, as

Tinkers MORTARS, which are fixed at the end of a staff about four foot and a half long, and the other end being shod with iron to stick in the ground, while a soldier keeps it in an elevation with one hand, and fires it with the other,

Firelock MORTARS, are fixed in a stock, with a lock like a firelock, and swing between two arches of iron, with holes answering to one another. These stand upon a plank of wood, and are portable by one man, from one place to another.

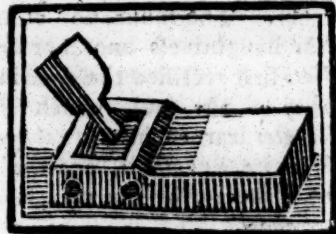
MORTH'LAGA (*Μορθλαγα*, Sax.) a murderer or man slayer.

MORTI'CINOUS (*morticinus*, L.) dying of itself, not being killed.

MORT'IFIED (*mortific*, F. of L.) made or grown dead; subdued or conquered.

To **MORTIFY acid Spirits** (with *Chymists*) is to mix them with such things as destroy their strength, or hinder their operation.

To



To MOR'TISE } (with *Carpenters*) is
To MOR'TOISE } to fasten one piece
 of timber into another; or to fix the tenon
 of one piece of wood into the hole or mortise
 of another.

MORTISE (*mortaise*, F.) the hole made
 in one piece of wood to receive the tenon of
 another piece.

MORTMAIN (of *mortuus*, dead, and *manus*, hand, L.) a name appropriated to such
 societies and corporations as by their constitution
 are immortal; their farms and manors being
 as it were dead to the common-wealth, in
 that they neither descend to the people, nor
 revert to the lords; nor are liable to the feudal
 service of wards, marriages and reliefs.

Among the different kinds of estates, in
Mortmain, formerly these belonging to the
 church were most considerable; for at the
 time of the survey made by *William the Con-*
queror of all the land in *England*, the whole
 was found to be 60215 knight's fees, out of
 which the church was then possessed of 28015,
 to which additions were still making till the
 time of king *Edward I.* who being apprehen-
 sive the estate of the church might grow too
 great, in the 7th year of his reign, procured
 the statute of *Mortmain* to be made; by which
 it is enacted that no estates shall be given to
 the church without the leave of the king;
 and by a supplemental provision, this act was
 in the 15th year of king *Richard I.* made to
 reach all lay fraternities and corporations.

MORTUARY (in the *Canon Law*) signi-
 fies a gift given by a person at his death, as a
 recompence for any personal tithes and offer-
 ings, that shall have happened not no have
 been duly paid at his life time; accordingly
 in former times the deceased's best beast was
 commonly given to the priest, which tho' it
 was sometimes bequeathed as a legacy, yet
 where they were customarily paid, they were
 settled by act of parliament, and settled as a due
 debt.

The antient way of paying the mortuary
 was, by leading or driving, &c. the horse,
 cow, &c. before the corps of the deceased at
 his funeral.

By the statute of the 21st of *Henry VIII.*
 this was converted into a certain sum of mo-
 ney; but these mortuaries are only payable
 in some particular places.

Caput **MORT** (with *Chymists*) the gross
 and earthy substance that remains of any
 mixt body, after the moisture has been drawn
 out.

MOSA'ICK, belonging to *Moses*.

MOSAICK Work } or rather *Musaic*
MOSAICK } work; (so called as
 some say, from the *Musea* of the *Greeks*,
 which adorned both out and inside with it,
 and from whom *Pliny* says they were derived)
 a work composed of many little stones or
 other matters of different colours, so disposed
 as to represent divers shapes of ornaments,
 birds, &c.

The ancients did adorn their floors, pave-
 ments of temples, palaces, &c. in this man-
 ner, especially the *Greeks*; one of the most
 admired curiosities of this kind now remaining
 is the pavement of the choir of *St. Remi's*
 church at *Rheims*, in which is admirably re-
 presented,

1. King *David* playing upon an harp, with
 the words *Rex David* over his head.

2. A picture of *St. Hierom*, about whom are
 the figures and names of all the prophets,
 apostles and evangelists.

3. The four rivers of the terrestrial para-
 dise, with their names, *Tigris*, *Euphrates*,
Gibon, *Phison*.

4. The four seasons of the year.

5. The seven liberal arts.

6. The twelve months of the year.

7. The twelve signs of the zodiack.

8. *Moses* sitting on a chair, and holding an
 angel on one of his knees.

9. The four cardinal virtues.

10. The four quarters of the world, &c.

All these are done in stones not bigger than
 one's nail, except some white and black tombs,
 and some round pieces of spotted *Jasper*,
 with many other curiosities.

There are in some places *Mosaick work*
 done in plaister.

Some make a distinction between *Mosaick*
works and *inlaid works*; and say that each
 little stone has but one colour, like the stitches
 of needle work, so that being cubical and
 perfectly joined together they imitate the
 figures and shadows of painting. But *inlaid*
works they chuse stones that have naturally
 the shadowing and colours wanted.

MOSQUE } a publick edifice or place of
MOSK } meeting, where the *Mabo-*
metans assemble to pray or perform their pub-
 lick devotions.

These are said to be all built in a square form
 with good stones; with a square court paved
 with white marble, before the principal gate,
 with low galleries round it, the roof being
 supported with marble columns: in this court
 the *Turks* wash themselves before they enter
 the mosque, altho' it be in winter time,
 there being a pool and several cocks for that
 purpose.

The walls are all white, excepting those
 places where the name of God is written in
 large *Arabick* letters.

Within the mosks there hang a great num-
 ber of lamps, and between the lamps a great
 many rings of crystal, ostriches eggs, and other
 curiosities brought from foreign countries,
 which make a glittering shew when the lamps
 are lighted. Upon the top of the mosques is a
 crescent or half moon, that being the arms of
 the empire, as the *Roman Catholick* churches
 have a cross.

About every mosque there are 6 high towers,
 to each of which are three little open galleries
 one above another; these towers, as well as the
 mosques,

mosques, are covered with lead adorned with gildings and other ornaments, and are called *minarets*, from these men call the people to prayers, they not using bells.

To each mosque there generally belongs an hospital, where all travellers, of what nation or religion soever, are entertained for three days, and to each mosque there is a place called *Tarbe*, which is the burying-place of the founder, within which is a tomb about six or seven feet long, covered with a large covering of green velvet or satin; at each end of which stand two candlesticks, with two wax tapers; about which are placed many seats for those that read the *Alcoran* for the soul of the deceased.

It is unlawful to enter a mosque with shoes or stockings on, and for that reason the pavement is spread with stuff sewed like fillets, at a small distance from one another; of these the mosques are full, and each fillet is sufficient to hold a row of men kneeling, sitting or prostrated according to the times of their ceremonies.

It is unlawful for women to enter into the mosques, and therefore they stay without in the porches.

They have neither altars nor images, but when they pray they turn their faces towards *Mecca* where *Mabomet's* tomb is.

The MOSQUE at *Medina* in *Arabia Felix* is supported by 400 pillars, furnished with 300 silver lamps, and is called by the *Turks*, *mos a kiba*, or most holy; because in it lies the coffin of their prophet, covered with a cloth of gold, under a canopy of silver curiously embroidered, which the *Bassa* of *Egypt* is obliged to renew yearly by the *Grand Signior's* order, and then the old one being cut into reliques is sold at great prices.

The MOSQUE at *Mecca* in *Arabia* and the birth place of *Mabomet* is very lofty, raised in the form of a dome, with two beautiful towers of extraordinary height and architecture; it hath above 100 gates, and a window over every gate, and is greatly adorned on the inside.

MOSCHET'TOES } a small nation of
MOSKIT'TOES } *Indians* on the north side of the continent of *America*, near cape *Gratia Dios*, who tho' they have no form of government among them, yet hold the king of *England* for their sovereign, and learn and use the *English* tongue, being very friendly to the *English*, and account the governor of *Jamaica* to be one of the greatest princes in the world.

This people are so very dextrous in throwing and avoiding darts, that they will defend themselves against them altho' they are thrown very thick,

MOS'CHUS (μοσχός, Gr.) a sort of perfume well known; or the little beast like a goat, of which it is bred, L.

MOSE; a beast in *New England* twelve feet high, the body as big as a bull's, the neck like a stag's, the legs short, the tail longer

than a buck's, and the tips of the horns twelve feet asunder.

MOS/SINESS (μεοϋγινεττε, Sax.) fullness of moss, or being mossy.

MOST/LY (mæyzlic, Sax.) for the most part.

MO'TACISM (with *Gram.*) is a vowel following the letter *m*, L.

MOTHER (moðor, Sax. moder, Dan. moeder, Dutch) 1. A woman that has born a child; correlative to son or daughter.

2. That which has produced any thing.

Alas, poor country! it cannot

Be called our mother, but our grave.

Shakespeare.

MOTHER; Had at the birth, native.

For whatsoever mother wit or art

Could work, he put in proof. *Hubberd.*

Cecilia came,

Inventress of the vocal frame,

Enlarg'd the former narrow bounds,

And added length to solemn sounds,

With nature's; mother wit, and arts unknown before. *Dryden.*

To MOTHER, to gather concretion.

MOTHERHOOD, the office or character of a mother.

Thou shalt see the blessed mother maid,

Exalted more for being good,

Than for her interest of Motherhood. *Donne.*

MOTHERLESS, destitute of a mother, orphan of a mother.

MOTHER Tongues, are such languages as seem to have no dependance upon, derivation from, or affinity with one another. Some have been of opinion, that at the confusion of languages at the building of *Babel*, there were formed 70 or 72 languages. But bishop *Wilkins* and others are of opinion, that there were not so many, nor that men did then disperse into so many colonies.

There have been, and at this time there are in the world a far greater number. *Pliny* and *Strabo* relate, that in *Dioscuria*, a town of *Colchos*, there were men of 300 nations, and so many distinct languages, did resort thither on account of traffick.

Some historians relate, that in every 80 miles of that vast continent, and almost in every particular valley of *Peru*, a distinct language or mother tongue to them was spoken.

And *Purchase* speak of 1000 distinct languages spoken by the inhabitants of north *America* about *Florida*.

Julius Scaliger asserts, that there are no more than eleven mother tongues used in *Europe*, of which four are of more general use and large extent, and the other seven of a narrower extent and use. Those of the larger extent are,

1. The *Greeks*, which in ancient times was used in *Europe*, *Asia* and *Africa*, which also did by dispersion and mixture with other people, degenerate into several dialects. As the

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the *Attick, Dorick, Aelick, Ionick.*

2. The *Latin*, which, tho' it is much of it derived from the *Greek*, had anciently four dialects, as *Petrus Crinitus* shews out of *Varro*. From the *Latins* are derived the *Italian, Spanish* and *French*.

3. The *Teutonic* or *German*, which is now distinguished into upper and lower.

The upper *Teutonic* has two notable dialects. 1. the *Danish, Scandian*, or as it may be called the *Gothick*; to which the language used in *Denmark, Sweden, Norway* and *Island* do appertain. 2. The *Saxon*, from which much of the *English* and *Scotch* are derived, and also the *Frizian* languages, and those languages on the north of the *Elve*.

4. The *Sclavonick*, which extends itself thro' many large territories, tho' not without some variation, as *Bohemia, Croatia, Dalmatia, Lithuania, Muscovia, Poland* and *Vandalia*, this is said to be a language used by 60 several nations.

The languages of lesser extent are,

1. The *Albanese* or old *Epirotick*, now in use in the mountainous parts of *Epirus*.

2. The *European Tartar* or *Scythian*, from which some suppose the *Irish* took its original.

3. As for the *Turkish* tongue, that originally is no other but the *Asiatick Tartarian* tongue, mixed with *Armenian, Persian*, much *Arabick*, and some *Greek*.

4. The *Hungarian*, used in the greatest part of that kingdom.

5. The *Finnick*, used in *Finland* and *Lapland*.

6. The *Cantabrian*, in use with the *Biscainers*, who live near the ocean on the *Pyrenean* hills, which border both on *Spain* and *France*.

7. The *Irish*, from thence brought over into some parts of *Scotland*, which *Mr. Camden* supposes to be derived from the *Welsh*.

8. The old *Gaulish* or *British*, still preserved in *Wales, Cornwall* and *Britain* in *France*.

To these *Mr. Brerewood* adds four more.

1. The *Arabick* that is now used in the steep mountains of *Granada*, which however is no mother tongue, being a dialect of the *Hebrew*.

2. The *Cauchian*, used in east *Friezland*.

3. The *Illyrian*, in the island *Veggia*.

4. The *Jazygian*, on the north-side of *Hungary*.

MOTHER-HOOD (of *moðerhoð, Sax.*) the state or relation of a mother.

MOTHER Churches, are such as have founded or erected others.

MOTHERING, a custom still retained in many places of *England*, of visiting parents on *Mid-lent Sunday*; and it seems to be called *Mothering*, from the respect in old time paid to the *Mother Church*. It being the custom for people in popish times to visit their mother church on *Mid-lent Sunday*, and

to make their offerings at the high altar.

MOTHERLESS (of *moðer-leap, Sax.*) having no mother.

MOTHERLINESS (of *moðer* and *ge-lignerre, Sax.*) motherly affection, behaviour, &c.

MOTHERLY (of *moðer, Sax.*) having a white substance on it by reason of age; as liquors.

MOTION (*motio, L.*) a moving or changing place.

MOTION, the action of a natural body which moves or stirs it; also an inclination; also a proposal or overture; also instance or request.

Proper MOTION, is a removal out of one proper place into another; as the motion of a wheel in a clock.

Improper MOTION, is the passage of a body out of one common place into another common place, as that of a clock when moved in a ship.

Absolute MOTION (with *Philosophers*) is the changing of the absolute place, of any body that moves; so that the swiftness of its motion will be measured by the quantity of the absolute space, which the moving body has run through.

Simple MOTION, one that is produced from some one power.

Compound MOTION, is one produced by several conspiring powers.

Relative MOTION (with *Philosophers*) is a change of the relative place of a body that moves, the swiftness of which is estimated or measured by the quantity of relative space, which the thing moving runs over.

The *MOTION of the Spirit*, is called agitation, whereby the spirit agitates itself in the matter, seeking to inform it.

The *MOTION of the light*, is that whereby the light and the heat diffuse themselves into all the parts.

The *MOTION of Matter*, is eightfold; of expansion, contraction, aggregation, sympathy, continuity, impulsion, libration and liberty.

The *MOTION of Expansion*, is that whereby the matter being rarified with heat, dilates itself of its own accord, seeking larger room.

The *MOTION of contraction*, is that whereby the matter is contracted, betaking itself into a narrower space by condensation.

The *MOTION of aggregation*, is when a body is carried to its connaturals.

The *MOTION of Sympathy*, is that whereby a like body is drawn to its like.

The *MOTION of Antipathy*, is that where an unlike body is driven away by its contrary.

The *MOTION of Continuity*, is that whereby matter follows matter, shunning discontinuity.

The *MOTION of Impulsion or Cession*, is that

that whereby matter yields to matter that preffeth upon it.

The **MOTION of Libration**, is that whereby the parts wave themselves to and fro, that they may be rightly placed in the whole.

The **MOTION of Liberty**, is that whereby a body, a part thereof being violently moved out of its place, and yet not plucked away, returns thither again.

MOTION of a Bomb or Cannon Ball, is the progress it makes in the air after it is delivered, and is of three sorts; as

Violent MOTION of a Ball, is the first expulsion of it, when the powder has worked its effect upon the ball; or so far as the ball or bomb may be supposed to go in a right line.

Mixt MOTION of a Ball, is when the weight of the bomb or ball begins to overcome the force that was given by the powder.

Natural Motion of a Ball, is when the bomb or ball is falling.

Natural MOTION, is such a motion as has its principle or moving force within the moving body, as that of a stone falling towards the earth.

Violent MOTION, is a motion, the principle of which is without, and against which the moving body makes a resistance, as the motion of a stone thrown upwards.

Pretty MOTION (with *Horsemen*) a term used to signify the freedom of the fore-legs, when a horse bends them much upon the manage; also when a horse trots right out, and keeps his body strait, and his head high, and bends his fore-legs handsomely.

The **Laws of MOTION** (according to Sir *Isaac-Newton*) are,

1. That every body will continue its state, either of rest or motion, uniformly forward in a right line, unless it be made to change that state by some force impressed upon it.

2. That the change of motion is in proportion to the moving force expressed; and is always according to the direction of that right line in which the force is expressed.

3. That reaction is always equal and contrary to action; or, which is the same thing, the mutual actions of two bodies are equal, and directed towards contrary parts; as when one body presses and draws another, 'tis as much pressed and drawn by that body.

Animal MOTION, is that whereby the situation, figure, magnitude, &c. of the parts, members, &c. of animals are changed, and is either,

Spontaneous MOTION } which is that
Muscular MOTION } performed by means of the muscles, at the direction or command of the will.

Natural MOTION } is that motion
Involuntary MOTION } that is effected without direction or command of the will.

Diurnal MOTION } (in *Astron.*) is mo-
Primary MOTION } tion wherewith all the heavenly bodies, in the whole mundane

sphere, appear to revolve every day round the earth from *East* to *West*.)

Second MOTION } (in *Astron.*) is that
Proper MOTION } whereby a planet, star, or the like, advances a certain space every day from *West* towards *East*.

MOTION (in *Musick*) is the manner of beating the measure, to hasten or slacken the time of the pronunciation of the words or notes.

MOTION (in *Mechanicks*) the inside of a watch.

To **MOVE** a court of *Judicature*, is to propose a matter to it, in order to obtain their directions, &c.

MOVE'ABLENESS } (*mobilitas*, L.) ca-
MOBILITY } pableness of being moved.

MO'VEABLE Signs (with *Astron.*) are *Aries*, *Cancer*, *Libra* and *Capricorn*, which are so called, because they make the changes of the seasons, in spring, summer, autumn and winter. They are also called *Cardinal Signs*.

MOUL'DERING (of *molbe*, *Sax.*) earth, &c.) falling or crumbling into dust, &c.

MOULD'INESS (probably of *molynas*, *Sax.* or of *mucidus*, L.) a sort of hoariness, by reason of staleness, as bread, &c.

MOULD'ING (of *amoulder*, *Span.*) any thing cast in a mould.

MOU'LINET (in *Mechanicks*) a roller, which being crossed with two levers, is usually apply'd to cranes, capstans, &c. and other machines for raising things of great weight.

MOUND (*q. mundus*, L. the world) a ball or globe with a cross upon it, which kings, &c. are represented with in their coronation robes, holding in their left hand, as they do a scepter in their right. It represents the sovereign majesty and jurisdiction of kings; and by the roundness of the mound, and the ensigning thereof with the cross, *Guillim* says, is signified, that the religion and faith of *Christ* ought to be received, and religiously embraced throughout his dominions, which high duty is residing in his own sovereign power.

MOUND (of *Plaster of Paris*) the quantity of 3000 pounds.

MOUNT Egg (with *Tin Miners*) a different slug in the bottom of the float, that which remains after tin is melted down, and remelted from the burnt oar; which tho' it is of a tin colour, yet is of an iron nature, as has been discovered by applying a magnet to it.

MOUN'TAINOUSNESS (*montanus*, L. *montaigneux*, F. and *nefs*) the having, or the fulness of high hills.

MOURN'ING, for relations or friends has been and still is expressed, by different people after different manners; some expressing their grief by tearing their hair and garments, beating their breasts, pulling off their head-clothes

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clothes, and throwing dust and ashes upon their heads, instead of perfumed unguents, with which they were sprinkled or smeared, on occasion of gladness and festivity.

The ancient *Jews* were wont neither to wash nor anoint themselves during the time of mourning, but wore their clothes dirty and torn, or else put on sackcloth, *i. e.* strait cloths without plaits or folds, made of camels hair, or some other coarse matter; they went bare-headed and footed, but covered their face; they fasted till sun-setting, and then eat only bread or pulse, and drank water.

They kept themselves retired, sitting on the ground or lying in ashes, in deep silence, seldom speaking, except to vent their grief by mournful complaints. This lasted for relations for seven days, and upon extraordinary occasions, a month.

MOUSE (*mur*, *Sax.* *mus*, *L.*) an animal well known.

MOUTH (*moth*, *Sax.*) a well known part of the body of an animal; that part of the human face consisting of the lips, the gums, the inside of the cheeks, and the palate.

MOUTHFUL (*mothfull*, *Sax.*) that may well be put into the mouth at once.

A fine MOUTH (*Horsmanship*) a horse is said to have a fine mouth that stops if the horseman does but bend his body backwards, and raise his hand, without staying for the check of the bridle; such a mouth is also called *sensible*, *light* and *loyal*.

A fix'd MOUTH } (with *Horsemen*) is

A certain MOUTH } when a horse does not chuck or beat upon the hand.

A false MOUTH (with *Horsemen*) is, when tho' the parts of a horse's mouth look well, and are well formed, it is not at all sensible.

A MOUTH of a full Appul (with *Horsemen*) *i. e.* a mouth of a full rest upon the hand; is the mouth of the horse that has not the tender nice sense of some fine mouths; but nevertheless has a fixed and certain rest, suffers a hand that is a little hard, without hacking or beating upon the hand.

MOW'ER (*mafan*, *Sax.*) one who cuts down grass.

MOYLE (with *Gardeners*) a graft or cyon.

MUCULENCY } (*muculentus*, *L.*)

MUCULENTNESS } snottiness.

MUCH (*muchio*, *Ital.*) a great quantity.

MUCIDNESS (*mucido*, *L.*) mustiness.

MUCILAG'INOUSNESS (of *mucilago*, *L.*) fulness of mucilage, or a vicious sort of substance.

MUCK'MESS (of *meox*, filth, and *neff*, *Sax.*) dirtiness, &c.

MUC'OUS Glands (with *Anatom.*) three glands which empty themselves into the Urethra.

MUC'OUSNESS (*mucositas*, *L.*) snottiness.

MUCULENT (*muculentus*, *L.*) full of snout or snivel.

MUCULENTNESS (*muculentia*, *L.*) snottiness.

MUD'DY, of or pertaining to, having or full of mud, thick with dregs, &c.

MUD'DINESS (perhaps of *modder*, *Dut.* and *nefs*) the having mud, being muddy.

MUD'DLED, half drunk, tipsy.

MUFTI (with the *Turks*) the head or chief priest of the *Mahometan* religion, who makes a great figure in the state, and must necessarily be apply'd to, when there happens a debate about deposing the *Sultan*, yet nevertheless if he falls under the displeasure of the Grand Signior, is liable to be deposed himself; while he is in his office, he is esteemed the oracle of their law, and is apply'd to in all doubtful and difficult cases.

To MUFFLE (from *manfle*, *F.* a winter glove.) 1. To cover from the weather.

His muffled feature speaks him a recluse,
His ruins prove him a religious house.

Cleveland.

2. To Blindfold.

Our understandings lie grovelling in this lower region, muffled up in mists and darkness. *Glanville's Scep.*

Bright Lucifer

That night his heav'nly form obscur'd with tears;

And since he was forbid to leave the skies,
He muffled with a cloud his mournful eyes.

One muffled up in the infallibility of his sect, will not enter into debate with a person that will question any of those things which to him are sacred. *Locke.*

3. To conceal; to involve.

No muffling clouds, nor shades infernal, can from his enquiring hide offending man.

Sandy's Paraph.

The thoughts of kings are like religious groves,

The walks of muffled Gods.

Dryd. Don Sebastian.

MUG'GISH } (*mucosus*, *L.*) inclinable

MUG'GY } to be musty, or to smell so.

MUGGLETONIANS (so called of one *Lodowick Muggleton*) a sect that sprang up in the time of the civil wars in the reign of king *Charles I.* among other of his scandalous heresies, they affirmed that God the father leaving the government of heaven to *Elias*, came down on earth and suffered death in a human form; they assert that they have the power of damning and saving, &c. deny the Trinity, holding besides many other erroneous principles.

MULE, a beast generated between a horse and an ass, either a male horse, and a she ass, or a male ass and a mare.

These are accounted a sort of monsters, and it is by some deny'd, that they propagate their species; tho' others are of a contrary opinion.

The coaches of the *grandees* in *Spain* are drawn by mules.

MULES (with *Gardeners*) is a name given to those flowers and fruits, which are produced

duced from two different species, either by engrafting or inoculation.

MULE *Fern*, a kind of herb.

MULET'TO, a great mule, a moil, which in some places is made use of for carrying sumpters.

MUL'LIO (in *Old Writings*) a cock of

MUL'LO *S* grass or hay; hence, in *old English* we find the word *moult*, and thence comes our *Mow* of hay or corn.

MULT (in a company of *Merchants*) such a fine as they have power to lay on ships or goods belonging to any of their members, for raising money for several purposes, such as the maintenance of consuls, making presents to foreign princes, &c.

MULTAN'GULARNESS (*multangulus*, L.) the having many angles.

MUL'TIBIBE (*multibibus*, L.) one that drinks much, a great drinker.

MULTICAP'SULAR (of *multus* and *cap-sula*, L. a box, chest, &c.) divided into many partitions, as poppies, flax, &c.

MULTIFORMNESS (*multiformis*, L.) a being of many forms.

MULTILA'TERALNESS (of *munus* and *lateradis*, L.) the having many sides.

MULTILO'QUIOUSNESS (*multiloquium*, L.) talkativeness.

MULTIM'ODOUS (*multimodus*, L.) of divers sorts, fashions, or manner.

MULTINO'MIAL quantities (in *Algebra*) are quantities composed of several names, or *Monomes* joined by the signs $+$ or $-$; thus, $m+n$, $-n+p$, and $b-c+d-f$, are Multinomials.

MUL'TIPEDE (*multipeda*, L.) an insect that hath many feet; a sow or wood-louse.

MUL'TIPE (*multiplex*, L.) one number is the multiple of another number, when it comprehends it several times.

MULTIPLE *Proportion* (with *Arithmeticians*) is when the antecedent being divided by the consequent, the quotient is more than unity, as 25 being divided by 5, it gives 5 for the quotient, which is the *multiple proportion*.

MULTIPLEE' (in *Arithm.*) is when a great number contains a lesser number a number of times, without any remainder. Thus 16 is the multiplee of 4, because it contains it just four times without any remainder.

MULTIPL'ABLENESS (of *multiplicabilis*, L.) capableness of being multiplied.

MULTISILIQUOUS (of *multus* and *siliqua*, L. a husk) plants, such whose seed is contained in many distinct seed vessels, succeeding to one flower, as columbine, monkshood, white hellebore.

MULTISONOUS (*multisonus*, L.) that hath many or great sounds.

MULTIVAGOUS (*multi-vagus*, L.) that wanders or strays much abroad.

MUMBLING (of *mummeln*, Teut.) muttering, growling, also chewing awkwardly.

MUM'IA (of *MD* *Arabian* or *Persian*, wax) mummy.

MUM'MIES of *Egypt* (so called of *Amomum*, one of the ingredients, with which, and cinnamon, myrrh, wax) &c. the ancients embalmed the dead bodies of their kings and great persons; others derive *Mummy* of *Mum*, a *Persian* word for wax, with which they embalm) are bodies found in a waste piece of ground, like a burying place, near a village called *Sakara*, not far from *Grand Cairo*, in *Egypt*, in which there are several *Pyramids*.

There are under ground, many vaulted rooms cut in quarries of white stone, with a hole like the mouth of a well, to go down into them; these wells are square, built with stones and fill'd with sand to close the grotto, which sand is taken out when people are desirous to go in and see them; who are let down by ropes properly placed to the bottom, where there is a door.

The rooms within are generally square, and in them many by-places where the mummies are deposited, some in tombs of stone, others in chests or coffins made of sycamore wood, and set off with many ornaments.

The dead bodies are wrapped in rollers of linen cloth, dipt in a composition prepared to preserve them from corrupting. These rollers are so often rolled about the body, that there are sometimes more than 1000 ells going in length from head to foot.

These are so often decorated with many hieroglyphicks gilt with gold, representing the quality and brave actions of the person deceased. Some have a golden leaf neatly fix'd on the face, others have a kind of head-piece made of cloth and prepared with mortar, on which the face of the person is represented in gold.

In unwrapping them small idols of metal are sometimes found, curiously wrought, and some have a small piece of gold under their tongue.

Some mummies are inclosed in chests made of many cloths pasted together, which are as strong as wooden ones, and never rot.

The balm that preserves these bodies is black and shines like pitch, and smells pleasantly; some of these have been found 3000 years old.

MUM'MIES, are also human carcases dry'd by the heat of the sun, and by that means kept from putrefaction, and frequently found in the dry sands of *Lybia*, probably of travellers overwhelmed with clouds of sand raised by hurricanes.

MUM'MY (with *Gardeners*) a sort of composition made with wax, &c. for planting and grafting of trees.

MUMMY, the liquor or juice that oozes from human bodies, aromatized and embalmed, gathered in tombs or sepulchres.

MUMMY (with *Physicians*) is of 4 sorts, viz.

1. *Ar-*

1. *Arabian* MUMMY, a liquid substance that issues out of sepulchres from the carcasses that are embalmed with aloes, myrrh and balsam.

2. *Egyptian* MUMMY, which is also a liquor issuing from those dead bodies that are embalmed with *Pisalphatus*, or a sort of pitch produced in *Palestine*, with which the bodies of the meaner sort were wont to be embalmed, which are sometimes sold to the Europeans.

3. A *Facitious* MUMMY or *Pisalphatus*, being a mixture of pitch and rosin, which is sold for the true mummy.

4. *Hammonian* MUMMY, which are the dead carcasses dried under the sands by the heat of the sun, especially in the country of the *Hammonians* between *Cyreniaca* and *Alexandria*, where travellers are often buried in the sands by the violence of the winds.

To beat a person to a MUMMY, is to beat him so much that he seems to be all one continued confusion.

MUMMY (with some *Physicians*) a kind (as they pretend) of implanted spirit found chiefly in carcasses when the infused spirit is fled. The infused spirit is also by them called *Mummy* in living bodies; and both of them are supposed to be of use in the transplantation of diseases from human bodies to those of brute animals or vegetables.

MUM-GLASS, an humorous name for the monument erected on *Fish-street Hill*, in commemoration of the fire of London in 1666.

MUM'PER, a sort of genteel beggar, reckoned the 47th order of canters or gipsies, who will not accept of victuals, but only money or clothes.

The *Male* MUMPER, often wears an apron and a cap, pretending to be a decay'd tradesman, who having been long sick, by reason of the expence and weakness and inability to work is constrain'd to ask alms; sometimes he will appear like a decay'd gentleman, who has been ruined by the south-sea scheme, or some other unforeseen losses.

The *Female* MUMPER, knocks confidently at peoples doors, desiring to speak with the gentlewoman of the house, and after she has apologiz'd for her rudeness, complains, that having a great family, and many losses, the long sickness or death of her husband, &c. she is reduced to great straits, and therefore humbly craves relief, not as a common beggar, but as an unfortunate gentlewoman.

MUMPERS *Hall*, a common receptacle for all sorts of beggars, either an alehouse, situate in some private place, where they assemble at nights and lavishly spend what they have got by day.

MUMP'ISHNESS, sullenness.

MUNASHI } a *Mabometan* sect,

MUNASICHITES } who believe the transmigration of souls, and particularly that

the souls of men deceased enter into such beasts, whose propensities are the most like to the dispositions of those whom they animated before; as the soul of the lascivious into a goat, of a gluttonous person into a swine, of a vigilant person into a dog, &c.

MUN'DATORY *Medicines* (with *Surgeons*) medicines that are proper for cleansing ulcers.

MUNDUN'GUS, stinking tobacco.

MUNICIPAL (*municipal*. F. *municipalis*, *municipium*, L.) belonging to a corporation.

A counsellor, bred up in the knowledge of the *municipal* and statute laws, may honestly inform a just prince how far his prerogative extends. *Dryden*.

MUNIFICENCE (*munificence*. F. *munificentia*, L.) liberality, the act of giving.

A state of poverty obscures all the virtues of liberality and *munificence*. *Addis. Spect.* No. 257.

MUNIFICENT (*munificus*, L.) liberal, generous.

Is he not our most *munificent* benefactor, our wisest counsellor, and most potent protector? *Atterbury*.

MUNIFICENTLY, liberally, generously.

MUNIMENT (*munimentum*, L.) 1. Fortification, strong hold: 2. support, defence.

The arm our soldier,

Or feed the leg, the tongue our trumpeter,
With other *muniments* and petty helps
In this our fabrick.

Shakespear's Coriolanus.

To MINUTE (*munio*, L.) to fortify, to strengthen.

Heat doth attenuate, and the more gross and tangible parts contract, both to avoid vacuum, and to *munite* themselves against the force of the fire. *Bacon's Nat. Hist.*

Men, in the procuring or *munition* of religious unity, must not dissolve the laws of charity and human society. *Bacon*.

MUNITION (*munition*, F. *munition*, L.) 1. Fortification, strong hold.

Victors under-pin their conquests *jure belli*, that they might not be lost by the continuation of external forces of standing armies, castles, garrisons, *munitions*. *Hale*.

2. Ammunition, materials for war.

What penny hath Rome born;

What men provided, what *munition* sent,
To underprop this action.

Shakespear's K. John.

The king of *Tripolie* in every hold
Shut up his men, *munition* and his treasure.

Fairfax.

It is a little city, strong and well stored with *munition*. *Sandy's Journey*.

MUNNION, the upright posts that divide the several lights in a window frame, are called *munions*.

MURAGE (from *murus*, L.) money paid to keep walls in repair,

MURAL (*muralis*, L.) pertaining to a wall.

And repaired
Her mural breach, returning whence it rowl'd.
Milton.

A soldier would venture his life for a mural crown. *Addison.*

MU'RAL Crown (among the Romans) a crown of gold or silver, with battlements of walls about it, in the form of beams, given to him who first scaled the walls of an enemy's city, which honour was due to the meanest soldier, as well

as the greatest commander; if he could prove he had been the first that entered the place; on the circle of this coronet there were lions engraven, to express the undaunted valour of the bearer. See the figure.

MUR'DERING Shot, nails, old iron, put into the chambers of cannon, called murdering pieces, to be used chiefly on board of ships to clear the decks, when boarded by an enemy.

MUR'DEROUSNESS (of *murderian*, Sax.) propensity to kill or murder.

MURK, the husks of fruit.

MUR'RION (*morione*, Ital.) a steel head-piece.

MUR'THER (*murðre*, Sax.) a wilful and felonious killing another with malice propense.

MUR'THER. It was a custom in old time, that if a man was found guilty on an appeal of murder, that his wife and all the nearest of his kindred should draw the felon who committed the murder by a long rope to the place of execution.

To **MUR'THER** (*murðrian*, Sax.) to kill with malice propense.

MOSCHE'TO } (in *America*, &c.) a
MUSCHET'TO } very common and
troublesome insect, something resembling a gnat.

MUS'CLES of involuntary Motion, have their contracting and extending power within themselves, and have no antagonist; such the lungs and heart are supposed to be.

MUSCLES of voluntary Motion, have each of them their antagonist muscles, which act alternately in a contrary direction, the one being stretched and extended, while the other is contracted at the motion of the will.

Antagonist **MUSCLES**, are such as serve to move the same members contrary ways.

MUSCOSE'NESS (*muscositas*, L.) fulness of moss, mossiness.

MUSCO'VY Glass (so called, because plenty in *Muscovy*) the mirror stone, so called, because it represents the image of that which is set behind it. See *Selenites*.

MUSCULAR Fibres, the fine threads or fibres, whereof the body of muscles is composed.

MUSCULAR Membrane (*Anatomy*) a membrane supposed to invest the whole body, immediately under the adipose membrane.

MUSCULAR Arteries (*Anatomy*) two arteries proceeding from the subclavian, and distributed among the hind muscles of the neck.

MUSCULAR Motion, is the same with voluntary and spontaneous motion.

MUSCULAR Veins (with *Anatomists*) a name given to several veins, two of which proceed from the skin and the hind muscles of the thigh, and terminate in the subclavian.

MUSCULATED, having or consisting of muscles.

MUSCULOUSNESS (of *musculosus*, L.) largeness or fulness of muscles.

MU'SEN (*Hunting term*) is when a stag or male deer casts its head.

MUSES, they had several names, according to the several places where they dwelt; sometimes they were called *Pierides*, on account of the forest *Pieris* in *Macedonia*, where they were said to be born; sometimes *Heliconiades*, from mount *Helicon*, which is near their beloved *Parnassus*; from whence *Cytheron*, *Castalides* and *Aganippides*, from two noted fountains that were consecrated to them. These muses, by the assistance of *Apollo*, invented musick; their chief office was to be present at solemn festivals, and sacred banquets; and there to sing the praises of famous men, that they might encourage others to undertake glorious actions. They are represented as women, because disciplines and virtues have feminine names assigned to them. They are painted young, handsome and modest, agreeably dressed and crowned with flowers. They were much esteemed for their chastity; and it is related of them, that when *Adonis*, the favourite of *Venus*, offered to stir up in them some inclinations of love, they fell upon him and put him to death.

The **MU'SES** (of *μῦσαι*, Gr. to initiate or instruct, because they teach hidden things, above the vulgar, *Eusebius*; or of *μαῖαθαι*, to do the office of a midwife, because to them is attributed the invention of arts, *Scaliger*; or of *μᾶθραι*, to search or enquire into, *Phor-nutus*; or of *Τῶν* science, *Heb. Vossius* and *Heinsius*) are fabulous divinities of the ancient Heathens, who were supposed to preside over the arts and sciences, to be the daughters of *Jupiter* and *Μνημοσύνη*, i. e. memory; which fiction is introduced, because *Jupiter* was esteemed the first inventor of disciplines, which are necessary in order to a regular life.

These indeed were at first but three, viz. *μελέη*, i. e. meditation; *μνήμη*, i. e. memory; and *ἀοιδή*, singing.

But a certain carver of *Sycion*, having ordered

ders to make three statues of the three muses, for the temple of *Apollo*, mistook his instructions, and made three several statues of each muse; but these happening to be very curious and beautiful pieces, they were all set up in the temple, and from thence began to be reckoned nine muses, and *Hesiod* afterwards gave them the names, *Calliope*, *Clio*, *Erato*, *Tbalia*, *Melpomene*, *Terpsichore*, *Euterpe*, *Polybymnia* and *Urania*.

Calliope was supposed president of heroick poetry; *Clio* of history; *Erato* of the lute; *Tbalia* of comedy; *Melpomene* of tragedy; *Terpsichore* of the harp; *Euterpe* over wind musick; *Polybymnia* of musick, *Urania* of astronomy.

MUSICAL (*musical*, F.) 1. Harmonious, melodious, sweet sounding.

Sweet bird that shunn'st the noise of folly

Most *musical*, most melancholly;

The chantrefs oft the wood among,

I woo to hear thy even-song. *Milton.*

2. Belonging to musick.

MUSICALLY, Harmoniously, with sweet sound.

MUSICALNESS (of *musicus*, L.) harmoniousness of sound.

MUSICIAN (*musicus*, L. *musicien*, F.) one skilled in harmony, one who performs upon instruments of musick.

The praise of Bacchus then the sweet *musicians* sing.

Of Bacchus ever fair and ever young. *Dryden.*



MUSICIANS, this company is composed of *Masters of musick*, *Dancing masters*, &c. they have no hall, but meet sometimes at *Embroiders Hall* in *Gutter Lane*. They consist of a master, two wardens, about 20 assistants, they are also

on the livery, the fine for which is 8*l*. Their armorial ensigns are *azure*, a swan with her wings expanded, chanting within a double tressure counter flory *argent*. On a chief *gules* two lions of *England*, and between them a pale or charged with a rose of *York*.

MUSICK (*μουσική*, Gr. *Musique*, F.) 1. The science of harmonial sounds.

The man that hath no *musick* in himself,
Nor is not mov'd with concord of sweet sounds,
Is fit for treasons.

Shakesp. Merch. Venice.

2. Instrumental or vocal harmony.

By *musick* minds an equal temper know,

Nor swell too high, or sink too low;

Warriors the fires with animated sounds,

Pours balm into the bleeding lover's wounds.

Pope.

Enbarmnick MUSICK, is a sort of musick that abounds in *Diæsis*, or sharps.

Chromatick MUSICK, is a delightful or

pleasant sort of musick; but this, by reason of its wanton measures, was rejected.

Elementary MUSICK, the harmony of the elements of things.

Celestial MUSICK, the musick of the spheres, comprehends the order and proportion, in the magnitudes, distances and motions of the heavenly bodies, and the harmony of the sounds resulting from those motions.

Human MUSICK, is that which consists chiefly in the faculties of the human soul and its various passions.

Diatonick MUSICK, a musick proceeding by different tones either in ascending or descending: this the ancients admitted.

Modes of MUSICK, are denominated, according to divers countries, for whose particular genius they seemed at first to have been contrived; and these are three, the *Lydian*, the *Phrygian* and the *Dorick*.

MUSICK (of the *Lydian Mood*) was shrill.

MUSICK (of the *Phrygian Mood*) was martial, and excited men to fury and battle; by this mood *Timotheus* stirred up *Alexander* to arms.

MUSICK (of the *Dorick Mood*) was grave and modest, and therefore called religious musick. To these three *Sappho* the *Lesbian* added a fourth, called the *Mixolydian Mood*, which was only fit for tragedies, and to move compassion.

There have also been three other moods added to them, equal to the number of the planets; the *Hypolygian*, *Hopophrygian* and *Hypodorian*, and these were called colateral ones. And there was also an eighth added by *Ptolomy*, called the *Hyper mixolydian*, which is the sharpest and shrillest of all.

The exercise of musick is salutary, in that it expels melancholy; vocal musick opens the breast and pipes, and is good to remedy stammering in speech. Ancient historians, as *Ælian*, *Pliny* and *Plutarch* relate, that the ancient musicians have moved the passions of mens minds at their pleasure, appeased the disconsolate and desperate, tempered the amorous, and healed even the sick, and wrought wonderful effects.

MUSICK (*Hieroglyphically*) was represented by the ancient *Egyptians*, by a swan and grasshopper; the first of which is said to sing sweetly, immediately before her death.

MUSIMON (according to *Guillim*) is a bigenorous beast, of unkindy procreation, and ingendred between a she-goat and a ram, as the *Tityrus* is between a sheep and a buck-goat.

MUSK (*muscio*, Ital. *musc*, F.) a perfume growing in a little bag or bladder, under the belly, near the genitals of an *Indian* beast resembling a roe or wild goat, and appears to be nothing else but a kind of bilious blood, there congealed and almost corrupted; they reside in woods, &c. and being hunted down by the natives and killed, this congealed blood is taken out and dried in the sun.

MUSKET. See *Musquet*.
MUSK'INESS (of *musqué*, F.) musky nature, smell, &c.

MUS'LIN (*mousselin*, F.) a fine sort of linnen cloth made of cotton, commonly brought from *East-India*.

MUS'QUASH (in several parts of *America*) a beast resembling a beaver in shape, but something less. The male has two stones, which smell like musk; and if the beast be killed in winter never lose their scent.

MUSQUASH'ES, a *Virginian* and *Maryland* root, with the juice of which the *Indians* paint their mats and targets.

To make a **MUSS**, is to throw money, &c. up and down in a crowd, to make people scramble for it.

MUS'SULMANISM, *Mahometanism*.

MUSTER (*mousterer*, Dutch) to assemble in order to form an army.

Why does my blood thus *muster* to my heart,
 So dispossessing all my other parts
 Of necessary fitness?

Shakesp. Meas. for Meas.

They reach the destin'd place,
 And *muster* there, and round the center
 swarm,
 And draw together.

Blackmore's Creation.

To **MUSTER** (*mousteren*, Dutch) 1. To review forces: 2. To bring together.

All the wise sayings and advice which philosophers could *muster* up to this purpose have proved ineffectual to the common people.

Tillotson.

Having *mustered* up all the forces he could think of, the clouds above and the Deep below: there, says he, are all the stores we have for water; and *Moses* directs us to no other for the causes of the deluge.

Woodward's Nat. Hist.

MUSTER. 1. A review of a body of forces.

All the names

Of thy confederates too, be no less great
 In hell than here: that when we would repeat

Our strengths in *muster* we may name you all.

Ben. Johnson.

MUST'INESS (of *mucidus*, L. *musie*, F.) staleness, mouldiness of scent.

MU'TABLENESS (*mutabilitas*, L.) changeableness.

MUTATION (in the ancient *Musick*) the changes or alterations that happen in the order of the sounds, which compose the melody.

The continual **MUTATION** of *Things* (*Hieroglyphically*) and the change of one being into another in the world, was signified by a snake in the form of a circle, biting and devouring its tail; because the world, as it were, feeds upon itself, and receives from itself a continual supply of those things that time consumes.

MUTE (*mutus*, L.) one who is naturally dumb, or whose tongue is cut out, or that forbears speaking willfully, or by choice.

MUTES, persons who stand in a mourning habit and a disconsolate manner about the corps at the funeral pomp of great personages, who lie in state.

MUTE Signs (with *Astrol.*) are *Cancer*, *Scorpio* and *Pisces*, being creatures that have no voice; so that when the significators are in these signs in nativities, they are supposed to spoil or cause some impediments in the persons speech.

MUTES (*muti*, L. dumb) *Mutes* are so called, because they begin by their own power, and have the sound of the vowel after them; of which some are pronounced from the lips, as *b* and *p*, and are called *Labials* or lip-letters; others from the teeth, as *t* and *d*, and are called *Dentals* or teeth-letters: others from the palate, as *k* and *g*, and are called *Palatials* or palate-letters. They are reckoned in number eight, *b, c, d, g, k, p, q, t*.

MU'TILATED (*mutilatus*, L.) maimed, having some part or membrane cut off, wanting some part; also statues or buildings, where any part is wanting, or the projecture of any member is broken off.

MU TINOUSNESS (*mutin*, L.) seditiousness, tumultuousness.

MUT'TERING (of *mutiens*, of *mutire*, L. or *mugren*, Du.) speaking between the teeth, grumbling.

MUT'TON-Monger (of *mouton*, F. and *manzepe*, Sax.) a seller of mutton, a butcher.

MU'TUAL Love and Friendship (*Hieroglyphically*) was represented by two bats; in that a mutual love, &c. obliges us to succour one another; it is related of bats, that they keep close together, when they apprehend any danger. A bat also was used to signify a man rais'd from the dust, to an unmerited degree of honour.

MUTUAL Vicissitude (*Hieroglyphically*) was represented by the ancient *Egyptians* by the fig-tree, whose old fruit never falls off, till the new ones appear.

MU'TUALNESS, reciprocalness, interchangeableness.

MU'TUNUS } (among the *Romans*) an obscene deity; the same as the *Priapus* of the *Grecians*. The women worshipped him before marriage, and scandalous ceremonies were performed to him.

MU'TUUM (in the *Civil Law*) a loan simply so called, or a contract introduced by the laws of nations, where a thing, consisting either in weight, number or measure, is given to another; upon condition that he shall return another thing of the same quantity, nature and value on demand, L.

MUZ'ZLE Ring (with *Gunners*) the great circle of a cannon, that encompasses and strengthens the muzzle of it.

MYOPI'A (*μυωπία*, of *μύω*, to shut, and *ωπα*, Gr. the sight) a kind of dimness or confusion of sight in beholding objects that are distant,

distant, and yet a clearness of the sight in beholding such things as are near at hand: purblindness, *L.*

MYR'MIDONS (*μυρμιδόνες*, Gr.) a people of *Theffaly*, that went under the conduct of *Achilles* to the war against *Troy*, *L.*

MYRMIL'ONES, a sort of combatants among the *Romans*, who had on the top of their cask or helmet, the representation of a fish; and in their engagements with the *Retarii*, if they were caught and wrapt in the net, it was not possible for them to escape death.

MYRRH (*myrrha*, *L.* *μύρον*, Gr.) a kind of gum produced by a shrub common in *Arabia* by incision, that which is the cleanest, rough, light and brittle, smells sweet, and tastes bitter and hot, is the best. It is of a heating quality, disposes to rest, and is good in cold diseases of the head, &c.

MYSTERIARCH (*mysteriarcha*, *L.* *μυστηριάρχης*, of *μυστήριον*, a mystery, and *ἀρχή*, Gr. a ruler or chief) a master of the holy mysteries; a prelate, *L.*

MYSTERIES (of *Religion*) those truths that have been revealed by divine revelation, beyond the reach of human reason.

MYSTERIES (in *Numbers*) the number 5 multiplied by 5, makes 25; and 4 multiplied by 4, makes 16; and 3 multiplied by 3, makes 9; but 9 and 16 is equal to 25: Or if 3, 4, 5, be doubled, they make 6, 8, 10. The square of 10, is equal to the square of 8 and 6, viz. 10 multiplied by 10, makes 100; and 8 multiplied by 8, makes 64; and 6 multiplied by 6, makes 36; and 64 and 36 make 100, which may be trippled, quadrupled, &c.

The numbers 220 and 284, altho' they are unequal, yet the aliquot parts of the one number do always equal the other. So the aliquot parts of 220, are 110, 54, 44, 22, 20, 11, 10, 5, 4, 2, 1, which added together, makes 284.

The aliquot parts of 284, are 142, 71, 4, 2, 1, which being added together, make 200, which is rare to be found in other numbers.

MYSTE'RIOUSNESS (of *mysterieux*, *F.*) hiddenness, difficultness to be understood, &c.

MYSTICALNESS (*mysticus*, *L.* and *nefs*) mysteriousness.

MYSTICK *Theology*, a kind of refined sublime divinity professed by the *Mysticks*, which consisted in the knowledge of God and divine things not acquired in the common way; but infused immediately by God, and which has the effect to move the soul in an easy, calm, devout, affective manner, to unite it intimately to God, to illuminate the understanding, and warm and enliven the will in an extraordinary manner.

MYSTICKS, a religious sect distinguished by their professing pure, sublime and perfect

devotion, with an intire disinterested love of God, free from all selfish considerations.

MYTHIS'TORY (*mythistoria*, *L.*) of *μυθιστορία*, of *μύθος*, a fable, and *ιστορία*, Gr. history) an history mingled with false fables and tales.

MYTHOLOGICAL, relating to the explication of fabulous history.

The original of the conceit was probably heroglyphically, which after became *mythological*, and by tradition stole into a total verity, which was but partially true in its covert sense and morality.

Brown's vulgar Errors.

MYTHOLOGICALLY, in a manner suitable to the system of fables.

MYTHOLOGIST, a relator or expositor of the ancient fables of the heathens.

The grammarians and *mythologists* seem to be altogether unacquainted with his writings. *Greech.*

It was a celebrated problem among ancient *mythologists*, what was the strongest thing, what the wisest, and what the greatest?

Norris's Miscel.

To **MYTHOLOGIZE**, to relate or explain the fabulous history of the heathens.

MYTHOLOGY (*μυθος* and *λογος*, Gr. *mythologis*, *F.*) system of fables; explication of the fabulous history of the gods of the heathen world.

The modesty of *mythology* ought to be commended: the sciences are laid at a distance; it is once upon a time, in the days of yore, &c. *Bentley.*

N

N n, *Roman*; *N n*, *Italick*; *N n*, *English*, *N n*, *Saxon*; are the 13th letters in order of the alphabet; *N* Heb. the 14th; *N y*, the 14th of the *Greek*.

N (in *Latin Numbers*) signified 900.

N with a dash, 9000.

Lawful NAAM (of *neman*, *Sax.* to take, or *nemmen*, *Du.* to nim or take hold of) is in law a reasonable distress, and proportionable to the value of the thing distrained for.

Unlawful NAAM, a distraining above the value; also see *Namium vetitum*.

Æra of NABONAS'SAR (in *Chronology*) a famous *Æra* on account that (as *Ptolomy* writes) there were astronomical observations made by the *Chaldeans*, from the beginning of his reign to his own time; and according to *Ptolomy*, the first year of this *Æra*, was the year 747 before *Christ*, and the 3967th year of the *Julian* period. He was a king of *Babylon*, called *Belandan*, *Berodach* or *Merodach Baladan*, *Ira. xxxix. 1.* also *Belesis* or *Belofus*.

The years of this period are *Egyptian* ones, of 365 days, each commencing on the 26th of *February*, and the days beginning at noon,

NACK'ER

N A

NACK'ER } mother of pearl; the shell
NA'KER } of the fish wherein pearl
is bred.

NÆVOSITY (*nævofitas*, L.) freckled-
ness, the having moles.

NAIADES (*naïades*, of *naïa*, Gr. to flow)
the nymphs of the floods, elves, fairies, &c.
haunting rivers and fountains.

NAIADES (in *Painting*), &c.) are repre-
sented very beautiful of countenance, having
hair clear as crystal, their heads adorned with
garlands of water cresses, with red leaves,
their arms and legs naked, and their actions
are pouring out water.

NAILS (*næglen*, Sax.) the custom of
paring nails at a certain time, is a relic of
ancient superstition, and probably might be
transmitted to our forefathers from the Ro-
mans, who superstitiously avoided paring their
nails on the *Nundina*, observed every ninth
day.

Spots on the NAILS, the conjecturing of
future events by them is no modern practice.
Cardan affirms, that he had discovered a pro-
perty in himself of finding in them some
signs of most events that ever happened unto
him.

The spots on the top of the nails signify
things past; in the middle, things present,
and at the bottom things to come: white
specks are supposed to presage felicity; blue,
misfortunes, and the like.

NA'KED Flower (with *Botan.*) is one that
has no empalement, as a *Tulip*.

NAKED FEET, the nakedness of the
feet was a token of reverence, as appears by
Moses putting off his shoes, when he approach'd
the burning bush. The ancient *Jewish* priests
went naked footed; and the *Talmudists* pre-
sume to say, the service of the priests had
been unlawful, if they had but trod with
their foot upon a cloth, a skin, or even upon
the foot of their companions; and some say
that the common *Israelites* put off their shoes
and cleansed their feet, before they entered
the temple.

The *Turks* do now uncover and wash their
feet and hands before they go into their
mosques. The *Ethiopian Christians* do the
same at the entrance of their churches; and
the *Indian Brachmans* do the like before they
go into their *Pagods*.

NAKED (*naco*, Sax.) 1. Wanting
cloaths; uncovered, bare.

He pitying how they stood
Before him naked to the air, that now
Must suffer change;

As father of his family, he clad
Their nakedness with skins of beasts.

Milt. Par. Loss.

Ungrateful men,
Behold my bosom naked to your swords,
And let the man that's injur'd strike the blow.

Addison.

3. Unarmed, defenceless, unprovided.

N A

Had I but served my God with half the zeal
I serv'd my king, he would not in mine age,
Have left me naked to mine enemies.

Shakesf. Hen. VIII.

3. Plain, evident, not hidden.

The truth appears so naked on my side,
That any purblind eye may find it out.

Shakesf. Henry VI.

NAKEDLY. 1. Without covering: 2.
simply, merely, barely, in the abstract.

NA'KEDNESS (of *nacket*, Teut.) the be-
ing without cloathing; it is also used to signify
the privities of men or women.

NA'KEDNESS (*Metaphorically*) is used to
signify unlearnedness or unqualifiedness to
perform any thing a person attempts, who is
said to discover his nakedness, i. e. his weak-
ness or imperfection; also it is used for want
of succour, or being without defence.

NAME (*name*, Sax. *name*, Teut.) a word
by which men have agreed to express some
idea, or thing, or subject spoken of.

To **NAME** (of *nama* or *naman*, Sax.) to
give a name to, to mention a name.

NAME'LESS (*nameless*, Sax.) without a
name; also not named.

NAPH'EW, newew, or French turnep.

NAPH'THA (*נפת* of *נפט* Heb. to
fly about, *νάφθα*, Gr.) *Babylonish* bitumen, a
kind of petrol or rock fruit, found in several
parts of the world; it is got in great quan-
tities from certain springs which are near the
city *Hit* in *Chaldea*; also in several parts of
Europe, as in *Italy*, *France*, &c. but these are
very different from the *Asian Naphtha*, which
when set on fire, is not only hard to be dis-
tinguished; but, if water be cast upon it, it
burns more vehemently. It is such a power-
ful compound, that if it comes near the fire
or sun-beams, it will suddenly set all the air
round about it in a flame.

NAP'PING (of *knappian*, Sax.) to sleep,
sleeping.

NAP'PY (of *noppe*, Dut. *knoppa*, Sax.)
having a nap or shag, as cloth; also strong
drink, that will set one to napping or a sleep.

NARCIS'SUS (according to the *Poets*) was
the son of the river *Cepheissus* and *Liriope*,
a youth of extraordinary beauty, who disdain'd
the love of the nymph *Echo*; but afterwards
seeing his own face in a fountain, fell in love
with himself, and pining away with that
passion was turned into the flower *Narcissus*,
or the *Daffodil*.

NARCOTICKNESS (of *ναρκαίνω*, Gr.)
stupifying, benumbing quality.

NAR'RABLE (*narrabilis*, L.) that may
easily be told or declared.

NARRA'TION (of an *Epick Poem*) is
reckoned the third part; and this some divide
into four parts. The *Title*, the *Proposition*,
the *Invocation*, the body of the poem or *Nar-
ration*, properly so called.

NARRA-

NARRATION, or body of the poem, is that which expresses the action, passion and sentiments. This narration ought to contain a just mixture of pleasure and instruction; not depending on the beauty of the verse, the diction and the thoughts; but the manners and passions of the persons which are introduced, and things that are treated of. In short, the narration should every where agree with the subject. It should be great and sublime, where the things spoken of are so. It should be warm or pathetick, where passion is to be represented; flowing and elegant in descriptions, and every where free from any thing flat and vulgar.

Poetical narrations are interrupted by exclamations, apostrophes, digressions, and many other figures, that engage the attention. They always shew the most charming side of what they represent, and take no notice of any thing or art, but what is great and rare, and neglect what would lessen the height of admiration.

NARROW (neapu, Sax. from *nyp*, near.)

1. Not broad or wide, having but a small distance from side to side.

*Edward from Belgia,
Hath pass'd in safety thro' the narrow seas.
Shakespear.*

The angel stood in a narrow place, where was no way to turn either to the right hand or to the left. *Numb. ii. 26.*

In a narrow-bottom'd ditch cattle cannot turn themselves. *Mortimer's Husbandry.*

2. Small, of no great extent.

From this narrow time of gestation may ensue a smallness in the exclusion; but this inferreth no infirmity. *Brown.*

3. Covetous, avaritious.

To narrow breasts he comes all wrapt in gain,
To swelling hearts he shines in honour's fire. *Sidney.*

4. Contracted; of confined sentiments, ungenerous.

Nothing more shakes any society than mean divisions among the several orders of its members, and their narrow-hearted repining at each other's gain. *Sprat's Sermon.*

The greatest understanding is narrow, how much of God and nature is there, whereof we never had any idea?

Grew, Cosmol. b. ii. c. 8.

The hopes of receiving good from those whom we gratify would produce but a very narrow and stinted charity.

Smallridge's Sermons.

A salamander grows familiar with a stranger at first sight, and is not so narrow-spirited as to observe, whether the person she talks to, be in breeches or petticoats. *Addison.*

It is with narrow-soul'd people as with narrow-neck'd bottles; the less they have in them the more noise they make in pouring it out. *Swift's Miscel.*

5. Near, within a small distance.

Then *Mneſtebeus* to the head his arrow drove,
But made a glancing shot, and miss'd the dove,

Yet miss'd so narrow, that he cut the cord
Which fastened by the foot the flutt'ring bird. *Dryden.*

6. Close, vigilant, attentive.

The orb he roam'd
With narrow-search, and with inspection deep
Considered every creature, which of all
Most opportune might serve his wiles. *Milton.*

Many malicious spies are searching into the actions of a great man, who is not always the best prepared for so narrow an inspection. *Addison's Spectator, No. 265.*

To go **NARROW** (with *Horsemen*) a horse is said to go narrow, when he does not take ground enough, that does not bear far enough out, to the one hand, or to the other.

NAR'ROWNESS (of *narrow*, Sax.) scantiness in breadth.

NASAMO'NES (in *Lybia*) a people anciently dwelling on the coasts of the *Atlantic* ocean, liv'd chiefly on piracy; among whom it was the custom, for the bride to lie with every one of the guests the first night, but afterwards she liv'd chastly.

NAS'SIP (among the *Mahometans*) fate and destiny, which they believe to be in a book written in heaven, which contains the good or bad fortune of all men; and which cannot possibly be avoid, in which persuasion with the greatest unconcernedness, they expose themselves to the worst and most threatening dangers.

NAS'TY, filthy, offensive.

NAS'TINESS (prob. of *nasus*, L. the nose, *g.* offending the nose, or of *nepe* and *ney*, *Sax.*) filthiness, offensiveness, &c.

NASTUR'CES (*nasurtia*, L.) capuchin capers.

NASTUR'TIUM (with *Botanists*) the herb nose-smart, cresses or garden cresses, L.

NATIONALNESS (of *natio*, L. and *ness*) universality, or properness to the whole nation.

NA'TIVE (ancient *Deeds*) one born a slave; by which he differed from one who had sold himself or become a slave by his own deed.

NATIVE Spirit (with *Naturalists*) the innate heat, first supposed to be produc'd in a fœtus or child in the womb.

NATIVENESS, naturalness, inbredness, &c.

NATIVITY, natal day, or the day of one's birth.

NATIVITY, besides the *Nativity* of Christ on the 25th of December, the *Roman Catholics* observe that of the *Virgin Mary*, but it was not generally receiv'd in *France* and *Germany*, till about the year 1000; and the *Greeks*

Greeks and Eastern christians did not observe it till the year 1200; but they now do it with great solemnity.

NATIVITY (with *Astrologers*) a scheme or figure of the heavens, drawn according to the position of the planets at that moment of time, when the person was born; when in a particular manner he becomes liable to the influences of the heavenly bodies.

NA'TRON } (*νατρον*, Gr.) a kind of
A **NA'TRON** } black, greyish salt, taken out of a lake of stagnant water, in the territory of *Terrana* in *Egypt*.

NATURA, nature; also the privy parts, *L.*

NATURA *naturans*, God, as giving Being and Nature to all others, in opposition, to, *L.*

NATURA *naturata*, creatures, who receive their Being from the *Natura Naturans*, or God, *L.*

NATURAL (*naturalis*, *L.*) belonging to or proceeding from nature, such as nature made it, not counterfeit; something coming immediately out of the hands of nature, in opposition to *factitious* or *artificial*.

NATURAL *Concrete* (with *Philosophers*) implies a body made up of different principles, and therefore is much of the same signification as *mixt*; so *Antimony* is a *Natural Concrete*, or a body compounded in the bowels of the earth.

NATURAL *Faculty*, is that power arising from the circulation of the blood; or it is an action depending chiefly upon the brain, whereby the body is nourished, increased and preserved by the blood and animal spirits; upon which likewise all excretions, digestions and generations depend.

NATURALS (in *Physick*) called *Res naturales*, *L.* In every animal, however sick and diseased, there is still remaining some degree of life and strength, and the causes and effects of them. These are called *Naturals*.

NATURAL *Functions* (in the *Animal Oeconomy*) are those actions whereby things taken into the body, are changed and assimilated, so as to become parts of the body.

NATURAL *Inclinations*, are those tendencies or motions of the mind towards things seemingly good; which are commonly in a greater or less degree to all mankind.

NATURAL *History*, a description of any of the natural products of the earth, water or air, *v. g.* beasts, birds, fishes, vegetables, minerals, and all such phenomena's as at any time appear in the material world, as monsters, meteors, &c.

NATURAL *Harmony* (*Musick*) is that produced by the natural and essential chords of the mode.

To **NATURALIZE** (*naturalizare*, *L.*) to receive a foreign expression or word into the original stock of a language.

NATURE (*natura*, *L.*) the system of

the world, the machine of the universe, or the assemblance of all created beings; the universal disposition of all bodies; also the government of divine providence, directing all things by certain rules and laws.

NATURE (in *Metaphysics*) is the essence of any incorporeal thing, as it is the Nature of the Soul to think, of God to be good, and the like.

NATURE (with *Philosophers*) the principle of all created beings.

NATURE (in *Grammar*) a term used in Prosodia of a syllable that is short or long, without any rule in grammar to render it so by position, &c.

The Laws of **NATURE** (among *Moralists*) are that most general and universal rule of human actions, to which every man is obliged to conform, as he is a reasonable creature. It binds the whole body of human race, and is not subject to change, which is the disadvantage of positive laws.

Those who search for the Law of Nature in God himself, are divided into two parties.

Some place the spring of it in the divine Will, and thence conclude, that inasmuch as that Will is in the highest manner free, God may therefore change the law of nature.

Others say, this natural law is founded in the justice of God, after such an essential manner, as to express a kind of image of his attributes, and thence proceeds the immutability of it.

NATURE (*Hieroglyphicaly*) was by the Egyptians represented by a vulture; see *Vulture*. And to express the effects of God's power in Nature, they painted a man with a multitude of hands, stretching them out upon the world. The Nature of Man was presented by a woman having her hair strait up, and shewing the image of a tree turned upside down. The hair is in lieu of the roots, and this intimated that our country was in Heaven, from whence we had our beginning, and that thither our affections ought to tend.

NATURE (with *Schoolmen*) the essence of a thing, or the quiddity thereof; *i. e.* the attribute that makes it what it is, as it is the Nature of the soul to think.

NATURE, is also used to signify the established order and course of material things, the series or second causes, or the laws that God has imposed upon the motions impressed by him, as *Physicks is the Study of Nature*, and *Miracles are effects above the Power of Nature*.

NATURE, is also used to signify an aggregate of powers pertaining to any body, especially an animal one, as we say *Nature is strong, weak, &c.*

NATURE is also used to signify the action of providence, the principle of all things, or that spiritual being which is diffused throughout the whole creation, and moves and acts in all bodies

bodies, and gives them certain properties, and precures certain effects.



NA'VAL *Crown* (with the *Romans*) a crown of gold or silver, adorned with the figures of beaks of ships, which it was their custom to give as a reward to those who had first boarded an enemy's ship. See

the figure.

NAVAL (*naval*, F. *navalis*, L.) 1. Consisting of ships.

Encamping on the main,
Our *naval* army had besieged *Spain*;
They that the whole world's monarchy design'd,

Are to their ports by our bold fleet confin'd.

Waller.

As our high vessels pass their watry way,
Let all the *naval* world due homage pay,

Prior.

2. Belonging to ships.

Masters, of such numbers of strong and valiant men, as well as of all the *naval* stores that furnish the world. *Temple*.

NAVE of a church, the body of the church, or the place where the people are disposed, reaching from the rail or balustrade of the choir to the chief door.

NAUGHTY (*nahtig*, Sax.) bad, wicked, &c.

NAVIGABLENESS (of *navigabilis*, L.) capableness of being sailed in.

NAU'SEA (in *Physick*) a retching and propensity, an endeavour to vomit, arising from a loathing of food, excited by some viscous humour that irritates the stomach.

NAU'SEA (*Anatomically*) is defined by *Berhaave* to be a retrograde, spasmodick motion of the muscular fibres of the oesophagus, stomach and intestines; attended with convulsions of the abdominal muscles, and the *Septum transversum*.

To NAUSEATE (*nauseo*, L.) to loath, to reject with disgust.

Old age, with silent pace, comes creeping on,

Nauseates the praise, which in her youth she won,

And hates the muse, by which she was undone.

Dryden.

Those heads, as stomachs, are not sure the best,

Which *Nauseate* all and nothing can digest.

Pope.

NAU'TILUS, a petrified shell found in the earth; in other respects like those found in the sea or rivers.

Surveyor of the NAVY, an officer, whose business is to survey the ships, hulls, masts and rigging; to audit the accounts of carpenters, boatswains, &c. belonging to the royal navy.

NAZA'REATE (of *Nazarenus*, L.) the state and condition of a *Nazarite*.

NAZARITESHIP (of נַזְרִית, Heb. i. e.

Separatists) the state or condition of a *Nazarite*; this consisted in making a vow of abstaining from wine and all intoxicating liquors; of letting the hair grow without cutting, or shaving; of not entering a house in which a dead corps was; and of not attending any funeral.

So strict they were, that if any person happened to die where they were present, the whole ceremony and consecration of *nazariteship* was repeated.

The time of the ceremony lasted usually eight days, and sometimes a month, which being accomplished, the priest brought the person to the door of the temple, and there he offered to the Lord a he-lamb for a burnt offering, and a she-lamb for an expiatory sacrifice, and a ram for a peace offering; there were offered also loaves and cakes, with wine for a drink offering.

After this the priest, or some other person, shaved the head of the *Nazarite* at the door of the tabernacle, and threw the hair into the fire on the altar. Then the priest put into the hand of the *Nazarite* the shoulder of the ram roasted, with a loaf and a cake, which he returned back to the priest, and he lifting them up in the presence of the *Nazarite*, offered to the Lord. This *nazariteship* was sometimes temporary, i. e. only for a certain time, or perpetual, i. e. for the whole life, by which latter they were consecrated in their infancy by their parents.

NAZ'ARITE } is used in scripture,
NAZ'ARENE } sometimes to signify basely, or born at *Nazareth*, a city in *Judea*; and sometimes as a name of contempt to *Jesus Christ* and his disciples or followers; and sometime for a religious order among the *Jews*, who made a vow of *nazariteship*.

To NEAL (of *on-ælan*, Sax.) to make a metal softer or less brittle by heating it in the fire, to anneal or strain, or bake glass painted, that the colour may go quite through it.

NEAP (of *neay*, Sax.) scarce, scanty, deficient, as *neap Tides*.

NEARNESS (*neap* and *neyre*, Sax.) proximity.

NEAT (*neat*, *nyzen*, Sax. *naut*, Islandick and Scot.) 1. Black cattle, oxen. It is commonly used collectively.

The steer, the heifer, and the calf

Are all call'd *neat*.

Shakespeare's Winter Tale.

Smoke preserveth flesh; as we see in *Bacon*, *neats* tongues, and *Martlemas* beef.

Bacon's Nat. Hist.

His droves of asses, camels, herds of *neat*,
And flocks of sheep, grew shortly twice as great.

Sandy.

NEAT (*net*, F. *nitidus*, L.) 1. Elegant, but without dignity.

The thoughts are plain, yet admit a little quickness and passion; the expression humble, yet as pure as the language will afford; *neat* but not florid; easy and yet lively.

Pope.

A a a

2. Clean-

2. Cleanly.

Herbs and other country messes,
Which the neat-handed *Phyllis* dresses.

Milt. Poems.

3. pure, unadulterated, unmingled.

Tuns of sweet old wines, along the wall;
Neat and divine drink, kept to cheer withal
Ulysses' old heart.

Chapman's Odyssey, b. II.

NEATLY, elegantly, but without dignity,
sprucely.

To love an altar built,
Of twelve vast *French* romances neatly gilt.

Pope.

NEATNESS (*neatnesse, Sax.*) cleanliness, tightness in apparel, house, &c. also pureness, unadulteratedness.

NEBULA, a mist or fog, *L.*

NEBULOUSNESS (of *nebulosus, L.*) mistiness, cloudiness, darkness.

NEBULOUS Stars (*Astron.*) certain fixed stars of a dull, pale and dim light; so called because they look cloudy, or bring clouds, and setting with the sun render the air troubled and dusk.

NECESSARY in *Causing*, is when there is a cause from whence an effect must necessarily follow.

NECESSARINESS (of *necessarius, L.*) needfulness, unavoidableness.

NECESSITATED (*nécessité, F.*) forced, compelled.

NECESSITOUSNESS (of *nécessiteux, F.*) indigence, poverty.

NECESSITY (among *Naturalists*) is that by which a Being is put into such a condition, that it cannot be in any other.

Absolute NECESSITY (among *Naturalists*) is when it is contrary to the very nature and principles of the thing to be otherwise.

Simple absolute NECESSITY (in *Metaphysics*) is that which upon no terms or conditions will permit a thing to be in another condition than it is in. This does not comport with any but an independent Being, as *God himself*.

Respective absolute NECESSITY (with *Metaphysicians*) is when a thing will continue as it is according to the order of creation, and the settled course of second causes.

Physical NECESSITY (in *Philos.*) is the want of principle or natural means necessary to act; called also *physical or natural Impotence*.

Moral NECESSITY (in *Philos.*) is only a great difficulty, such as that which arises from a long habitude, a strong inclination or violent passion.

Absolute NECESSITY } is that which
Simple NECESSITY } had no dependence on any state or conjuncture, or any particular situation of things; but is found every where, and in all the circumstances in which the agent can be supposed; as the necessity a

blind man is under of not distinguishing colours.

Relative NECESSITY, is that which places a person in a real incapacity of acting or not acting in those circumstances, and that situation he is found in, though in other circumstances, and in another state of things, he might either act or not act.

Antecedent NECESSITY (with *Philos.*) is one that arises from an antecedent cause necessarily operating, as the rising of the sun tomorrow morning.

Concomitant NECESSITY, arises from an antecedent and necessary cause; but depends on the circumstances of the effect.

NECESSITY (*necessitas, L.*) a pagan deity, the daughter of fortune, the mother of the destinies, and constant companion of man through his whole life; and to whom, as the poets feign, even *Jupiter* himself was forced to submit. This *Necessity* was worshipped as a goddess by the Heathens. She was also represented with fortune her mother, with brazen hands, holding long pins and great coins.

NECK *Verse*, a verse or two in a *Latin* book of a *Gotick* black character, which a person convicted of several crimes (especially manslaughter, for which he otherwise should suffer death) was formerly put to read in open court; and if the ordinary of *Newgate* said, *ligit ut Clericus, i. e. he reads like a clerk*, he was only burnt in the hand and set at liberty. But now this practice of reading the neck verse is quite left off.

NECROLOGY (of *νεκρός, dead, and λόγος, Gr.*) a book kept in ancient times in churches and monasteries; in which the names of the benefactors were registered; the time of their death, and also the days of the commemoration.

NECROMANCY, the *Pagans* had an imagination, that none but such as were snatched away before their time, or that had killed themselves, were liable to have the mysteries of that art practised upon them; they supposing that such persons souls were lodged upon the confines of the world, not being able to reach to the utmost bounds of the infernal shades, where they fancied the spirits of none were settled but those who died after manhood, parted naturally with their bodies, and had the solemnity of a regular funeral.

These necromancers sometimes pour'd warm blood upon the corpse, and sometimes made use of the veins of a dead man in order to obtain an answer of what they wanted to know. By this art is sometimes understood to signify enchantments of all kinds, and the pretences of causing and curing diseases, &c. without natural means.

NECROMANCERS, were sometimes supposed to have communication with spirits

or devils, who dictated to them the answers that they were to make to enquirers.

NECROSIS (in *Theology*) a mortifying of corrupt affections.

MAGNETICAL NEEDLE (in *Navigation*, &c.) a needle touched with a load-stone, and suspended on a pivot or centre; on which, playing at liberty, it directs itself to certain points in and under the horizon.

HORIZONTAL NEEDLE, is one equally balanced on each side the pivot which sustains them; and which playing horizontally by its two extremes, point out the north and south points of the horizon.

NEEP Tides (with *Mariners*) are those tides which fall out when the moon is in the middle of the second and last quarter; which are four days before the full or change, and are called, *deed-neep* or *dead-neep*.

NEFANDOUSNESS (of *nefandus*, L.) horribleness, wickedness not to be mentioned or uttered.

NEFARIOUSNESS (of *nefarius*, L.) great wickedness, villainousness, abominableness.

NEGATIVE Pains (in *Law*) is a being excluded from honours and dignities, &c. without the having any direct and positive pains inflicted.

To NEGLECT (*neglectus*, L.) 1. To omit by carelessness.

If he *neglect* to hear them, tell it unto the church. *Matt. xviii. 17.*

2. To treat with scornful heedlessness: 3. to postpone.

I have been long a sleeper, but I trust
My absence doth *neglect* no great design,
Which by my presence might have been concluded. *Shakes.*

NEGLECT (*neglectus*, L.) 1. Instance of inattention: 2. careless treatment, scornful inattention.

I have perceived a most faint *neglect* of late, which I have rather blamed as my own jealous curiosity, than as a very pretence or purpose of unkindness.

Shakespeare's King Lear.

3. Negligence, frequency of *neglect*.
Age breeds *neglect* in all, and actions
Remote in time, like objects
Remote in place, are not beheld at half
their greatness. *Denham.*

4. State of being unregarded.

Rescue my poor remains from vile *neglect*,
With virgin honours let my herse be deck't,
And decent emblem. *Prior.*

NEGLECTFUL, heedless, careless, inattentive.

Moral ideas not offering themselves to the senses, but being to be framed to the understanding, people are *neglectful* of a faculty they are apt to think wants nothing. *Locke.*

NEG'LIGENTNESS (*negligentia*, L.) negligence.

NEGOTIATED (*negotatus*, L.) transacted, managed by way of traffick.

NEGROES, so called of *Nigritia*, a country in *Africa*, so named from the river *Niger* that runs thro' it, between *Guinea* and *Zaara*, and having the *Atlantick* ocean on the west. It contains 14 kingdoms, the people of which are black, with short woolly hair on their heads, and are commonly with us called black moors, who are continually at war one with another, and all the prisoners they take, men, women and children, they sell to other *Africans*, or to the *Portuguese*, &c. for slaves, and they are sold to the *English*, *French*, *Dutch* and *Spaniards*, and transported into the colonies of *America*, to cultivate the ground, do all manner of drudgeries, and dig in the mines.

Their chief food is a root called *Guames*, and a kind of chefnuts called *Gores*; beans of a bright red colour, and pease of an extraordinary largeness, and of divers colours.

They have no vines, and consequently no wine, but what is got from certain species of palms, by chopping and making incisions in the trunks of them with a hatchet, from whence distils a juice, which is at first very sweet, and in three or four days becomes pretty strong, but by reason of the heat of the climate turns sour in 14 days.

Some of those who live near the sea coasts are a little civilized by conversation with the *Europeans*, and some of them have embraced christianity, but the others who live higher up the country are savage and brutal.

NEHILOTH נהלות *Heb.*) this word is found at the beginning of the 50th psalm, and is supposed to signify the dances or the flutes.

This psalm is addressed to the master who presided over the dancers, which were exercised in certain religious ceremonies, or to the band of musick which performed on the flute.

To NEIGH (*hnægan*, *Sax.* *negen*, *Dut.*) to utter the voice of a horse or mare.

Not a wild and wanton herd,
Or race of youthful and unhandled colts,
Fetching mad bounds, bellowing and *neighing*
loud.

Run up the ridges of the rocks amain;
And with shrill *neighings* fill the neighb'ring
plain. *Dryd.*

The gen'rous horse, that nobly wild,
Neighs on the hills and dares the angry lion.
Smith.

NEIGHBOUR (*nehgebun*, *Sax.*) 1. One who lives near to another: 2. one who lives in familiarity with another, a word of civility: 3. any thing next or near: 4. intimate, confidant.

To NEIGHBOUR. 1. To adjoin to, to confine on.

NE

The strawberry grows underneath the nettle, And wholesome berries thrive and ripen best, Neighbour'd by fruit of baser quality.

Shakesp. Henry V.

2. To acquaint with, to make near to.

NE'KIR } (among the *Mabometans*) an
NE'KER } angel, which they fancy, together with another, called *Munker*, holding a great mace in their hands, go to the graves of the dead, and examine them of their faith; and if they find them *Musselmen*, i. e. true believers (in *Mabomet*, &c.) they permit them to lie at rest; and behold heaven through a little window, till the day of judgment (it being their notion, that all souls lie in the graves with their bodies till the day of judgment) but if these *Musselmen* themselves should mistake the angels, by reason of their magnitude, for God, and worship them, then they give them a blow with their mace, and they are shut up blind in the grave, and don't see any thing of Heaven.

NEME'AN Games (so called of the wood *Nemea* in *Achaia*, where *Hercules* slew a mighty lion) solemn games instituted in honour of *Hercules*. The exercises used were running with horses, foot races, fighting with whirl-bats, quoiting, wrestling, darting, and shooting. And the reward of him that came off victor, was at first a crown made of an olive branch; but afterwards a garland of ivy.

NEMESIS (of *της διανεμοσνης*, Gr. i. e. a distribution to every one according to justice) the daughter of *Jupiter* and of *Necessity*, the goddess of punishment or revenge, called also

NE

Adrastia from *Adrastus*, who first built her a temple; and also *Rhamnusia* of *Rhamnus*, the place where this temple was, L. She was painted as justice is, with a sword in one hand, and a pair of scales in the other, with a sad countenance, and piercing eyes, or with a bridle and ruler.

NEMOROSITY (*nemorositas*, L.) fulness of woods and groves.

NU'NU'THAR, a flower called a water-lilly.

NEOG'AMIST (*neogamus*, L. *νιγαμος*, Gr.) one newly married.

NEOMENIA (*νεομηνία*, Gr.) the beginning of the lunar month, which the *Jews* observed as a great festival. The *Sanhedrin* appointed two men to watch and discover the appearing of the new moon, who having made their report, they caused publication to be made, that day the new moon was begun; but since the destruction of the temple, the *Jews* have had annually almanacks, or ephemerisses printed, to inform them of the new and full moon, their fasts and festivals, the seasons of the year, &c.

NEOTRO'PHY (*neotropium*, L. of *νεο-τραφεῖον τῶν νεῶν τροφεῖον*, Gr.) a house where young persons are brought up.

NE'PIER's Bones } (so called from the
NEPIER's Rods } lord *Nepier* or *Neper*, Baron of *Merchiston* in *Scotland*, the inventor of them) certain numbering rods, made either of ivory, wood, or small slips of paste-board, which serve to perform multiplication by addition, and division by subtraction.

They are rods, plates, or *Lamellæ* of

1	2	3	4	5	6	7	8	9
2	$\frac{4}{2}$	$\frac{6}{3}$	$\frac{8}{4}$	$\frac{10}{5}$	$\frac{12}{6}$	$\frac{14}{7}$	$\frac{16}{8}$	$\frac{18}{9}$
3	$\frac{6}{2}$	$\frac{9}{3}$	$\frac{12}{4}$	$\frac{15}{5}$	$\frac{18}{6}$	$\frac{21}{7}$	$\frac{24}{8}$	$\frac{27}{9}$
4	$\frac{8}{2}$	$\frac{12}{3}$	$\frac{16}{4}$	$\frac{20}{5}$	$\frac{24}{6}$	$\frac{28}{7}$	$\frac{32}{8}$	$\frac{36}{9}$
5	$\frac{10}{2}$	$\frac{15}{3}$	$\frac{20}{4}$	$\frac{25}{5}$	$\frac{30}{6}$	$\frac{35}{7}$	$\frac{40}{8}$	$\frac{45}{9}$
6	$\frac{12}{2}$	$\frac{18}{3}$	$\frac{24}{4}$	$\frac{30}{5}$	$\frac{36}{6}$	$\frac{42}{7}$	$\frac{48}{8}$	$\frac{54}{9}$
7	$\frac{14}{2}$	$\frac{21}{3}$	$\frac{28}{4}$	$\frac{35}{5}$	$\frac{42}{6}$	$\frac{49}{7}$	$\frac{56}{8}$	$\frac{63}{9}$
8	$\frac{16}{2}$	$\frac{24}{3}$	$\frac{32}{4}$	$\frac{40}{5}$	$\frac{48}{6}$	$\frac{56}{7}$	$\frac{64}{8}$	$\frac{72}{9}$
9	$\frac{18}{2}$	$\frac{27}{3}$	$\frac{36}{4}$	$\frac{45}{5}$	$\frac{54}{6}$	$\frac{63}{7}$	$\frac{72}{8}$	$\frac{81}{9}$

Wood

Wood, Metal, Paste-board, or other matter of an oblong form (as in the table) and each divided into 9 little squares; each of which is resolv'd into two tables diagonally.

In these little squares are written the numbers of the multiplication table, in such order, as that the units, or right hand figures, are found in the right hand triangle, and the tens on the left hand figures, in the left hand triangle; see the table.

The use of them in multiplication.

To multiply any given number by another, dispose the *Lamellæ* in such order, that the top figures may exhibit the multiplicand; and join the *Lamellæ* of units on the left hand, in which seek the right hand figure of the multiplier: and write out the other numbers which correspond to it in the squares of the other *Lamellæ*, adding the several numbers which occur in the same rhumb together and their sums. And after the same manner write out the other numbers which correspond to the other figures of the multiplier; and dispose them under one another as in the common multiplication; and then add the several numbers into one sum.

As for example,

If 6123 is to be multiplied by 365, having tabulated the multiplier, the several products thereof into each figure of the multiplier you are directed to by the index; which being added together (respect being had to the due placing their sum) is 2179788, which is the product of 6123 by 356.

$$\begin{array}{r}
 6123 \\
 356 \\
 \hline
 36738 \\
 30615 \\
 18369 \\
 \hline
 2179788
 \end{array}$$

The use of *Nepier's bones* in division.

Dispose the *Lamellæ* so, that the upper figures may exhibit the divisor, to these join the *Lamellæ* of units on the left hand. Descend under the divisor till you come to those figures of the dividend, wherein it is first required how oft the divisor is found, or at least the next less number, which is to be subtracted from the dividend, and write down the number corresponding to this in the place of units for a quotient. Determine the other parts of the quotient after the same manner, and the division will be compleated.

As for example,

Having disposed the *Lamellæ*, or tabulated the divisor 6123, I see that 6123 cannot be had in 2179; therefore I take 5 places, and on the rods finding a number that is equal, or next less to 21797, which is 18369; that is, 3 times the divisor; set 3 in the quotient, and subtract 18369 from the figures above,

and there rests 3428; to which add 8, the next figure of the dividend, and seek again on the rod for it, or the next less, which being found to be 5 times, set 5 in the quotient, and subtract 30615 from 34288, and their rests 3673; to which add 8 the last figure in the dividend, and finding it to be 6 times the divisor, set 6 in the quotient.

$$\begin{array}{r}
 6123)2179788(356 \\
 \dots \\
 18369 \\
 \hline
 34288 \\
 30615 \\
 \hline
 36738 \\
 36738 \\
 \hline
 00000
 \end{array}$$

NEPETA (with *Botan.*) the herb nep, cats-mint or calamint, *L.*

NEPHA/LIA (*Νεφέλια*, Gr.) the feasts of sober men, a feast and sacrifice of the Greeks, on which the Athenians offered a drink made of water and honey to the Sun, Moon, Mercury; the Nymphs, Venus and Aurora. They burnt with these all woods, except that of the vine, mulberry and fig-tree, which they did not offer in this sober feast, they being symbols of drunkenness.

NEPHEW (*nepos*, *L.* *neveu*, *F.*) 1. The son of a brother or sister.

Immortal offspring of my brother Jove;
My brightest nephew, and whom best I love.
Dryden.

I ask, whether in the inheriting of this preternatural power, the grandson by a daughter, hath a right before a nephew by a brother?
Locke.

2. The grandson. Out of use.

With what intent they were first published, those words of the nephew of Jesus do plainly enough signify, after that my grandfather Jesus had given himself to the reading of the law and the prophets, and other books of our fathers, and had gotten therein sufficient judgment, he proposed also to write something pertaining to learning and wisdom.

Hooker, b. v. §. 21.

Her fire at length is kind,
Prepares his empire for his daughter's ease,
And for his hatching nephews smooths the seas.
Dryden.

3. Descendant, however distant. Out of use. All the sons of these five brethren reign'd
By due success, and all their nephews late,
Even thrice eleven descents the crown retain'd.

Fairy Queen.

NEPHRITICK (*νεφρίτις*, Gr. *nephritique*, *F.*) 1. Belonging to the organs of urine. 2. Troubled with the stone.

The diet of nephritic persons ought to be such

such as is opposite to the alkalescent nature of the salts in their blood.

Arbut. on Aliments.

3. Good against the stone.

The *nephritic* stone is commonly of an uniform dusky green; but some samples I have seen of it that are variegated with white, black, and sometimes yellow.

Woodward's Mett. Foss.

NEPOTISM (*nepotisme*, F. *nepos*, L.) fondness for nephews.

To this humour of *nepotism* Rome owes its present splendor; for it would have been impossible to have furnished out so many glorious palaces with such a profusion of pictures and statues, had not the riches of the people fallen into different families.

Addison on Italy.

NEPTUNA'LIA, festivals celebrated by the ancients in honour of *Neptune*.

NEPTUNE (of *nando* i. e. swimming, or of *nubendo*, L. i. e. covering, because the sea covers the earth, or as others say, from the *Lybian*, or the *Egyptian* word *nephia*, signifying capes, promontories, and the wastes or extremities of the ground or sea.) The *Greeks* call him *Ποσειδών*, from the *Phœnician* word *Posedoni*, a breaker or destroyer of ships. *Neptune* according to the ancients was one of the children of *Saturn*, who at the division of the world, among him and his brethren, had the command of the sea allotted to him: his scepter was a trident; he bears a trident instead of a scepter, because fishermen in fishing make frequent use of a trident; or because this three-forked instrument is very apt or fit for stirring the earth. And his chariot a great sea-shell, drawn either by whales or sea monsters; or by horses, whose lower parts were those of a fish. His wife was called *Ambitrite*, because the sea does compass the earth. He is feigned to have taught men the use of an horse, which he caused to come forth of the earth, by a blow of his trident, at the dispute that he had with *Minerva*, about giving a name to the city of *Athens*, in the *Areopagus*; as an olive-tree did from *Minerva's* striking the rock with her spear: but because he had engaged himself in a conspiracy against *Jupiter*, he was confin'd to the earth, and being under strait circumstances, was necessitated to offer himself to the service of *Laomedon*, to help him to build the city of *Troy*. The *Tritons*, which were half men and half dolphins, were his children, who attending him, sounding shell-trumpets. By his conversation with the earth, he begot the *Harpies*, monsters that had the faces of maids, but bodies like vultures, with wings and claws on their hands and feet; and whatsoever they touched was infected and spoiled; and whatsoever came near them they stole.

Neptune was a god in great esteem with the *Romans*, not only as they thought him to have the command of one of the *Elements*; but be-

cause, they say, he advised them, in the first beginning of their empire, when there was a scarcity of women in the city, to steal the *Sabine* virgins. He was called *Hippus* and *Equester*, because he taught men the use of horses; and in acknowledgment of the benefit their empire had received from horses, they instituted horse-races in honour of him. He had a famous temple in *Rome*, enriched with the spoils of many sea victories; but *Augustus* the emperor, caused his statue to be pulled down, because he was thought to have raised a tempest against him at sea, where he was like to have been drowned.

So that *Neptune* is the same with that power and virtue, which is contained in moisture.

Neptune is called *φυσάλας*, because all things which the earth produces are done by the power and efficacy of moisture. He is also called *Επισιχθον*, *Σιτισιχθον*, *Εποσίγαλον*, and *Τινακτοραγάνη*, all which epithets signify a mover of the earth. For the spirit which is in the bowels of the earth, being pent up in narrow freights, seek for passage out, and bursting out, they move and break the earth: and that eruption sometimes makes a bel-
lowing.

NEPTUNE (in *Painting*, &c.) is represented clad in a mantle of blue or sea green, trimmed with silver, with long hoary hair, riding in a blue chariot, drawn by monstrous fishes, or else on the back of a dolphin, holding in his hand a silver trident.

NE'REIDS (the daughters of *Nereus*) mermaids or fishes, the fishes, the upper part of which resembles a beautiful woman, and the rest a fish.

NE'REUS (of *νερεὺς*, Gr.) one of the poetical deities of the sea; the son of *Oceanus* and *Tethys*, who married his sister *Doris*, and whom they make to have fifty daughters, called *Nereids*. The moral of which fable is fifty particular seas, being parts of the main sea itself.

NEREUS, is the sea. It is derived of *ἀπὸ τῆς νεῖδαίς*, i. e. of swimming, because we swim through the sea. They represent *Nereus* as an old man, because the froth of the sea represents hoary-headedness. For *Leucothoe*, who is the daughter of *Nereus*, intimated something of that matter, as much as to say the whiteness of froth.

NER'GAL (i. e. in the *Samaritan* language, a cock) an idol of the sun, brought into *Samarita* from *Persia*, and worshipped in the form of a cock.

NER'GAL (נֶרְגַּל, *Hebrew*) a continual fire, which the *Persian Magi* preserved upon an altar in honour of the sun, and the lights of the firmament. This fire was always kept burning, like the vestal fire of the *Romans*; whensoever they meddled with this fire, they used to sing hymns in honour of the sun.

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sun. The *Jewish* writers affirm, that this was the god adored in *Ur* of the *Chaldees*, and that *Abraham* was obliged to quit that country, because he would not conform to that idolatry. The *Persians* were wont to dedicate to the sun a chariot and horses, and to adore that glorious light every morning. The *Mabometans* do still seem to perform some kind of devotion to the rising sun, saluting it as soon as they see it with great humility, and purifying themselves by washing. The *Chaldeans* were wont to burn themselves in honour of *Nergal*. And *Curtius* tells us, that *Alexander* was an eye witness of this madness. The person to be thus sacrificed, took his farewell of his friends in a publick banquet; and after he was reduced to ashes (some writers say) the cunning priests caused the devil to appear in his shape to his acquaintance, and relate to them strange stories of the other world.

NERION (*Botany*) the rose laurel.

NERVE (*nervus*, *L.*) or sinew, a white, round, long body, composed of several threads or fibres; deriving its origin from the brain or the spinal marrow; and distinguished thro' all the parts of the body; serving for the conveyance of the animal spirits, for the performance of sensation or motion.

The nerves do ordinarily accompany the arteries through all the body; they have also blood vessels, as the other parts of the body. Wherever any nerve sends out a branch, or receives one from another, or where two nerves join together, there is generally a ganglion or plexus. *Quincy*.

Olfactory NERVES, called by anatomists *Par Olfactorium*, i. e. the olfactory pair, they arise in the fore part of the brain, a little below the *Os Frontis*, and are pretty thick near the *Os Cribrosum*, and are there called *Processus Papillares*; when they have made their way thro' the *Os Cribrosum*, they are distributed throughout the membranes of the nose; their use being in the sensation of *Smelling*.

Optick NERVES (*Anat.*) are nerves which pass through the skull, in two perforations of the basis of it, a little above the *Sella Equina*, from whence they proceed to the tunicks of the eye, whereof the *Retina*, which is supposed to receive the objects of vision, is an extension of the inner or medullary part alone.

Patbetick NERVES (*Anat.*) are certain nerves which arise behind the *Testes*, and pass out of the skull at the *Foramen* of the former pair, and spend themselves wholly on the trochlear muscle.

Intercostal NERVES (*Anat.*) are composed of nervous filaments, deriv'd partly from the brain, viz. the branches of the fifth and sixth pair, and partly from the spinal marrow, by those branches they receive from the vertebral nerves.

Cervical NERVES (*Anat.*) these consist of seven pair, the first and second pair arise between the first and second *Vertebra* of the

neck; the second pair contributes the main branch towards the formation of the *diaphragmatick Nerves*; the three last pair of the neck, joining with the two first of the *Dorsum* or *Thorax*, makes the *Brachial Nerves*.

Dorsal NERVES (*Anat.*) are 12 in number, these contribute to the *Brachial Nerves*, all except the two upper pair, and are generally distributed into the intercostal abdominal muscles, the *Pleura*, and the external parts of the *Thorax*.

The Lumbal NERVES (*Anatomy*) of these there are five pair, the first of which sends two branches to the lower side of the diaphragm; the second some twigs to the genital parts; and others, as well as the three following, to give the first roots to the *crural Nerves*. The rest of the branches of the lumbal nerves, are distributed into the muscles of the loins and adjacent parts.

Brachial NERVES (*Anat.*) are produced partly from the *Cervical*, and partly from the *Dorsal*. After the several branches, whereof these nerves are composed, have been variously complicated and united, they run a little way in a trunk, and then divide again into several branches, and are variously distributed in the muscles of the skin and arms.

The Crural NERVES (*Anatomy*) are compos'd of an union of six or seven pair, viz. the three last of the *Lumbal*, and the three or four first of the *Os Sacrum*. This is the largest and firmest trunk in the body. These spend their upper branches on the muscles of the thigh and skin, as far as to the knee, and then proceed in a trunk downwards, which sends forth its branches to the extremities of the toe.

Diaphragmatick NERVES (*Anatomy*) these nerves proceed from the cervicals. After these nerves have joined in a trunk, they run through the *Mediastinum*, and arriving at the *Diaphragm*, they send out several branches, some of them into the muscular, and others into the tendinous part of it.

NERVES (*Architect.*) are the moulding of the projecting arches of vaults; or such as arise from the branches of *Ogives*, and cross each other diagonally in *Gothick* vaults, and serve to separate the nervous spirit. See *Pendentives*.

NER'VOUSNESS, fulness of nerves, sinewiness, strength, &c.

NERVOUS Juice or *Spirit*, is a pure, subtil, volatile humour, commonly called the *Animal Spirits*; secreted from the arterial blood in the cortical parts of the brain, collected in the *medulla oblongata*, and driven thence by the force of the heart, into the cavities of the nerves; to be by them conveyed throughout the body, for the purposes of sensation and animal motion.

To **NESTLE** (from *neyt*, *Sax.* a nest.) to settle, to harbour, to lie close and snug, as a bird in her nest.

Flutt'ring

Flutt'ring there they *nestle* near the throne,
And lodge in habitations not their own.

Dryden.

Mark where the sky directors creep,
Nor to the shore approach too nigh;
The monsters *nestle* in the deep,
To seize you in your passing by.

Swift's Misc.

To NESTLE, to house, as in a nest.

Poor heart!

That labour'ft yet to *nestle* thee,
Thou think'ft by hov'ring here to get a part,
In a forbidding or forbidden tree.

Donne.

Cupid found a downy bed,
And *nestl'd* in his little head.

Prior.

2. To cherish, as a bird her young.

This *Ithacus*, so highly is endear'd

To this *Minerva*, that her hand is ever in
his deeds,

She, like his mother, *nestles* him.

Chapman's Iliads.

NESTORIANS (so called of *Nestorius*, sometime bishop of *Constantinople*) a particular sect of *Christians*, who, according to the general strain of Church Historians, has been represented as an heretick; for asserting that tho' the Virgin *Mary* was the mother of *Jesus Christ* as a man, yet she was not the mother of God, because no human creature could impart that to another which she had not herself; that God was united to Christ under one person, but remained as distinct in nature and essence, as tho' he never had been united at all; that such union made no alteration at all in the human nature; but that he was subject to the same passions of love and hatred, pleasure and pain, &c. as other men have, only they were better regulated, and more properly apply'd than by ordinary men. The generality of *Christians* in the *Levant*, go under this name. They administer the sacrament with leavened bread, and in both kinds, give their priests leave to marry, and use neither condemnation nor auricular confession.

NETE *Hyperboleon* (*νῆτη ὑπερβολέων*, i. e. the last of the highest chords) the name of the highest and most acute of the chords of the ancient lyre, or the ancient scale, or diatagma; and answered to the *A, mi, la*, of the third octave of the organ or modern system.

NETE *Diazeugmenon* (*νῆτη διαζευγμένον*, the last of the separate ones, sc. *Chord*) the name of the chords of the ancient lyre, answering to *E, fi, mi*, of the third octave of the organ, &c.

NETE *Synemmenon* (*νῆτη συνεμμένον*, the last of those added, sc. *Chord*) the name of the highest chord of a tetrachord of the Greek system, added to make the *b* soft, fall between the *Mese* and the *Paramese*, i. e. between *la* and *fi*.

NETHERLANDS. The lower *Germany*, or that part of it next to the sea; so called by reason of its situation, lying between *France*, *Lorrain*, *Germany*, and the ocean.

It is divided into 17 provinces, 4 of which are dukedoms, viz. *Brabant*, *Limburg*, *Luxemburg* and *Guelderland*; 7 are earldoms, viz. *Flanders*, *Artois*, *Hainault*, *Holland*, *Zealand*, *Namure* and *Zutphen*; and 5 baronies, viz. *West Friesland*, *Mecblin*, *Utrecht*, *Over Iffel* and *Groningen*.

These were formerly governed by distinct lords or princes, but were all united under *Philip the Good*, duke of *Burgundy*; who left them to his son *Charles the Hardy*, who being killed at *Nancy* in 1477, the 17 provinces fell to his only daughter *Mary of Burgundy*; who by marrying with *Maximilian* the first, carried them into the house of *Austria*.

The kings of *France* pretended a right to *Artois*, *Flanders*, &c. In the reign of king *Philip II. of Spain*, *William of Nassau*, prince of *Orange*, and several other discontented noblemen gave beginning to those disturbances; which terminated in the loss of *Holland*, and those other countries known by the name of the *United Provinces*; occasioned by the dread of the inquisition, the unsupportable rigour of the government of the duke of *Alva*, and the violent encroachments of the *Spaniards* upon the liberties and privileges of the countries.

NEVERMORE (*næfpmær*, *Sax.*) never, at no time.

NEUROGRAPHY (*νεῦρον*, and *γράφω*, *Gr.*) a description of the nerves.

NEU'THA (with *Chymists*) a little skin growing to the ears or eyes of new-born infants.

NEU'TRAL (*neutralis*, *L.*) neither of the one or the other.

NEU'TRALITY (*neutralité*, *F.*) a being neuter, the state or condition of one who is neuter, a middle condition between a friend and an enemy.

NEU'TRALNESS, neutrality, the not being of either party.

NEW (*newyd*, *Welch*, *neop*, *Sax.* *neuf*, *F.*) 1. Not old, fresh, lately produced, made or had, novel, it is used of things; as, *young* of persons.

What's the *newest* grief?

That of an hour's age doth hiss the speaker;
Each minute teems a *new* one.

Shakesf. Macbeth.

Do not all men complain how little we know, and how much is still unknown! and can we ever know more, unless something *new* be discovered? *Burnet.*

2. Modern, of the present time.

Whoever converses much among old books, will be something hard to please among *new*.

Temple's Miscel.

3. Not antiquated, having the effect of novelty.

There

There names inscrib'd unnumber'd ages past,
From time's first birth, with time itself shall
last,

These ever *new*, nor subject to decays,
Spread and grow brighter with the length of
days. *Pope.*

4. Not habituated, not familiar.

Such assemblies, tho' had for religion's
sake, may serve the turn of hereticks, and
such as privily will insfil their poison into
new minds. *Hooker.*

Seiz'd with wonder and delight,
Gaz'd all around me, *new* to the transporting
sight. *Dryden.*

NE'W Year's Gift, a present made on the
first of *January*, a custom now in use among
us, which we derived from the *Romans*, who
offered presents to the emperors in the *Capitol*,
altho' they were absent.

NEW'NESS (of *nipene* *rye*, *Sax.*) late-
ness, freshness, &c.

NEW'EL (in *Architecture*) is the upright
post that the winding stairs turn round about.

NEW'T, a small sort of lizard.

NEWTONIAN Philosophy, the doctrine
of the universe, and particularly of the hea-
venly bodies; their laws, affections, &c. as
delivered by *Sir Isaac Newton*.

This philosophy is understood differently
by different persons; some authors under this
philosophy including all the corpuscular phi-
losophy, considered as it now stands corrected
and reformed by the discoveries and improve-
ments that *Sir Isaac Newton* has made in se-
veral parts of it; and in this sense it stands
contradistinguished to the *Cartesian*, *Peripa-
tetick*, and ancient *Corpuscular* philosophy.

Others understand by it the method or order
that *Sir Isaac Newton* has observ'd in philo-
sophizing, *viz.* the reasoning and drawing of
conclusions directly from *Phænomena*, exclu-
sive of all previous *Hypotheses*; the beginning
from simple principles; deducing the first
powers and laws of nature from a few select
phænomena, and then applying those laws,
&c. to account for other things; in which
it is the same with *experimental philosophy*.

Others understand by it a philosophy, where-
by physical bodies are considered mathemati-
cally, and where geometry and mechanicks
are employ'd to the solution of phænomena.
And in this sense it is the same with mecha-
nical and mathematical philosophy.

Others mean by the *Newtonian Philosophy*,
the new principles which *Sir Isaac Newton*
has brought into the new system that is found-
ed thereon, and the new solution of *Phæno-
mena* deduced there-from.

NEW Year's Gift, presents made upon the
first day of every new year; the original of
which custom is ascribed to *Romulus* and *Ta-
tius* king of the *Sabines*, who governed jointly
in *Rome*, in about the 7th year of that city;
where *Tatius*, as is related, having on the first
of *January* been presented with some boughs

out of the forest of the goddess *Strenia*, in
token of good luck began this custom, and
gave the name of *Strenæ* to those presents.

The *Romans* made this an holiday in honour
of *Janus*, offering sacrifices to him; and the
people went in crowds to mount *Tarpia*, where
Janus had an altar, cloathed with new cloaths,
and chose to begin their respective employs or
works on this day; they wish'd one another
good luck, and were careful not to speak
any thing that was provoking or ill-natured.

The common presents among people of
the lower rank, were dates, figs, and honey,
which they usually covered with leaf gold;
and those who were under the protection of
great men usually added a piece of money.

In the reign of *Augustus*, the *Senators*,
Gentry and *Populace* were wont to bring him
Strenæ, or new years gifts; and if he were
not in the city they carried them to the ca-
pitol.

From the *Romans* this custom was taken
by the *Greeks*, and from the Heathens by the
Christians; who very early came into the
practice of making presents to the magistrates;
and the custom is still retained as a token of
friendship, love and respect.

NI'AS (of *nias*, *F.*) simple, silly, foolish:
whence a *Nias Hawk*, is one newly taken
out of the nest, and not able to help herself.
Hence also our word *Nisey*, for a silly per-
son.

NICE (*nece*, *Sax.* soft.) 1. Accurate in
judgment, to minute exactness, superfluously
exact. It is often used to express a culpable
delicacy.

Such a man was *Argalus*, as hardly the
nicest eye can find a spot in. *Sidney.*

Thus criticks, of less judgment than caprice,
Curious, not knowing, not exact, but *nice*,
Form short ideas, and offend in arts,
As most in manners, by a love to parts.

Pope on Crit.

Our author, happy in a judge so *nice*,
Produc'd his play, and begg'd the knight's
advice. *Pope.*

2. Delicate, scrupulously and minutely cau-
tious.

Dear love! continue *nice* and chaste;

For if you yield you do me wrong;

Let duller wits to love's end haste,

I have enough to woo thee long.

Donne.

Of honour men at first like women *nice*
Raise maiden scruples at unpractis'd vice.

E. Hallifax.

3. Fastidious, squeamish.

God hath here

Varied his bounty so with new delights,
As may compare with heaven; and to taste,
Think not I shall be *nice*.

Milt. Par. Lost.

Angular NICH'E, one formed in the cor-
ner of a building.

Ground NICHE, one which instead of bear-
ing

B b b

ing

ing upon a massive, has its rise from the ground.

To NICK, to come or do any thing just at the proper point of time it was desired; to hit a mark shot at, &c. also to cut notches in a stick, &c.

NICK of time, the very exact moment that any thing should be done or is doing.

NICK'UM, a sharper, bite or cheat of any sort, whether gamester, tradesman, &c.

To NICK it (in the game at Hazard) it is to throw the same chance, &c. that the main is, before the thrower is chanced at all.

NICHOLA'ITANS, a sect in the primitive Church, said to have taken their rise, even during the times of the apostles, from one *Nicholas*, one of the seven first deacons; and from this sect the *Gnosticks* are supposed to have taken their rise.

Some have taken upon them to excuse him, and say, that upon his giving his wife, who was very handsome, leave to marry another person she should like, in order to convince his companions that he intended to live or keep a vow or profession of continence, which he had made; that certain persons from this rash zeal pretended to maintain the legality of living with women in common, and that meats offered to idols were as lawful to be eaten as any others; that libertinism was a means to bliss, &c.

NICK'UMPOOP (*incert. Etym.*) a meer block-head, dolt or sot; a senseless dull-witted fellow; it is also used in an obscene signification.

NICOD'EMITES, a sect of hereticks in Switzerland; so denominated from *Nicodemus*, from professing their faith in private.

NIDIFICA'TION, a making or building of nests as birds do.

NIECE, a she cousin, a kinswoman, a brother or sister's daughter, *F.*

NIG'GARDLINESS, fond covetousness.

NIGHT (*nihc, Sax. nox, L. nox, Gr.*) is commonly used to signify all that time the sun is below the horizon of any place, which in some parts of the world near the north and south poles is several months long; whereas under the equator they are always equal to the day; but in other parts of the world the nights are sometimes longer and sometimes shorter, according to the situation of the places.

NIGHT (in a *Metaphorical Sense*) means the darkness of the understanding, and sometimes affliction, distress, death, eternal punishment, &c.

NIGHT, a poetical divinity, feigned to be the author of *Chaos* and darkness, or (as others say) of heaven and earth; married to *Erebus*, the god of Hell, by whom she had four children, *viz. Fate or Destiny, Old Age, Sleep and Death.*

The ancients, painted her holding two chil-

dren in her arms, one asleep and fresh coloured, the other seemingly asleep, but black, with its feet atride; which denoted *Death*, and its true image *Sleep*, both commonly the offspring of the night.

They usually sacrificed a cock to this deity.

NIGHT (in *Painting, &c.*) is represented clothed in a black mantle, spotted with stars of gold. See *Nox*.

NIGHTLY. 1. By night.

The Sion! and the flow'ry brooks beneath,
That wash thy hallow'd feet, and warbling
flow,

Nightly I visit. *Milt. Par. Lost, b. iii.*

Soon as the evening shades prevail,
The moon takes up the wond'rous tale,
And *nightly* to the listning earth
Repeats the story of her birth.

Addis. Spectator.

2. Every night.

NIGHTLY, done by night, acting by night, happening by night.

May the stars and shining moon attend
Your *nightly* sports, as you vouchsafe to tell
What nymphs they were who mortal forms
excel. *Dryden.*

Soon as the flocks shook off the *nightly* dews;
Two swains, whom love kept wakeful and
the muse,

Pour'd o'er the whit'ning vale their fleecy
care. *Pope.*

NIGHTMARE. A morbid oppression in the night, resembling the pressure of weight upon the breast.

NIKEPHORIA (*Νικηφορία*, of *Νίκη*, victory, and *φέρω*, Gr. to bring) rejoicing, triumphs, &c. on account of victory.

NILE, a large river in *Africa*, which branching into many arms or streams, waters many countries or kingdoms. It is called the preserver of *Upper Egypt*, and father of the *Lower*; by reason of its overflowing, and by means of the manure spread over it by the mud that is washed down by it.

This river is the most remarkable, that it overflows commonly in the heat of summer, when other rivers are generally at the lowest; and by that means supplies the natural deficiency of rain in those parts; as soon as the overflowing is sufficiently abated they sow their seed.

The Heathens attributed this wonderful overflowing to their god *Serapis*; and thence whenever it happened to stop, or come but sparingly or out of course, they were wont to sacrifice one of their most beautiful young women in the following manner. They first dressed her in very rich apparel, and then threw her into the river, as a victim to implore this imaginary deity to be propitious.

The *Arabian* historians relate, that this barbarous worship was abolished by the Caliph *Omar*, who, instead of throwing a virgin, threw

threw a letter into the river; the contents of which was to beg of the true God, that he would order the *Nile* to overflow if it pleased him.

NILOM'ETER (of *nilus* and μέτρον, Gr. measure) a pillar erected in the middle of the *Nile*, upon which are marked the degrees of the ascent of the water.

There were several of these in different places of the *Nile*. At this day there is one where the *Nile* is divided into two arms; one of which passes to *Cairo* and the other to *Gizab*.

Anciently they kept the measure of the swelling of the *Nile*, in the temple of *Serapis* like a sacred relic; and the emperor *Constantine* had it transported to the church of *Alexandria*; upon which the *Pagans* affirmed that the *Nile* would never overflow any more; and that *Serapis* being provoked, would be revenged on *Egypt*, and cause a barrenness in the land. But contrary to their fears the *Nile* did overflow and ascended to its usual height the years following.

The *Nile* overflows regularly every year in the month of *August*, in the highest and middle *Egypt*; where this overflowing is necessary, because it hardly ever rains there. But in the lower *Egypt*, the flood is less sensible and less necessary, because it frequently rains there, and the country is sufficiently watered.

It is less sensible, because they make fewer dikes there or receptacles of water, and the inundation spreading itself equally through all the country does not rise higher than a cubit through the whole *Delta*; whereas in higher and middle *Egypt*, where it rains very seldom, they have made high banks at a league's distance, in the midst of which there are deep canals to receive the waters of the river.

They make a breach in these dikes, and when a country is sufficiently watered, the dike is stopped up and opened in another place; and thus the whole land of *Egypt* is successively watered as a garden.

When the *Nile* overflows only to the perpendicular height of twelve cubits, a famine necessarily follows in *Egypt*; nor is the famine less certain if it should exceed sixteen cubits, as *Pliny* writes; so that the just height of the inundation is between twelve and sixteen cubits.

An *Arabian* author, who has given an annual account of the *Nile* for more than 1200 years, says, that when the depth of the channel of the *Nile* is fourteen fathom, a harvest may be expected that will amount to one year's provision; but if it encreases to sixteen the corn will be sufficient for two years; less than fourteen causes a scarcity, and more than eighteen a famine.

This inundation is caused by the great rains which fall in *Ethiopia*, in the months of *June*, *July* and *August*, which are the win-

ter months in that country. These waters carry with them much mud and soilage, which very much contributes to fatten and enrich the land.

When the waters are withdrawn the culture of the land is very easy. The seed is cast upon the dry mud, and with very little tillage produces in great plenty.

NIMBIS, a term used by antiquaries, for a circle round the heads of emperors on certain medals; and resembling the *Aureolæ* or circle of light, placed round the heads of the images of saints.

NIME'TULA'BITES (so named from *Nimetulabi*, their instructor) a sect among the *Turks*, who meet every *Monday* in the night time, and sing hymns to God, &c. The ceremony of admission into this order is as follows; he who desires to be admitted, shuts up himself close in a chamber, and eats no more than four ounces of food in a day for forty days, which being expired, the fraternity take him by the hand and lead him a *moorish* dance; which is performed with a multitude of ridiculous gestures and actions, till by the violence of the exercise, and his former regimen, he falls down on the ground; which fall they construe an extasy; and during this time of lying he is fancied to have seen a vision.

NIM'BLENESS (of *nemen*, Du. to catch up hastily) agility, quickness.

NIMBO'SE (*nimbosus*, L.) stormy, tempestuous, cloudy.

NINE'TEEN (*negen-zien*, Sax.) xix. 19.

NI'NNY (*ninnarius*, L. barb.) a contented cuckold.

NIO'BE, was the daughter of *Tantalus*, and wife of *Pelops*, who having six sons and six daughters, was so elated with her felicity, that she prefer'd herself before *Latona*; and (according to the poets) had all her children slain by the goddess for her insolence; for which calamity she wept herself to death, losing her speech, and remaining stupid without moving, which gave the poets occasion to feign, that she was turned into a stone, as *Palaphæus* says; the truth of the fiction is, that *Niobe* being bereaved of her children by death, commanded her statue to be made in stone (and probably in a mournful posture) and she sitting upon her childrens sepulchre. She is said to have lived *A. M.* 2240.

To **NIP** (*nypen*, Dutch) 1. To pinch off with the nail; to bite with the teeth.

In oranges and lemons, the *nipping* of their rind giveth out their smell more.

Bacon's Nat. Hist. No. 388.

2. To cut off by any slight means: 3. to blast, to destroy before full growth.

This is the state of man; to day he puts forth The tender leaves of hope, to-morrow blossoms,

And bears his blushing honours thick upon him;

The third day comes a frost, a killing frost;

B b b 2

And

And when he thinks, good easy man, full
surely

His greatness is a ripening, *nips* his root;
And then he falls as I do.

Shakeſp. Henry VIII.

His delivery now proves

Abortive, as the first born blossom of spring,
Nipt with the lagging rear of winter's frost.

Milton.

4. To pinch as frost.

When icicles hang by the wall,
And *Dick* the shepherd blows his nail;
When blood is *nipt*, and ways be foul,
Then nightly sings the staring owl.

Shakeſp. Love's Laſt Shift.

5. To vex, to bite: 6, to satirise, to ridicule.

A NIP, the sharp point of a pen.

NIPPING, pinching.

NISAN (ניסן *Heb.*) the seventh month
of the *Jews* civil year, which is about our
September.

NIS'ROCH (נשרוך) which some take to
be derived and compounded of נשן to exalt,
and נרח to enlarge) and so to express the
high and spacious heavens, which, as *Herodo-
tus* relates, the ancient *Persians* worshipped;
or of נשר an eagle, being the image of an
eagle: or as *Eusebius* thinks, was the ark of
Noah itself, and a representation of it, which
was worshipped by the *Eastern* people. The
name of an ancient idol among the *Assyrians*.

NI'TENT (*nitens*, L.) shining.

NI'TRATED (*nitratuſ*, L.) mixed with
nitre.

NI'TRUM (*νίτρον*, Gr. נתרן *Heb.* נתרן
Syriack, so called of *Nitria*, a town of *Egypt*,
where it was anciently made in great quanti-
ties) salt petre, which is either natural or
artificial.

NI'SEY (of *niais*, F.) a fool or silly
fellow.

NOACH'IDÆ, the children of *Noah*.
The *Rabbins* pretend that God gave *Noah* and
his sons certain precepts, which contain accord-
ing to them the natural right which is com-
mon to all men indifferently; and that the ob-
servation of them alone will be sufficient to
save them.

After the giving of the law to *Moses* the
Hebrews would not suffer any stranger to dwell
in their country, unless he would conform to
the precepts of the *Noachidæ*; and in war they
put to death without quarter all that were ig-
norant of them.

These precepts are 7 in number.

1. Obedience is due to magistrates, judges
and princes.

2. The worship of false gods, superstition
and sacrilege are absolutely forbidden.

3. Cursing the name of God, blasphemies
and oaths.

4. All incestuous and unlawful conjunctions

or copulations; as sodomy, bestiality, and
crimes against nature are forbidden.

5. The effusion of the blood of all sorts of
animals, murder, wounds and mutilations.

6. Thefts, cheats, lying, &c.

7. That the parts of an animal still alive
are not to be eaten, as was practised by some
Pagans.

Maimonides says, that the first six of these
precepts were given by *Adam* and the seventh
was added by *Noah*.

NOBIL'IARY, a collection or historical
account of the noble families of a nation or
province.

NOBILITATED (*nobilitatus*, L.) made
noble or famous.

NOBILITY (*nobilitas*, L.) is defined to
be illustrious Descent, and conspicuousness of
Ancestors, with a succession of arms, con-
ferred on some one (and by him to his family)
by the Prince by Law, or by Custom, as a re-
ward of the good and virtuous actions of him
that performed them.

NOBILITY, a quality that dignifies or ren-
ders a person noble: particularly that raises a
person possessed of it above a peasant or com-
moner. The quality or degree of a nobleman;
also the whole body of noblemen; also fame,
reputation, renown.

NOBILITY, the *Italians* thus satyri-
z'd nobility, the dukes and earls of *Germany*
(every son of a duke being a duke, and every
daughter of a dutchess being a dutchess) the
dons of *Spain*, the monseurs of *France*, the
bishops of *Italy* (every city having a bishop)
the nobility of *Hungary*, the lairds of *Scotland*,
the knights of *Naples*, and the younger bre-
thren of *England*, make all together a poor
company.

Divine NOBILITY, has its respect to the
original of the soul, which comes from hea-
ven, and depends on the power of God. If
this were all considered, the worldly nobility
would be less valued, and we should be render-
ed the more capable of moral nobility. This
is also called heavenly or theological.

Human or Worldly NOBILITY, regards
blood, and a genealogy of many ancestors.
This worldly or human nobility depends upon
the good fortune of our birth. This is called
Political.

Moral NOBILITY, refers only to virtue,
which is to gain us esteem; and this depends on
our own free will, and is also called *Phi-
losophical*.

Dative NOBILITY, is such as has been
required by some merits or deeds, and conferred
by the prince, &c.

Native NOBILITY, is what passes from
father to son, and makes the son noble, because
his father was so.

NO'BLES } are the grandees of any
NO'BLEMEN } kingdom or nation, by
whatsoever title they are distinguished; as
with

with us under those of *Dukes, Marquesses, Earls, Viscounts, Lords, &c.* These titles of honour are conferr'd upon them by the prince, who is said to be the fountain of honour.

Honorary distinctions have been very ancient, the *Greeks* distinguish their people into three ranks, noblemen, farmers, and tradesmen, and indulg'd the first with great privileges, who wore the figure of a grasshopper as a badge of honour in their hair, and for the same purpose the *Romans* wore a half moon upon their shoes.

Among the *Romans*, the nobles us'd to preserve the statues of their ancestors, and that they might more lively represent the originals, the faces of them were painted.

These were plac'd in their courts, &c.

NO'BLE (*noble*, F. *nobilis*, L.) 1. Of an ancient and splendid family: 2. exalted to a rank above commonalty.

From virtue first began,
The difference that distinguish'd man from man;

He claim'd no title from descent of blood,
But that which made him *noble*, made him good.

3. Great; worthy; illustrious.

Thus this mandied leaving his death for an example of a *noble* courage, and a memorial of virtue. 2 *Mac.* vi. 31.

To vice industrious, but to *nobler* deeds Tim'rous.

A *noble* stroke he lifted high,
Which hung not, but with tempest fell.

Those two great things that so engross the desires and designs of both the *nobler* and ignobler sort of mankind, are to be found in religion; namely, wisdom and pleasure.

4. Exalted, elevated, sublime.
My share in pale pyrene I resign,
And claim no part in all the mighty nine:
Statues, with winding ivy crown'd, belong
To *nobler* poets for a *nobler* song.

NOBLENES of mind, is a principle of acting honourably, justly and equitably; scorning to do base and mean actions, and upon all occasions showing an aversion to being sway'd by bribery, corruption, and any unjust influence whatever.

NO'BLESS, nobility or noblemen, O.
NOCTAM'BULIST, a person who walks in the night, properly in sleep.

NOCTAM'BULOUS (of *noctambulus*, L.) of or pretending to walk in the night.

NOCT'ILUCA, shining in the night.
Mr. *Boyle* distinguishes them into three sorts.

1. The *gumous* **NOCTILUCA**, which is by some called the *consistent* or *constant* *Noctiluca*, which is in the form of a consistent body.

2. The *liquid* **NOCTILUCA**, which, it is

very probable, is only the former dissolved in a proper liquor.

3. The *aerial* **NOCTILUCA**, so called, because it would immediately begin to shine on being exposed to the open air.

NOC'TURNS } (in *Roman Catholic*
NOCTUR'NALS } churches) part of the matins or church service, that are said about midnight, being certain psalms and prayers, in imitation of the ancient Christians, who said them in the night for fear of the Heathens.

To **NOD** (*nuto*, L.) 1. To decline the head with a quick motion.

On the faith of Jove rely,
When *nodding* to thy suit he bows the sky.

2. To pay a slight bow.

Cassius must bend his body,
If *Cæsar* carefully but *nod* on him.

3. To bend downwards with quick motion.
When a pine is hewn on the plains,
And the last mortal stroke alone remains.
Lab'ring in pangs of death, and threat'ning all,

This way and that way she *nods*, considering where to fall.

He climbs the mountain rocks,
Fir'd by the *Nodding* verdure of its brow.

4. To be drowsy.

NOD, a quick declination of the head.
A mighty king I am, an earthly God;
Nations obey my word, and wait my *Nods*:
And life or death depend on my decree.

NO'DATED (*nodatus*, L.) tied in knots.

NOD'DLE (of *nod*, L.) the head.

NO'DIA (with *Botanists*) a herb.

NODI'NUS (of *nodus*, L. a knot) a pagan deity, who, as they imagined, presided over and took care of plants, whilst they knotted, and the flowers were wrapt up in the buds, L.

NO'DUS *Gordianus* (i. e. the *Gordian Knot*) *Gordius* having been made king of *Phrygia*, at his first entering the temple of *Apollo* he placed a knot of leather thongs; of which there went a prophesy, that whosoever untied it should be conqueror of *Asia*; *Alexander* coming thither, and having endeavoured, trying all ways to do it; but not being able to untie it, he cut it in pieces with his sword.

NOI'SINESS (prob. of *noise*, F. strife, quarrel) noisy temper, quality, &c.

NOI'SOMNESS (prob. of *nuisance*, F. from and *nerre*, Sax.) loathsomeness, stinkiness, &c.

A **NOKES**, a fool, ninny.

NOMENCLA'TOR (among the ancient *Romans*) a servant who attended their masters, and was ready to prompt the candidates for offices, places, &c, with the names of the citizens or electors, that they might salute and solicit

Solicit them by name; which was accounted a great mark of respect or esteem.

NOMINA'LIA (among the *Romans*) festivals in which they gave names to their children, which was on the eighth day to males, and ninth to females, which were called the *Dies Iustitici*.

NOM'INALS } a sect of school phi-
NOM'INALISTS } losophers, who were
so denominated, because they held that words,
not things, were the objects of the dialecticks.

NOMOCA'NON (of νόμος, the law, and κανών, Gr. canon, rule) a collection of canons and imperial laws relating or conformable thereto; also a collection of the ancient canons of the apostles, councils and fathers; also a penitential book of the *Greeks*.

NOMO'GRAPHY (νομογραφία, of νόμος, a law, and γραφή, Gr. description) a description of, or treatise of the laws.

NON Claim (in *Law*) a neglect or omitting to claim that which a man ought to claim as his right, within a time limited.

NON DESCRIPTS (in *Botanical Authors*) such plants that have been passed by, tho' mentioned, but not described.

NONE such (in *Botanist*) the *Bristol* flower.

NONES (in the church of *Rome*) one of the canonical hours, which is about three o'clock in the afternoon; in primitive churches this was the time for breaking their fasts, upon fast days; tho' others extended it to night.

NON FLORIFEROUS (in *Botanick Writers*) not flowering, or bearing no flowers.

NON Residence, the illegal absence of a beneficed clergyman from his spiritual charge, i. e. when he absents himself for the space of one or two months at several times in one year.

NON Resident, a person who does not reside or keep in the place where his charge is.

NOON'ING (of non, *Sax.*) a nap, &c. at noon.

NOR'MAL (with *Geometricians*) perpendicular, or at right angles; a term used of a line or a plane that cuts another perpendicularly.

NOR'THERLY } { norðenlice, } *Sax.*
NOR'THERN } { norðene, }
on the north quarter of the world.

NORTHWARD (norðþearð, *Sax.*) towards the *North*.

NORTH Light, a meteor which usually appears in *Greenland* about the time of the new moon, and enlightening the whole country, tho' the meteor itself appears only in the *North*: It moves from one place to another, leaving a sort of mist or cloud behind it, and continues till it is hidden by the beams of the sun.

NOTABLENESS (*notabilitas*, *L.*) remarkableness, &c.

NOTA'RICON, the third part or species of the *Jewish Cabala*.

NOTA'TION, a marking, or setting a mark upon; also an observing or taking notice of, *L.*

NOTES Musical (in relation to Time) are nine, viz. the *Large*, the *Long-Breve*, *Semi-Breve*, *Minim*, *Crotchet*, *Quaver*, *Semi-Quaver*, and *Demi-semi-quaver*, all which are to be found in their proper places. The characters or marks of these notes are usually set down on a scale of five or six lines, to serve as directions for keeping time in singing, or playing on any sort of musical instrument.

NOTE of Augmentation (in *Musick*) in the increasing or enlarging somewhat to the full quantity or value of any note.

NOTE of Diminution (in *Musick*) is the diminishing or abating somewhat of the full quantity or value of any note.

NO'THING (nathing, *Sax.*) not anything.

NO'THINGNESS, non-existence, insignificance, worthlessness.

NO'TION, the form of any thing represented or conceived in the mind; conception, fancy, also thought, also knowledge, *L.*

First objective NOTION, is the thing itself known, according to what it is or has in itself, as *Light* known as *Light*.

Second formal NOTION, is the knowledge of a thing, according to what it receives from the understanding; as of *Light*, that it is the subject and not the predicate.

First formal NOTION (with *Schoolmen*) is the knowledge which we have of any thing according to what it is, or has in itself; as of a light body, *quatenus* light.

Second objective NOTION, is what agrees to the thing by the means of the operation of the intellect, or what it receives from the intellect.

Common NOTIONS, are certain principles supposed to be innate, and which therefore are self-evident.

A clear NOTION (in *Logick*) such an one as is sufficient to recollect the object.

An obscure NOTION, is that which does not suffice to recollect the object.

A distinct NOTION, is that by which we are able to assign the very marks or characters, by which we recollect the thing.

An adequate NOTION, is one wherein we have distinct notions of the marks or characters whereof it is composed.

An inadequate NOTION, is one wherein we have only a confused notion of the characters that enter a distinct one.

NOTIONAL. 1. Imaginary, ideal, intellectual, subsisting only in idea, visionary, fantastical.

The general indefinite contemplations and notions of the elements and their conjugations, of the influences of heaven, are to be set aside,

side, being but *notional* and ill-limited; and different axioms are to be drawn out of measured instances.

Bacon's Nat. History, No. 835.

Happiness, object of that waking dream
Which we call life, mistaking; fugitive theme
Of my pursuing verse, ideal shade,
Notional good, by fancy only made.

Prior.

We must be wary, lest we ascribe any real subsistence or personality to this nature or chance; for it is merely a *notional* and imaginary thing; an abstract universal, which is properly nothing; a conception of our own making, occasioned by our reflecting upon the settled course of things; denoting only thus much, that all those bodies move and act according to their essential properties, without any consciousness or intention of so doing.

Bentley's Sermons.

2. Dealing in ideas, not realities.

The most forward *notional* dictators sit down in a contented ignorance.

Glanv. Scep. c. xx.

NO'TIONALNESS, imaginariness.

NOTWITHSTANDING (*napið* and *zanðan*, *Sax.*) nevertheless, altho', &c.

Necessary NOVA'TION (*Civil Law*) is one made in consequence of a sentence or decree of justice.

Voluntary NOVA'TION, is effected three ways; 1. by changing the cause of the obligation without the intervention of any other person; 2. by changing the nature of the obligation; 3. by delegation.

NO'VEL, an ingenious and diverting story, in which the writer dresses up an invention of his own, with all the embellishments of art; to render it both agreeable and instructive.

NOV'ELNESS (*novitas*, *L. novitate*, *F.*) novelty, newness.

NOVEM'BER (in *Painting*, &c.) is represented as a man clothed in a robe of a changeable green and black, having his head adorned with a garland of olive-branches with fruit, holding in his right hand *sagittary*, and in his left turnips and parsnips.

NOV'ICES (in the ancient *Christian* church) were those religious who were in a state of probation, of which there were three sorts; some come without their habit as saicks and secular clergy; others with it, *i. e.* such as had been monks in other places; either in foreign monasteries or in cells, belonging to the capital abbey.

NOVICES (among the modern *Jesuits*) be they persons of what condition or quality soever, upon their admission into the colleges, are obliged to make a profession of forsaking the world and denying themselves, to quit or forgoe their estates, forsake parents or friends, and intirely to disengage themselves from a secular life; and to submit to the mortifica-

tion of the flesh, by undergoing a severe discipline. To promise an implicit obedience to their superiors, and never to censure them.

And that they may the better understand the manner and extent of their obedience, pictures are placed in their studies, to instruct them emblematically.

In the middle is represented a lad with a log of timber upon his shoulders, and in a stooping posture, with this motto, *Fortiter*, upon it.

In his left hand he holds a harp, intimating the cheerfulness wherein he undergoes his submission; and in his right a puppy dog in a rising posture, to intimate the readiness of his obedience. He is open breasted, to signify that his superiors have both his heart and body at their service. His mouth is shut, and is stopped, &c.

NOVI'CIATE (with the *Roman Catholics*) a year of probation appointed for the trial of religious, whether or not they have a vocation, and the necessary qualities for living in the rules, to the observation of which they are to bind themselves by vow; also the house or place where novices are instructed.

NOUR'ISHING (*nourrant*, *F. nutiens*, *L.*) affording nourishment.

NOX, night, an imaginary goddess of the poets, who had the greatest command in the lower regions, and who was one of the most remarkable; she was held to be the mother of love, of deceit, old age, death, sleep, dreams, complaint, fear and darkness. The cock was offered to her in sacrifice, and she was painted with black hair, with a garland of poppies about her head, and her chariot was drawn with black horses surrounded with stars, and holding in her arms a white boy, signifying *Sleep*, and also a black one, to signify *Death*, both taking their rest.

NOXIOUS (*noxius*, *L.*) 1. Hurtful, harmful, baneful, mischievous, destructive, pernicious, unwholesome.

Preparation and correction is not only by addition of other bodies, but separation of *noxious* parts from their own.

Brown's Vulg. Errors, b. iv.

Kill *noxious* creatures, where 'tis sin to save,
This only just prerogative we have.

Dryden.

See pale Orion sheds unwholesome dews,
Arise, the pines a *noxious* shade diffuse;
Sharp boreas blows, and nature feels decay,
Time conquers all, and we must time obey.

Pope.

Too frequent an appearance in places of much resort, is *noxious* to spiritual promotions.

Swift's Miscel.

2. Guilty, criminal.

Those who are *noxious* in the eye of the law are justly punished by them to whom the execution of the law is committed.

Bramhall against Hobbs.

NOXIOUSNESS

NOXIOUSNESS, hurtfulness, infalubri-
ty.

The writers of politicks have warned us of the *noxiousness* of this doctrine to all civil governments, which the Christian religion is very far from disturbing. *Hammond.*

NUBIFEROUS (*nubifer*, L.) that bringeth or causeth clouds.

NUBIFUGOUS (*nubifugus*, L.) that chaseth away clouds.

NUBIGENOUS (*nubigena*, L.) engendered or begotten by the clouds.

NUBIGEROUS (*nubiger*, L.) that beareth or carrieth clouds.

NUBILE (*nubilis*, L.) marriageable.

To **NUBILATE** (*nubilatum*, L.) to make cloudy.

NUCAMEN'TUM (in *Botan. Writ.*) the same as *Julus*, those catkins or wormlike tufts or palms, as they are called in willows, which at the beginning of the year grow out of and hang pendulous, down from hazels, walnuts, &c.

To **NUD'DLE**, to walk or go along hastily, in a seemingly careless manner.

NUDE matter (in *Law*) a naked allegation of a thing done, to be proved only by witness, and not by record, or other speciality in writing under seal.

NUDE (in *Botan.*) without leaves, and it is not only applied to stalks when they grow without leaves, but to seeds when they are inclosed in no vessel.

NUDIPEDA'LIA (among the *Jews*) sacrifices performed bare-footed to appease the gods, and to ease them of some calamity they laboured under; after having continued their prayers for the space of 30 days, having abstained from wine, they shaved their heads and went bare-footed to the temple.

The *Jews* finding themselves oppressed by *Florus*, governour of *Judea*, for the emperor *Nero* celebrated this bare-footed ceremony with extraordinary solemnity; *Berenice* sister to king *Agrippa*, accompanied them therein, and ever appeared bare-footed in behalf of the *Jews* before the tribunal of *Florus*.

NUDITIES (in *Painting and Sculpture*) is used to signify those parts of a human figure, not covered with any drapery; or those parts where the carnations appear.

NUGA'CIOUSNESS } (*nugacitas*, L.)
NUGA'CITY } triflingness.

NUMB (*benumen*, *Sax.* benumbed.) 1. Torpid, deprived in a great measure of the power of motion and sensation, chill, motionless.

Leaning long upon any part, maketh it numb and asleep; for that the compression of the part suffereth not the spirits to have free access; and therefore when we come out of it, we feel a stinging or pricking, which is the re-entrance of the spirits.

Bacon's Nat. Hist.

2. Producing chiliness, benumbing.

When we both lay in the field,
Frozen almost to death, how did he lap me
Ev'n in his garments, and did give himself
All thin and naked to the numb cold night.

Shakes.

To **NUMB**, to make torpid, to make dull of motion, or sensation, to deaden, to stu-
pify.

She can unlock

The clasping charm, and thaw the numbing
spell.

Milton.

Nought shall avail

The pleasing song, or well repeated tale,
When the quick spirits their warm march
forbear,

And numbing coldness has unbrac'd the ear.

Prior.

A *determinate* **NUMBER**, is such as is referred to some given unit; as a ternary or 3, which is properly called a number.

An *indeterminate* **NUMBER**, is such as refers to unity in general, and is what is called quantity.

Homogeneous **NUMBERS**, are such as are referred to the same unity; as five golden spheres and two golden spheres, are homogeneous numbers.

Heterogeneous **NUMBERS**, are such as are referred to different units; thus four silver spheres and four brass spheres; are heterogeneous numbers.

Whole **NUMBERS**, the same as *Integers*, i. e. all those that in the manner of expressing refer to unity, as a whole does to a part.

Broken **NUMBERS**, are fractions, such as consist of several parts of unity, or those which refer to unity as a part to the whole.

Rational **NUMBER**, is such as is commensurable with unity.

Rational whole **NUMBER**, is such whereof unity is an aliquot part.

Rational broken **NUMBER**, is such as is equal to some aliquot part or parts of unity.

Rational mixt **NUMBER**, is such as consists of a whole number and a broken one, or of unity and a fraction.

Irrational **NUMBER**, is a surd, or a number that is commensurable with unity.

Even **NUMBER**, is one which may be divided into two equal parts, or without remainder or fraction, as 4, 6, 8, &c.

NUMBER unevenly even, one that may be divided equally by an uneven number, as 20, which may be divided by 5.

Prime **NUMBER**, is that which is only divisible by unity, as 5, 7, is.

Prime **NUMBERS among themselves**, are such as have no common measure besides unity, as 12 and 19.

Compound **NUMBER**, is one which is divisible by some other number besides unity, as 8, which is divisible by 4 and by 2.

Compound

Compound NUMBERS among themselves, are such as have some common measure besides unity, as 12 and 15.

Perfect NUMBERS, are such, whose aliquot parts being added together, make the whole number, as 6, 28, &c. Thus the aliquot parts of 6 being 3, 2 and 1, are equal to 6. And those of 28, being 14, 7, 4, 2, 1, are equal to 28.

Imperfect NUMBERS, are such, whose aliquot parts being added together, make either more or less than the whole number, and are either *abundant* or *defective*.

Abundant NUMBERS, are those, whose aliquot parts being added together, make more than the number of which they are parts; as 12, the aliquot parts of which are 6, 4, 3, 2, 1, which make 16.

Defective NUMBERS, are such whose aliquot parts being added together make less than the number of which they are parts; as 16, whose aliquot parts are 8, 4, 2 and 1, which make but 15.

Plane NUMBER, is such as arises from the multiplication of two numbers; as 6, which is the product of 3 multiplied by 2.

Square NUMBER, is the product of any number multiplied by itself, as 9 made by the multiplication of 3 by 3.

Cubic NUMBER, is the product of a square number multiplied by its root, as 9, multiplied by its root 3, makes 27.

Polygonous NUMBERS, are the sums of arithmetical progressions, beginning with unity. These, where the difference is 1. are called *triangular numbers*; where 2, *square numbers*; where 3, *pentagonal numbers*; where 4, *hexagonal numbers*; where 5, *heptagonal numbers*, &c.

Pyramidal NUMBERS, the sums of polygonous numbers, collected after the same manner as the polygons themselves, are gathered out of arithmetical progressions, are called *first pyramidal numbers*.

Second Pyramidals, are the sums of the first pyramidals.

Third Pyramidals, are the sums of the second pyramidals.

Triangular pyramidal NUMBERS, are such as arise out of *triangular numbers*.

First pentagonal pyramidal NUMBERS, are such as arise out of pentagons.

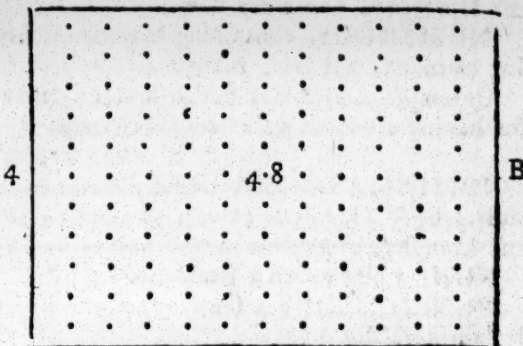
NUMBERS (in Poetry, Oratory, &c.) are certain measures, proportions or cadences, which render a verse period, and air agreeable to the ear.

Similar plane NUMBERS, are such numbers which may be ranged into the form of similar rectangles, that is, into rectangles whose sides are proportional; such are 12 and 48, for the sides of 12 are 6 and 2 (as in figure, A) and the sides of 48 are 12 and 4 (as in figure, B) but $6 : 2 :: 12 : 4$, and therefore those numbers are similar,

6



12



Spherical NUMBER } (with *Arithmet.*)

Circular NUMBER } are such numbers whose powers end in the roots themselves, as the numbers 5 and 6, all the powers end in 5 and 6; so the square of 5 is 25, the cube 125, the quadrato cube is 625; so the square of 6 is 36, the cube 216, the quadrato cube 1296.

NUMERABLENESS (of *numerabilis*, L.) capableness of being numbered.

NUMERAL Algebra, is that wherein numbers are made use of instead of letters of the alphabet.

Cardinal NUMERALS (with *Grammarians*) are those that express the number of things, as *one, two, three, four, five*, &c.

Ordinal NUMERALS, are such as shew the order or rank, as *first, second, third, fourth, fifth*, &c.

NUMERA'TION (in *Arithmetick*) is that part that comprehends all manner of operation by numbers.

NUMERICAL (*numerus*, L.) 1. Numeral, denoting number, pertaining to numbers.

The numerical characters are helps to the memory, to record and retain the several ideas about which the demonstration is made.

Locke.

2. The same, not only in kind or species, but number.

Contemplate upon his astonishing works, particularly in the resurrection and reparation of the same numerical body, by a re-union of all the separate parts. *South.*

NUMERICALLY, respecting sameness in number.

I must think it improbable, that the sulphur of antimony would be but numerically different from the distilled butter or oil of roses. *Boyle.*

N U

NUMERIST, one that deals in numbers.

We cannot assign a respective fatality unto each which is concordant to the doctrine of the *numerists*. *Brown*.

NUMEROSITY, number, the state of being numerous.

Of assertion, if *numerosity* of asserters were a sufficient demonstration, we might sit down herein as an unquestionable truth.

Brown's Vulg. Errors.

2. Harmony, numerous flow.

NUMEROUS, containing many, consisting of many, not few, many.

Queen *Elizabeth* was not so much observed for having a *numerous*, as a wise council.

Bacon.

NUMISMATOGRAPHIA (of *νῦμματα*, and *γραφία*, Gr. description) the description and knowledge of ancient medals and coins.

NUN, a bird called a titmouse.

NUNCIATION, a shewing, a report, a declaration, *L*.

NU'NCIATURE, the office of a nuncio.

NU'NCUPATIVE (with *Schoolmen*) a term used to express something that is nominal only; or that has no existence but in name.

NUN'DINA (among the *Romans*) a goddess, who, as they believed, presided over the purifications or lustrations of children, which some derive from *nonus*, *L. 9.* because the male infants were not purified till the 9th day; but the females on the 8th.

NUN'DINÆ (qu. *novendinæ*, of *nunc dies nona*, *i. e.* now the 9th day) a market which was kept every 9th day at *Rome*, to which the people resorted, not only to buy and sell, but also to get intelligence of what laws were made.

NUNS, religious women who make a profession of a contempt of the world and chastity.

In ancient times they were not obliged by any vow not to marry: however, it was thought scandalous, and a mark of inconstancy, if they did marry after they had made a profession.

Nunneries were not built before the time of *Constantine* the emperor; notwithstanding there were then many of these religious maids; but they lived at home with their parents.

In the monasteries of *Egypt* and *Syria*, nuns at their admission were wont to offer their hair to the abbess; because it was not lawful for them to wash or anoint their heads; therefore to keep their heads the cleaner from vermin, their hair was cut off.

There are in the *Romish* church nuns of several orders, as of *St. Bennet*, *St. Clara*, *St. Bridget*, *St. Catharine*.

The nuns of *St. Bennet*, took their original from *Scholastica*, sister to *St. Bennet*.

N U

These were not allowed to stand godmothers at baptism, nor to go abroad, except accompanied by some ancient grave matron: they spent their time in meditation, prayer and singing, and were obliged to the observation of the canonical hours. They were not to speak with any man except in publick and before witnesses; if any one proved unchaste after three whippings, she was fed with bread and water in prison for a year.

Nuns of *St. Clara*, so called from their foundress *Clara* of *Affize*, who lived in a cottage 42 years, afflicting her body with various kinds of austerities, wearing the bristly side of a hog's skin next to her body, went barefooted, and lay on the bare ground. Her rules were the same as those of the *Franciscans*.

Nuns of *St. Bridget*, took their name of one *Bridget*, a princess of *Sweden*, about the year 1360. Her rule was the same as that of *St. Basil*. And they as well as the monks were to wear grey cloaks, and coats with a red cross upon them.

They were forbid to have any thing properly their own, to touch money; and to lie upon straw. They were not to admit of conference with a man, except at a window, and were persuaded to believe that she who never opened her window, should be most rewarded in Heaven.

These nuns were to be married by a bishop to Christ by a ring, who also invested her with her nun's habit at the altar: their coffins were carried by four sisters, sprinkling dust on it into the convent. These nuns were chiefly in *Sweden*. But this order was at *Richmond* in *Surry* in the year 1414.

Nuns of *St. Catharine*, took their name of *Catharine* of *Senæ*, in *Tuscany*, in the year 1455, and followed the rules of *St. Dominick*. This saint is said to have drank nothing but water, and to have eaten only bread and raw herbs; scarce slept an hour in two days, chastiz'd herself with an iron chain for an hour and a half at a time, till she was all bloody, three times a day. The nuns wear a white garment, and over it a black veil.

NUR'SERY, a college of young persons designed for the ministry or priesthood.

NU'SANCE (*nuisance*, *F.*) annoyance.

NUSANCE, a writ which lies for one that has been guilty of a nuisance or annoyance in raising a wall, stopping of water, or any unlawful act in his own ground, or elsewhere, to the damage of his neighbour.

NUT (with *Anatomists*) the top of a man's yard.

NUTA'TION (with *Astronomers*) a kind of trepidation or tremulous motion of the axis of the earth, whereby in each annual revolution it is twice inclined to the ecliptick, and as often returns to its former position.

NUTMEG,

NUT'MEG, a sort of spice aromatick-nut, the product of some place in *East-India*. These nuts grow inclosed in three different covers; the first of which is thin and of a yellowish red, this is called *mace*; this is surrounded by the shell which is a hard, thin, blackish cover, under or within which is a greenish film, within which is the nut called the *nutmeg*, which is the kernel or fruit.

The whole commerce of *nutmegs* is in the hands of the *Dutch East-India* company.

NUTRIMENT (*nutrimentum*, L.) that which feeds or nourishes, food, aliment.

The stomach returns what it has received, in strength and *nutriment*, diffused into all the parts of the body. *Soub.*

Does not the body thrive and grow,

By food of twenty years ago?

And is not virtue in mankind

The *nutriment* that feeds the mind?

Swift's Miscel

NUTRIMENTAL, having the qualities of food, alimental.

By virtue of this oil vegetables are *nutrimental*, for this oil is extracted by animal digestion, as an emulsion. *Arbutnot.*

NUTRITION (from *nutritio*, *nutrio*, L. *nutrition*, F.) the act or quality of nourishing, supporting strength, or encreasing growth.

New parts are added to our substance, to supply our continual decayings, nor can we give a certain account, how the aliment is so prepared for *nutrition*, or by what mechanism it is so regular distributed.

Glanville Sceph. c. iii.

The obstruction of the glands of the mesentery is a great impediment to *nutrition*; for the lymph in those glands is a necessary constituent of the aliment, before it mixeth with the blood. *Arbutnot on Aliments.*

NUTRITION (in *Pharmacy*) a kind of preparation, consisting in the gradual mixture of liquors of different natures, by stirring them together till they have acquired a thick consistence.

NUTRITION (with *Physicians*) a natural increase, whereby that of any bodily substance that is in continual decay, is repaired by convenient nourishment.

NUTRITIOUSNESS (*nutritius*, L.) nourishing quality.

To **NUZ'ZLE**, to hide the head in a warm soft place, as a young child does in its nurse's bosom.

NYCTALOP'IA (*νυκταλοπία*, of *νυκτος* αλγος *ωπι*, Gr.) a disease in the eyes, which is twofold, 1. a dimness of sight in the night or in dark places, without any defect in the light: 2. a dimness of sight in the light, and a clear sight in shady or dark places, L.

NYCTHE'MERON (*νυκθήμερον*, Gr.) the space of twenty-four hours, an intire night and day.

NYMPHA (*νυμφή*, Gr.) the little skin wherein insects are inclosed, both while they

are in the eggs, or after they have undergone an apparent transformation, or the first change of *Eruca*, palmer worm, or maggot, in such insects as undergo a transformation; or it is rather the growth or increase of the *Eruca*, whereby the figure of the succeeding animal is beginning to be expressed, by the explication of its members, which before lay involved up in the *Eruca* (as a plant is in its seed.) So that *Nympba* is only the animal under that imperfect form. It is sometimes called *Chrysalis*, sometimes *Aurelia*, and by others *Necydalus*.

NYMPHÆ (with *Anatomists*) small, soft pieces of flesh proceeding from the juncture of the *Os Pubis* in the neck of the womb; so called, because they are placed near the passage where the water issues out of the bladder, L.

NYMPHA (with *Anatomists*) a hollownes or void space in the nether lip, L.

NYMPHÆ (in *Rome*) certain baths or grotto's sacred to the nymphs, from those statues which adorned them, or from the waters and fountains which they afforded, they were so called. They were in number twelve, and were retreats of pleasure, adorned with grotto's, fountains and statues of the nymphs, &c. They were square marble buildings, into which there was but one door; where were steps that led down to grotto's, paved with marble of curious colours; the walls were beautified with shell-work, and a stream which surrounded the place, fell from a fountain at the end of the grotto.

NYMPHÆ'UM (*νυμφαίον*, Gr.) a publick hall or building among the ancients, richly furnished and adorned for publick banqueting; where those who wanted conveniences at home held their marriage feasts.

NYMPHOMANIA (of *νυμφη*, the *Nymphæ*, and *μανία*, Gr. madness) the *Furor uterinus*, a distemper which provokes women to transgress the bounds of common modesty without restraint.

NYMPHOTOMIA, (*νυμφωτομία*, Gr.) a cutting off the *Nymphæ* in women, which in some sometimes bunching out, hinders the *Coitus*, or makes it difficult.

O

O o, *Roman*; *O o*, *Italick*; **⒪ ⒫**, *Eng.* *O o*, *Sax*; are the fourteenth letter in order of the alphabet; *o*, the fifteenth, and *o ω*, the 24th of the *Greek*, and **ו**, the sixth of the *Hebrew*.

O is also used as an interjection of abhorrence, admiration, calling, derision, desiring, indignation, &c.

O, is not founded in *People*, *Jeopardy*, &c.

O, with the ancients, was a numeral letter signifying 11.

O, with

Ō, with a dash, stood for 11000000.

O (among the *Irish*) set at the beginning or before the name of a family is a note of dignity, as O *Bryan*, O *Neal*, &c.

O (with the *Ancients*) was put as a hieroglyphick or symbol of eternity.

An OAK (*Hieroglyphically*) represents strength, virtue, constancy; and also length of life, as being steady, and living longer than most other trees.

OAK'EN (acc, *Sax.* an oak) of or pertaining to an oak.

OAR (oape, *Sax.*) a long pole with a broad end, by which vessels are driven in the water, the resistance made by water to the oar pushing on the vessel.

The oars were silver,
Which to the tune of flutes kept stroke, and made
The water which they beat, to follow faster,
As amorous of their strokes.

Shakefp. Jul. Cæsar.

So tow'rd's a ship the oar-finn'd gallies ply,
Which wanting sea to ride, or wind to fly,
Stands but to fall reveng'd.

Denham's Poems.

In shipping such as this, the *Irish* kern
And untaught *Indian*, on the stream did glide,

E'er sharp-keel'd boats to stem the flood
did learn,
Or fin-like oars did spread from either side.

Dryden.

To OAR, to row.
He more undaunted on the ruin rode,
And oar'd with labouring arms along the flood.

Pope.

OARY, having the form or use of oars.
The swan with arched neck,
Between her white wings mantling, proudly rows

Her state with oary feet. *Milton.*

OARS, a boat for carrying passengers with two men to row it; also instruments where-with boats are rowed.

OAT'EN, of or pertaining to oats.

OATH (*Ath*, *Sax.*) is a solemn appeal to God, implying that we desire not his mercy and protection any otherwise than as the matter affirmed is either true or false, and tho' all profane or false swearing is strictly forbid, by the scriptures of both the old and new testament, yet the necessity of the occasion requires it for the discovery of the truth.

Legal OATH, is a swearing in open court, before a magistrate appointed by authority to administer such oaths; where a person is called upon to give evidence, to any matter of fact, &c.

Corporal OATH, is when a person in giving evidence before such magistrates, by laying his hand upon some part of the scripture, and kissing the book; this form being appointed by law for coming at the truth, this phrase being used, *So help me God*, which is design'd

to signify the person swearing, pawns his or her expectation of God's blessing in this life, and of eternal salvation in the life to come, upon the truth he swears.

OAT-MEAL of azen and mealepe, *Sax.*) meal or flower made of oats.

OAZ'INESS, slimy, muddy, marshy quality.

OB'DURACY (of *obduratus*, *L.*) hardness of heart, stubbornness, obstinacy.

OBDU'RED (*obduratus*, *L.*) hardened. *Milton.*

OBEDIENCE (among *Divines*) consists in such a submissive frame of spirit, by which a man always resigns and devotes himself to the disposal of the divine Being; being ready in every condition to do or suffer whatsoever he apprehends to be most reasonable and acceptable, and by which he may best express his love and subjection to him.

Active OBEDIENCE to God, consists in a readiness of mind to do what he enjoins.

Passive OBEDIENCE to God, is an acquiescence of mind in whatsoever he shall please to inflict.

OBE'DIENTNESS, (*obedientia*, *L.*) obedient quality.

OB'ELISK (*obeliskos*, *Gr.*) a four square stone, growing smaller from the basis to the top, tending in a sharp point. It differs from a pyramid, in that it is made all of one intire stone or piece, and its basis is much narrower.

The *Egyptian* obelisks were square pillars, raised in the form of a pyramid, and engraven on every side with hieroglyphical characters, and mysterious secrets; understood by very few besides their priests, who called them the fingers of the sun, to which planet they were commonly dedicated; their composition was of a stone dug near the cataracts of *Nile*, as hard a porphyry, and of divers colours; representing (as they imagined) the four elements. The first that was erected was by *Manufar*, king of *Egypt*, *An. Mund.* 2604; whose successors erected divers others; but they were most of them destroyed by *Cambyfis*, king of *Persia*, when he conquered *Egypt*. And those that remained were carried by the *Romans* to *Alexandria*, and from thence to *Rome*, were there are some remaining to this day; the highest were about 140, and the lowest about 15 feet.

OBESE'NESS (*obesitas*, *L.*) grossness, fatness.

To OBEY (*obeir*, *F.* *obedio*, *L.*) 1. To pay submission to, to comply with, from reverence to authority.

The will of heav'n

Be done in this and all things! I obey.

Shakefp. Hen. VIII.

I am aham'd that women are so simple
To seek for rule, supremacy, and sway,
When they are bound to serve, love, and obey.

Shakefp.

Let

Let not sin reign in your mortal body, that, you should obey it in the lusts thereof.

Rom. iv. 12.

Was she thy god, that her thou didst obey,
Before his voice?

Milt. Par. Lost, b. x.

Africk and Judia shall his pow'r obey,
He shall extend his propagated sway
Beyond the solar year, without the starry way.

Dryden.

2. It had formerly sometimes to before the person obeyed, which Addison has mentioned as one of Milton's Latinisms; but it is frequent in old writers; when we borrowed the French word we borrowed the syntax, *obeïran Roi*. Nor did they not perceive the evil plight In which they were, or the fierce pains not feel,

Yet to their general's voice they soon obey'd.

Milton.

OBJECT, the matter of an art or science, or that about which it is employed, the same as subject.

Material OBJECT, the thing itself which is treated or considered of.

Formal OBJECT, the manner of considering it.

OBJECT (*objectum*, L.) any thing placed to behold, or opposed to any of the senses; something apprehended or presented to the mind either by sensation or by imagination.

OBJECTIVE Line (in *Perspective*) is the line of an object, from whence the appearance is sought for in the draught or picture.

OBJECTIVELY (*School Term*) a thing is said to exist *objectively*, when it exists no otherwise than in being known, or in being an object of the mind.

O'BIT, a funeral solemnity or office for the dead, usually performed in the church, while the corps was there before its interment: it is also used to signify an anniversary office or mass held annually in the church of Rome, on some particular day, in commemoration of some deceased person.

OBLA'TI, secular persons, who resigned themselves and their estates to some monastery, and were admitted as lay-brothers.

Some have been so extravagant as to give their whole patrimony, and as far as was in their power their whole family too, to the use and service of the monastery, and also obliged their descendants to the same kind of servitude.

The form of their admittance was, by putting about their necks the bell ropes of the church, and a few pence on their heads, as a mark of servitude; these wore habits, but different from those of the monks.

Funeral OBLATIONS, offerings by way of atonement for the faults or neglects of the party deceased, in paying tithes or other ecclesiastical dues; which was the best horse led before the corps, and delivered at the grave or

the church gate for the use of the priest.

OBLIGATED (*obligatus*, L.) obliged, bound or tied to.

Natural OBLIGATIONS, are such as bind only by virtue of the law of nature, and assisted by civil laws and civil power.

Civil OBLIGATIONS, are such as are supported on civil authority alone, and which conduces a constraint, without any principle or foundation of natural equity.

Perpetual OBLIGATIONS, are those that cannot be taken off, as long as the person exists, in whom it adheres. Of this kind are the obligations we lie under to God and towards our neighbour.

OBLIGATIONS (say the *Moralists*) lie only to things possible, wherefore promises about impossible things are null and void; when the thing at the time of making the pact appeared possible, if it happen by chance the pact is disannulled.

Connate OBLIGATIONS (with *Moralists*) are such as all men fall under by virtue of their being creatures endued with reason; as such as necessarily attend and accompany the rational nature, considered in that simple and general notion.

Adventitious OBLIGATIONS (with *Moralists*) are such as fall upon men, by the intervention of human deeds, not without the consent of the parties, either expressed, or at least presumptive.

Mixed OBLIGATION, is one both natural or civil, which being founded in natural equity, is further confirmed and enforced by civil authority.

Moral OBLIGATIONS, are such as relate only to things or cases not only possible but convenient; as the promise of a visit at a stated time, which is not suppos'd to be binding, if any event happen to hinder the performance.

OBLIGATORINESS, binding, &c. quality.

OBLIGE'MENT, an obligation, a being obliged.

OBLIQUA'TION (in *Catopticks*) as *Cathetus of Obliquation* is a right line, drawn perpendicular to a mirror, in the point of incidence of the reflection of a ray.

OBLIQUE Projection (in *Mechanicks*) is that where a body is impelled in a line of direction, which makes an oblique angle with the horizontal line,

OBLIQUE Percussion, is that wherein the direction of the striking body is not perpendicular to the body struck, or is not in line with its center of gravity.

OBLIQUE Ascension (*Astron.*) is an arch of the equator, intercepted between the first point of Aries, and that point of equator which rises together with the star, &c. in an oblique sphere.

OBLIQUE Descension (*Astronomy*) is an arch

arch of the equator; intercepted between the first point of *Aries*, and that point of the equator which sets with a star, &c. in an oblique sphere.

OBLIQUITY } athwartness, sideway-
OBLIQUENESS } ness, crookedness,
slantingness.

OBLIQUITY of the *Ecliptick* (*Astronomy*) is the angle which the ecliptick makes with the equator, which is 23 degrees and 29 minutes.

OBLITERATED (*obliteratus*, L.) blotted out.

OBLIVION, forgetfulness, which, by naturalists is defined to be a loss of the ideas or conceptions of the things once perceived; which happens when they make but a light impression upon the brain, *F. of L.*

OBLIVIOUSNESS (of *obliviosus*, L.) forgetfulness.

OBLONGNESS (of *oblongus*, L. and *ness*) oblong form, or the being of the form of a long square.

OBNOXIOUSNESS (of *obnoxius*, L.) liability, subjectness to punishment, danger, &c.

OBNUBILATED (*obnubilatus*, L.) clouded over, overcast with clouds.

OBOLUS (*ὀβολός*, Gr.) a Roman silver coin, the 6th part of a denarius or penny, in value about five farthings *English*; also the 6th part of an *Attick dram*; also the weight of ten grains or half a scruple.

OBOLUS, is now usually taken to signify our half-penny; but in old time it signified the half noble; the noble was then called a penny, and its quarter a farthing. And in like manner denarius signified the whole coin, whether it were angel, royal, &c. and *obolus* its half, and quadrans the fourth part.

OBSCENE/NESS, words or actions that indicate impurity, unchastity, lewdness, bawdy or smuttiness.

OBSCURE (*obscur*, *F. obscurus*, L.) 1. Dark, unenlightened, gloomy, hindring sight.

Who so curseth his father or mother, his lamp shall be put out in *obscure* darkness. *Prov. xx. 20.*

Who shall temp with wand'ring feet
The dark unbottom'd infinite abyss,
And thro' the palpable *obscure* find out
His uncouth way?

Milt. Par. Lost.

2. Living in the dark: 3. not easily intelligible, abstruse, difficult: 4. not noted, not observable.

To **OBSCURE** (*obscurus*, L.) 1. To darken, to make dark.

Sudden the thunder blackens all the skies,
And the winds whistle, and the surges roll
Mountains on mountains, and *obscure* the pole.

Pope.

2. To make less visible.

Thinking by this retirement to *obscure* himself from God, he infringed the omniscien-

cy and essential ubiquity of his maker.

Brown's vulgar Errors.

3. To make glorious, beautiful, or illustrious.

Think'ft thou, vain spirit, thy glories are the same,

And see'st not sin *obscure* thy godlike frame?
I know thee now by thy ungrateful pride,
That shows me what thy faded looks did hide.

Dryden.

OBSCURED (*obscuratus*, L. *obscuri*, F.) darkened, cloudy, deprived of brightness or clearness, rendered less intelligible.

OBSECRATION (in *Rhetorick*) a figure whereby the orator implores the assistance of some god or man.

OBSEQUIES (*obseques*, *F. of obsequium*, L. *i. e.* ready to service; because these obsequies are the last devoirs that can be rendered to the deceased) funeral rights and solemnities.

OBSERVANTNESS (*observantia*, L.) regardfulness, respectfulness.

OBSERVATORY, a building erected and accommodated with all sorts of instruments, proper for astronomical observations, for making of proper improvements and regulations for the calculation of eclipses, &c. and finding the true systems and motions of the planets; but especially of the moon, whose irregularities require more application to reduce to a compleat system than any of the other planets.

There have been for this purpose divers edifices erected, and furnished with proper instruments and artists.

The most noted observatories in *Europe* are,
1. That of *Tycho Brabe*, a nobleman of *Denmark*, at *Uraineberg*, in the island of *Wern*; between the coasts of *Schonen* and *Zealand* in the *Baltick*.

2. The observatory of *Paris*, erected by *Lewis XIV.* in order for the observation of the stars and planets; also congelations, refrigerations, indurations, &c. of the air and other meteors. This edifice is built in a four square form, situate exactly answering to the four cardinal points of the world, *East, West, North* and *South*; the foundation being laid 80 foot below the ground, and the building carried up as much above it; being three stories in height, and a terrafs at the top, from whence the whole horizon appears flat.

The stair-case of this is also a work of curiosity, being in the form of a screw; and so contrived, that from the bottom there is a full sight of the stars that pass the zenith of this place; this observatory is likewise very well furnished with proper instruments and learned men, who have published several things useful in *Astronomy*, *Geography*, &c.

3. The royal observatory at *Greenwich*, founded by *K. Charles II.* and attended for many years by *Mr. Flamsteed*, whose great industry

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industry and accurate skill, have produced volumes in *Astronomy*.

Observatories are now grown so common, that there is scarce any university or college where the mathematicks are studied, but what is furnished with observatories, tho' not so noble as those before mentioned.

There has also of late years an observatory been erected at *Peking* in *China*, by the late emperor, by the intercession of the missionaries, and has been furnished with instruments.

To OBSERVE (*observare*, L.) to contemplate or study; to mark, mind or take notice of, to heed; to eye, to watch, to spy; to have a strict eye over.



OBSID'IONAL Crown (with *Heralds*) is represented as in the figure, being a sort of garland made of grass, which was by the *Romans* given to those that had held out a siege, or caused the enemy to raise it,

by repulsing them or otherwise.

OBSTINATE (*obstinatus*, L.) stubborn, contumacious, fixed in resolution. Absolutely used it has an ill sense; but relatively, it is neutral.

Her father did not fail to find,
In all she spoke, the greatness of her mind;
Yet thought she was not obstinate to die,
Nor deem'd the death she promis'd was so nigh. *Dryden*.

Look on *Simo's* mate,
No ass so meek, no ass so obstinate.

Pope's Epist. 2.

OBSTINATELY, stubbornly, inflexibly, with unshaken determination.

A Greek made himself their prey,
T' impose on their belief, and *Troy* betray;
Fix'd on his aim, and obstinately bent
To die undaunted, or to circumvent.

Dryden.

Inflexible to ill, and obstinately just.

Addison.

My spouse maintains her royal trust,
Tho' tempted chaste, and obstinately just.

Pope.

OBSTINATENESS, stubbornness.

OBSTRU'CTIVENESS (of *obstructus*, L.) impeding, or obstructing, hindering quality.

OBSTRU'ENCY (in *Medicine*) the quality or disposition of those medicines that condense the pores of the body; or allay the too rapid or swift motion of the blood.

OBTUSE'NESS (of *obtusus*, L.) bluntness, dulness of edge.

OBTUSAN'GULARNESS (of *obtusus angularis*, L.) the being obtuse angled, or the having obtuse angles.

OB'VIOUSNESS (of *obvius*, L.) easiness to be perceived.

OCCA'SIO (among the *Romans*) an allegorical divinity, the goddess of time, who

presides over the most favourable moment for success in any enterprise; represented stark naked, with a long lock of hair upon her forehead, and bald behind: and also standing on a wheel, with wings on her feet, and is said to turn herself very swiftly round; by which is intimated, that we should lay hold of the present opportunity.

OCCA'SIONALNESS (of *occasio*, L.) the being or happening by, or according to occasion.

OCCA'TOR (among the *Romans*) a god of husbandry, that presides over harrowing the ground, and breaking the clods.

OCCIDEN'TAL } (of *occidentalis*,
OCCIDEN'TALNESS } L.) westerliness, or the having a westerly situation.

OCCULT Line (in *Geometry*) in constructing a scheme, is a line that is only assisting or helpful towards the completing the scheme, and is therefore drawn very small or faint, or with some matter that will rub out again, when the purpose for which it was intended is served.

OCCULT Sciences, magick, necromancy, the Cabala, &c.

OCCULT Cancer, the same as primitive cancer.

OCCULTNESS (of *occultus*, L.) hiddenness, concealedness.

OCCUPANT (in *Common Law*) when a man makes a lease to another for the term of the life of a third person; the lessee dying, he who first enters shall hold the land as occupant, during the life of the third person.

OCCUPATION (with *Rhetoricians*) is a figure when the orator seems to pass by, to be ignorant of, or to be unwilling to declare that which at the same time he chiefly insists upon. It is also called *Preterition*.

OCCUPATIONS (in the *Statute de Bigamis*) purprestures, intrusions, usurpations upon the king, by using liberties or franchises that a person is not intitled to.

OCCUR'RING } (*occurrens*, L.) meet-
OCCUR'RENT } ing, coming in the way, offering or presenting itself.

OCHLOCRAT'IA (of *ὄχλος*, a multitude, and *κρατία*, Gr. power) a form of government, wherein the populace has the sole power and administration.

O'CHY-HOLE, a remarkable cave in *Mendip-Hills* in *Somersetshire*, of a vast length; where several wells and springs are discovered.

OCTAGONIAL (of *ὀκτάγωνον*, Gr.) having eight angles and sides.

OCTAN'GULARNESS (of *octangulus*, L.) the having eight angles.

OCTA'PLA (of *ὀκταπλάσιον*, Gr. eight-fold) a kind of *Polyglot* bible, consisting of eight columns.

OCTATEUCH (*ὀκτατεύχ*, Gr.) the eight first books of the *Old Testament*, from *Genesis* to the end of *Judges*.

OCTOBER

OCTOBER (of *οκτώ*, eight) is with us the tenth month in the year; but was so called from being the eighth, beginning the year with *March*.

OCTOBER (in *Painting*, &c.) is represented in a garment of the colour of decaying flowers and leaves; having his head adorned with a garland of leaves of oak, with acorns; holding in his right hand a scorpion, and in his left a basket of chesnuts, medlars, services, &c.

OCTOPETA'LOUS (of *οκτώ*, L. and *πέταλον*, Gr. a flower leaf) having eight flower leaves.

OCTOSTYLE (*οκτοστυλῶν*, Gr.) the face of a building containing eight columns.

OCTU'PLE (*οκτώπλος*, or *οκτώπλες*, L.) eight fold.

OCTULI-Cancrorum (with *Physicians*) crabs-eyes; certain stones taken out of the heads of river cray-fish, L.

ODDLY (from *udda*, Swedish, odd.) 1. Not evenly: 2. strangely, particularly, unaccountably, uncouthly.

The dreams of sleeping men are made up of the waking man's ideas, tho' for the most part *oddly* put together. *Locke*.

The real essence of substances we know not; and therefore are so undetermined in our nominal essences, which we make ourselves, that if several men were to be asked concerning some *oddly*-shaped fetus, whether it were a man or no? it is past doubt, one should meet with different answers.

Locke.

As matters in the clare obscure,
With various light your eyes allure:
A flaming yellow here they spread;
Draw off in blue, or charge in red;
Yet from these colours *oddly* mix'd
Your sight upon the whole is fix'd.

Prior.

Fossils are very *oddly* and elegantly shaded, according to the modification of their constituent salts, or the cavities they are formed in. *Bentley's Sermons*.

Her awkward Love indeed was *oddly* fated;
She and her *Polly* were too near related.

Prior.

OD'NESS (of *oed*, Teut.) unevenness in number; also singularness, or unusualness in manner or form.

The **ODE** (among the *Ancients*) signified a song or poetical composition, fit for singing, which was usually performed with the voice and lyre together. The matter of it was to the honour of some hero or great man.

The distinguishing character of this sort of poetry is sweetness, the poet endeavouring to sooth his auditors or readers by the variety of the verse, and the delicacy of the words, the beauty of the numbers, and a choice of such things as are most beautiful in themselves, for the subject of his description.

The ode is not always confined to what is

great and sublime, it descends sometimes to gallantry and pleasure. These are commonly called *Anacreonticks*, and in *English* are generally confined to seven syllables, or eight at most; but the seven feet measure is the softest.

ODE'UM (with the *Ancients*) a kind of musick theatre; a place for rehearsal and practice before the actors and musicians appeared to perform their part in the great theatre.

ODIOUS (*odieux*, F. *odiosus*, L.) 1. Hateful, detestable, abominable.

Forever all goodness will be most charming;
forever all wickedness will be most *odious*.

Hatred is the passion of defence, and there is a kind of hostility included in its very essence. But then, if there could have been hatred in the world, when there was scarce any thing *odious*, it would have acted within the compass of its proper object.

South's Sermons.

Let not the *Trojans*, with a feign'd pretence
Of proffer'd peace, deluded the Latian prince;
Expel from *Italy* that *odious* name.

Dryden.

2. Exposed to hate: 3. causing hate, insidious,
The seventh from thee,

The only righteous in a world perverse,
And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter *odious* truth, that God would
come

To judge them with his faints.

Milt. Par. Lost.

ODIOUSLY, hatefully, abominably.

Had thy love still *odiously* pretended,
Been, as it ought, sincere, it would have
taught thee

Far other reas'rings. *Milton's Agonistes*.

ODIOUSNES (of *odiosus*,) hatefulness, abominableness.

ODONTAL'GICK (of *ὀδονταλγία*, Gr.) pertaining to the tooth-ache.

ODORIF'EROUSNESS (of *odoriferus*, L.) sweet smellingness.

ODYS'SE (*Ὀδυσσεύς*, Gr.) an epick poem of *Homer's*, wherein he relates the adventures that befel *Ulysses* in his return from the siege of *Troy*.

OECONOM'ICA (*οἰκονομική*, Gr.) a part of moral philosophy, which treats concerning the management of the passions.

OECON'OMY (*οἰκονομία*, of *οἶκος*, an house, and *νέμω*, Gr. to distribute) good order, disposition, method, contrivance, constitution, harmony, good management or regularity in the affairs of a family, way of living, &c.

OECONOMY (with *Architects*) that method that has regard to the expences and the quality of the materials.

Animal OECONOMY, the first branch of the theory of physick, or that which explains the parts of a human body, their structure and use; the nature and causes of life and health,

health, and the effects or phenomena arising from them.

Legal OECONOMY } the legal dispensation or manner in which God was pleased to guide and govern the people of the *Jews* under *Moses's* administration; including not only the political and ceremonial laws, but also the moral law.

Christian OECONOMY, the evangelical dispensation is opposed to the legal one, and comprehends all that relates to the covenant of grace that God has made with men through *Jesus Christ*.

OESOPHAGÆUS (ᾠσοφαγῆς, Gr.) the *Spinster Gula*; a continuation of the muscle called *Pterigopbaryngæus*, arising from each side of the scutiform cartilage, and like it passes to a middle line on the back part of the fauces.

OEUF (in *Architect.*) the ovals or ornaments of pillars, *F.*

OFFERTORY (*offertorium*, L.) a place in a church, where the offerings or gifts of the people were kept; also in the church of *Rome* an anthem sung or played on the organ, at the time the people are making an offering.

An *OFFICE found* (in *Law*) signifies a thing found by inquisition, *ex officio*.

OFFICE (in *Ethicks*) duty, or that which virtue and right reason directs mankind to do.

OFFICE (in a *Civil Sense*) is the mutual aid and assistance which mankind owe to one another; also a particular charge or trust, whereby a man is authorized to do something.

OFFICE, a place or apartment appointed for officers to attend in, for the discharge of their respective employments or office.

Casual OFFICES, are such as are given for life by patent, commission, &c. and which become vacant by the officer's death.

OFFICES (with *Architect.*) all those lodges and apartments serving for the necessary services and occasions of a palace or great house.

OFFICERS of Policy, are those in whom the government and direction of affairs of a community are invested, as mayors, sheriffs, &c.

OFFICERS of Justice, are those who are charged with the administration of justice and equity in the courts.

Royal OFFICERS, are such as administer justice in the king's name.

Flag OFFICERS, are admirals, vice-admirals and rear-admirals.

General OFFICERS (in an *Army*) the captain-general, lieutenant-general, major-general, brigadier-general, quarter-master-general, and adjutant-general.

Field OFFICERS, the colonel, lieutenant colonel, and major.

Subaltern OFFICERS, lieutenants, cornets, ensigns, serjeants, corporals.

Staff OFFICERS (in *Military Affairs*) quarter-master, serjeants, corporals, &c.

Staff OFFICERS (at *Court*) are such as bear a white staff in the king's presence, and at other times going abroad, have a white staff borne before them by a footman bare-headed, as lord steward, lord chamberlain, lord treasurer.

OFFICIAL'TY, the court or jurisdiction, whereof the official is head.

OFFICIAL (in *Pharmacy*) a term used of such medicines as a college of physicians requires to be constantly kept in apothecaries shops, ready to be made up in extemporaneous prescriptions.

OFFICIOUS (*officieux*, *F.* *officiosus*, *L.*) kind, doing good offices.

Yet, not to earth are those bright luminaries *officious*; but to thee, earth's habitant,
Milt. Par. Lost.

2. Importunately forward.

Cato, perhaps
I'm too *officious*, but my forward cares
Would fain preserve a life of so much value.

Addison.

OFFICIOUSLY, importunately forward. The most corrupt are most obsequious grown, And those they scorned, *officiously* they own.

Dryden.

Flatt'ring crouds *officiously* appear,
To give themselves, not you, an happy year.
Dryden.

2. Kindly, with unasked kindness.

Let thy goats *officiously* be nurs't,
And led to living streams to quench their thirst. *Dryden.*

OFFICIOUSNESS, forwardness of civility, or respect, or endeavour, commonly in an ill sense.

The ships stands for the OFFING (*Sea Phrase*) is said of a ship seen from shore sailing out to seaward.

The Ship is in the OFFING (*Sea phrase*) means that she has the shore near her, and having another a good way without her towards the sea,

OFF-SCOWRING (of *ox*, *Sax.* and *Scheuren*, *Teut.*) the refuse, or good for nothing parts of any thing.

OFF'SPRING (*ox-rpping*, *Sax.*) that which proceeds from any person or thing, as children, fruit, &c.

OFT'ENNESS (*ox-tenneffe*, *Sax.*) frequentness.

OFT'EN-Times (of *apz* and *zima*, *Sax.*) frequently.

OFF-WARD (*Sea term*) signifies contrary to the shore.

OGE/E } (with *Architects*) a wreath,
OGI'VE } circle, or round band; a member of a moulding, that consists of a round and a hollow; also an arch or branch of a *Gotbick* vault, which, instead of being circular, passes diagonally from one angle to another, and forms a cross between the other arches, which makes the side of the square, of which the arches are diagonal.

To O'GLE (prob. of o'oil, F. or *oculus*, L.) to look hard at; but commonly used for to look at amorously.

O'GRESSES. See *Pellets*.

OIKOSCOPY (*οἰκοσκοπία*, of *οἶκος*, an house, and *σκοπέω*, Gr. to view) divination by accidents that happen at home.

OIL (*oleum*, L. *ἐλαιον*, Gr.) is the expressed juice of olives, almonds, linseed, nuts, &c. a liquid, fat, unctuous inflammable substance, which is procured after various manners, and serves for various purposes; either for eating, drinking or burning in lamps, &c. or for painting, &c.

Fish OIL, an unctuous matter extracted from or boiled out of large fishes; such as whales, &c. used by curriers, leather-dressers, soap-makers, &c.

OILINESS (of *oleum*, L. *ele*, Sax.) oily nature.

Virgin OIL, oil of olives, nuts, &c. fresh gathered, without being heated, too much pressed, &c.

Granulated OIL, is that fixed in little grains, which of oil of olives is most esteemed.

OIL Bag, a vessel in birds, full of an unctuous substance, secreted by one and sometimes by two glands, for that purpose, disposed among the feathers, which being pressed by the bill or head, emits an oily matter for the dressing or pruning their feathers.

OKER, a yellow, dry, fat, soft, fossil earth or semi-metal, found sometimes in copper, lead and silver mines, and sometimes in a bed or mine alone by itself; it is used sometimes as a proper flux for metals, when they are too harsh or brittle; but its principal use is in painting.

Red OKER is made of the yellow, by calcining it in the fire, till it becomes red.

Oker seems to be always impregnated with iron, and is generally what gives the chalybeal springs their medicinal virtues, as may be seen by letting them stand sometimes, when the oker may be found at the bottom.

OISTER-Cost, the herb snake-weed.

OISTER-Green, an herb.

OLD (*eald*, Sax. *alt*, German) 1. Past the middle part of life, not young.

To old age since you yourself aspire,

Let not old age disgrace my high desire.

Sidney.

2. Of long continuance; begun long ago.

When Gardiner was sent over as ambassador into France, with great pomp, he said unto an old acquaintance of his that came to take his leave of him, now I am in my *gloria patri*. Yea, said his friend, and I hope, *et nunc et semper*. Or, replied the bishop, if it please the king my master, *sicut erat in principio*, a poor scholar of Cambridge again.

Cambden's Remains.

3. Not new.

The vine beareth more grapes when it is young; but grapes that make better wine

when it is old; for that the juice is better concocted.

Bacon's Nat. Hist.

2. ancient, not modern.

The Genese are cunning, industrious, and inured to hardship; which was likewise the character of the Old Ligurians.

Addison on Italy.

5. of any specified duration.

How old art thou? not so young, Sir, to love a woman for singing; nor so old to doat on her for any thing. I have years on my back forty-eight. *Shakesp. King Lear*.

OLDNESS (*ealþnyrre*, Sax.) advancedness in age, antiqueness, staleness, wornness.

OLD'ER (of *ealþor*, Sax.) more aged.

OLD'ISH (*ealþiþh*, Sax.) something old.

OLEO'SITY (of *oleosus*, L.) oiliness, oily nature.

OLI'BANUM (of *ὀ*, and *λίβανος*, Gr.) male incense, sweet-scented gum or rosin, that runs in white or yellowish drops out of several small trees, at the foot of mount Libanus, &c.

OL'IVES, the fruit of the olive tree, of which there are two sorts, the cultivated and the wild, the first of which is most esteemed. The tree grows of a moderate height; its trunk is knotty, the bark smooth, of an ash-colour; the wood solid and of a yellowish colour; the leaves are longish, resembling those of the willow, of a darkish green on the upper side, and white on the under.

These trees put out white flowers in bunches in the month of June, the flowers are monopetalous, widening upwards, and dividing into four parts; to the flower succeeds the fruit, which is of an oval form; is first green, then pale, and when it is quite ripe becomes black. This fruit being pickled is much esteemed.

A hard stone is inclosed in the pulp of it, full of longish seeds; from this fruit three sorts of oil is pressed; the first and purest is what is commonly call'd olive or salad oil; the second is not so good either in taste or smell, the third worse, and fit only for lamps and other inferior uses.

An OLIVE-Tree, (*Hieroglyphically*) represents fruitfulness, peace, concord, obedience and meekness.

A garland of OLIVE, was by the Greeks given to those who came off victorious at the Olympick games, observed in honour of Jupiter, at the foot of mount Olympus.

OLYM'PIAD (so call'd from the Olympick Games) a period of time of four years, anciently a common method of computing time among the Greeks, and principally from the 27th olympiad, in which Chorebus was victor, which was 108 years before the first institution by Iphitus; before an exact register of those who bore away the prize at the publick olympick games was kept.

Timæus is reckoned the first historian, who made use of this method; but was followed afterwards by Eratosthenes and Polybius; before

fore whose times the *Greek* historians only related the facts, without precisely determining the time.

OLYMPIAN Jupiter, a title given him from the city Olympia, in *Elisin Peloponnesus*, where he had a temple of an admirable structure; which was not only famous for the vast treasures that belonged to it, but on account of the oracles that were given, and for the olympick games being celebrated near it; but was most famous for the statue of *Jupiter* made by *Phidias*, which was accounted one of the wonders of the world.

This statue was made sitting upon a throne of gold and ivory, with a crown on his head made of olive branches; holding in his right hand the image of victory, made of ivory, crowned with a crown of massy gold upon its head dress; and in his left hand a sceptre made of a mixture of all sorts of metals, with an eagle at the top of it.

His shoes and stockings were of gold, and the drapery of the same, adorned with the figures of animals and flower *de Lis's*.

The throne was embellished with ivory, ebony, gold, precious stones, and a multitude of emboss'd figures; at the foot or pedestals of the throne were four victories, and two others at the feet of the statue.

At the two feet on the foreside of the throne, on the one side the figures of sphinxes, carrying off some *Theban* youths, and on the other the figures of *Niobe's* children, who were shot to death by *Apollo* and *Diana*, with arrows; between the feet of the throne *Thefeus*, and the rest of the heroes, who accompanied *Hercules* to the *Amazonian* war, and several wrestlers.

All the place about the throne was adorned with pictures, representing the labours of *Hercules*, &c. on the upper part on one side the throne the *Graces*, and on the other the *Hours*; on the foot-stool golden lions, and *Thefeus's* combat with the *Amazons*.

In the temple there was also an altar to the unknown God, like that at *Athens*.

Gli OLYMPICI, the title of the academics of *Vicenza* in *Italy*.

OLYMPICK Games, were celebrated in the province of *Elis*, near the city *Pisa*, on the banks of the river *Alpheus*, near the temple of *Jupiter*, every 4 years; at which were present a vast concourse of people from all parts.

These games consisted of running, leaping, and other manly exercises instituted in honour of *Hercules*; and those who came off conquerors were very highly honoured, not only by the common people, but by the state.

OLYMPII (among the *Athenians*) a name given to their 12 gods, to whom they had dedicated a very magnificent altar; viz. *Jupiter*, *Mars*, *Mercury*, *Neptune*, *Vulcan*, *Apollo*, *Juno*, *Vestas*, *Minerva*, *Ceres*, *Diana* and *Venus*.

It is related that *Alexander the Great*, after his conquest of *Persia*, desired to have his statue received among the number of these deities, and set upon the same altar; which is said to have been by the *Greeks* comply'd with.

OLYMPIONICES (*ὀλυμπιονίκης*, Gr.) the victors or conquerors at the olympick games. They were crowned with garlands of olive branches, carried home in chariots, with a numerous attendance, and the wall of the city was broken down, and they drove in thro' the breach; they were also presented with very rich presents, and treated with such extravagant expence and respect, that the *Arbenians* finding it burthensome, *Solon* procured a law to be made to lessen the expences, which determined the reward to be 500 *Drachmæ*, or about 13 pounds sterling; but this law was not long lived, for soon after they were entertained in the *Prytanæum*, or the publick hall; and those who had gain'd 3 crowns at these games, were endowed with several privileges and exemptions, they were excused from paying taxes of any kind, or serving any troublesome office. At *Sparta* they had a particular place appointed them in the army, and were placed as a guard to the king's person.

They had likewise the privilege of sanctuary, and a coat with flowers embroidered on it to distinguish them. And the generals of armies were frequently chosen out of these *Olympionices*.

It was also usual to carve the names of these victors, and the histories of their successes on marble pillars, and were at last so extravagant, as sometimes to deify them while living.

OLYMPICK Fire, the fire arising from the sun's rays, collected in a burning glass.

OLYMPUS, a mountain in *Thessaly*, of so great a height, that it seems to transcend the clouds, and was therefore frequently by the poets feigned to be heaven itself.

OLYMPIONI'CI, conquerors at the *Olympick* games.

O'MAN, a certain deity of the *Persians*, whom the *Magi* worshipped daily for an hour, singing hymns of praise to him, with their turbans on their heads, and vervein in their hands.

OMBIAS'SES, priests and doctors of the *Pagan* religion, in the island of *Madagascar*, much the same as those they call *Marabouts* at *Cape Verde*. See *Marabouts*, there are several sects of them.

OM'INOUSNESS (of *ominosus*, L.) forebodingness, either of good or bad.

OMNE (among *Logicians*) or *whole* in *English*, is such a *whole*, whose parts are termed subjective or inferior; because this *whole* is a common term, and its parts are compar'd within its extent. Thus the word *Animal* is the *omne* or *whole*, and the inferiors of it are *Man* or *Beast*, which are compriz'd

within its extent, and are its subjective parts.

OMNIF'EROUSNESS (of *omnifer*, L.) all producing quality.

OMNIF'ICKNESS (of *omnia faciens*, L.) quality, &c. that does or effects all things.

OMNIFORM'ITY (of *omniformis*, L.) the being of all manner of shapes.

OMNIP'A'RIENT (*omnipariens*, L.) bearing or bringing forth all things.

OMNIP'OTENTNESS (of *omnipotentia*, L.) all powerfulness, &c.

OMNIPRE'SENTNESS (of *omnis* and *præsens*, or *presentia*, L.) omnipresence, or being present every where.

OMNISCIENCE } (*omnis* and *scientia*,
OMNISCIENCY } L.) boundless knowledge, infinite wisdom.

In all this misconstruction of my actions, as I have no judge but God above me, so I can have comfort to appeal to his *omniscience*.

King Charles.

Thinking by this retirement to obscure himself from God, he infringed the *omniscience* and essential ubiquity of his maker, who, as he created all things, so is he beyond and in them all.

Brown's *Vulgar Errors*, b. i.

An immense being does strangely fill the soul; and omnipotency, *omniscience*, and infinite goodness, enlarge the spirit while it fixtly looks upon them. Burnet.

Since thou boast'st th' *omniscience* of a God,
Say in what cranny of Sebastian's soul,
Unknown to me, so loath'd a crime is lodg'd?

Dryden.

OMNISCIENT (*omnis* and *scio*, L.) infinitely wise, knowing without bounds, knowing every thing.

By no means trust to your own judgment alone, for no man is *omniscient*.

What can 'scape the eye

Of God all-seeing, or deceive his heart
Omniscient?

Milt. Par. Lost, b. x.

OMNIS'CIENTNESS (of *omnis* and *scientia*, L.) knowledge of all things.

OMNIV'OROUSNESS (of *omnivorus*, L.) all devouring nature, &c.

OMOPHAG'IA, a feast of *Bacchus*, in which the mad guests eat goats alive, tearing their entrails with their teeth.

OMOPHOR'IUM (of *ὀμοφω*, a shoulder, and *φέρω*, to bear, Gr.) a little cloak anciently worn by the bishops over their shoulders, thereby to represent the good shepherd, who brings home the stray'd sheep on his shoulders.

OMPANORALE, a title of the priests of the island of *Madagascar*.

OM'PHALOS (*ὀμφαλον*, Gr.) the navel.

OMPHALOP'TICK (*ὀμφαλον*, and *ὀπτικός*, Gr.) an optick glass that is convex on both sides; commonly called a convex lens.

OM'PHALO *Mesenterick* (with *Anat.*) a term apply'd to a vein and artery which pass

along to the navel, and terminate in the mesentery.

OMRA'S } (in the great *Mogul's* court in
OMHRA'S } *India*) great lords, which are generally *Persians*, who have great offices at court; but none of them have any lands in propriety, because the *Mogul* is sole proprietor of all the land in his dominions; so that the *Mogul* being heir general to all his subjects, neither the sons of these *Omra's*, nor any else possesses the estates of their fathers, they descending to the *Mogul* after their deaths; but he does often allow them some small pensions; but the fathers take care in their life time, that (they may be handsome and fair, so as that they may pass for true *Moguls* who are of white complexions, whereas the *Indians* are tawny) to make some provision for them.

Some of these *Omra's* are commanders of 1000 horse, others 2000, so to 12000, their pay being more or less according to the number of their horses.

There are always 25 or 80 of these *Omra's* at court, out of which the governors of the provinces and great officers of the state are chosen.

ONA'NIA } (of *Onan*) the crime of
ONA'NISM } self pollution.

ONEIROCRATI'A (of *ονειρος*, a dream, and *κρατέω*, I possess, Gr.) the art of expounding dreams.

ONEIROCRITISTS (*ὀνειροκριται*, Gr.) judges or expounders of dreams.

ONEIROSCOPISTS (*ὀνειροσκοποι*, Gr.) inquirers into the signification of dreams.

ONEIROPO'LISTS (*ὀνειροπολοι*, Gr.) persons conversant about dreams.

ONI (an abbreviation of *Oneratur nisi habet sufficientem Exonerationem*, L. i. e. he is charged, unless he have a sufficient discharge) a mark used in the *Exchequer*, and set on the head of a sheriff, as soon as he enters into his account for issues, fines, and mean profits, and thereupon he immediately became the king's debtor.

ONKOT'OMY (of *ὄγκος*, a tumor, and *τεμνω*, Gr. to cut) the surgical operation of opening a tumor or abscess.

ONSET, attack, storm, assault, first brunt.

As well the soldier dieth, which standeth still, as he that gives the bravest onset.

Sidney, b. ii.

All breathless, weary, faint,
Him spying, with fresh onset he assail'd,
And kindling new his courage, seeming quaint,
Struck him so hugely, that thro' great constraint
He made him stoop.

Fairy Queen, b. ii.

The shout

Of battle now began, and rushing sound

Of onset, Milt. Par. Lost, b. vi.

Observa

Observe

The first impetuous onsets of his grief;
Use every artifice to keep him stedfast.

Philips.

ONTOL'OGIST (*ωντολογος*, Gr.) one who treats of beings in the abstract.

ONWARD (*ονωραριον*, Sax.) forward, progressively.

Satan was now at hand, and from his seat
The monster moving *onward* came as fast,
With horrid strides.

Milt. Par. Lost, b. ii.

Not one looks backward, *onward* still he goes,

Yet ne'er looks forward farther than his nose.

Pope.

OPA'COUNESS (*opacitas*, L.) obscurity, darkness.

OPAS'SUM (in *Virginia*) a creature that has a head like a hog, a tail like a rat, being about the bigness of a cat; the female has a bag under its belly in which it carries its young, and thither they retire in any danger.

OPENNESS (of open and *neyye*, Sax.) plainness, clearness, manifestness, also an opening.

O'PENING (*openung*, Sax.) an open place.

OPERA, a dramatick composition, set to musick, and sung on the stage, attended with musical instruments, and enriched with stately dressings, machines and other decorations; the *Opera* was first used by the *Venetians*, with whom it is one of the principal glories of their *Carnival*. It was afterwards used by the *French*, and now by us.

OPERAT'ICAL, of or pertaining to an opera.

OPERATION, the act of exerting or exercising some power or faculty, upon which some effect follows, *F. of L.*

OPERATION (in *Physick*) the manner wherein any remedy produces its salutary effect.

OPERATIVENESS (of *operatus*, L.) operating quality.

OPERA'TOR (in *Surgery*, &c.) a person who works with the hand on the human body, either to preserve or restore its health or ease, as an *operator for the stone*, one who cuts for the stone.

OPEROSE'NESS (of *operosus*, L.) laboriousness.

OPHITES (*Οφιτης*, Gr.) a sort of variegated marble, otherwise called serpentine marble.

OPHIU'CUS (*Οφιυχος*, Gr.) a northern constellation, containing thirty stars, represented by a man holding a serpent in his hand, this star being in the hand of the man, and is of the first magnitude.

OPHTHAL'MIA (*Οφθαλμια*, Gr.) a disease of the eyes, being an inflammation in the coats, proceeding from arterious blood, gotten out of the vessels, and collected in those parts.

OPHTHAL'MICK Nerves (with *Anat.*) a branch of the fifth pair of nerves, which move the eye, *L.*

OPHTHALMOG'RAPHY (of *ὀφθαλμος*, and *γραφη*, Gr. description) a branch of anatomy, which considers the structure and composition of the eye, and the use of its parts, and the principal effects of vision.

OPH'THAMO'SCOPY (of *ὀφθαλμος*, and *σκοπεω*, Gr. to view) a branch of the science of *Physiognomy*, which considers the eyes of persons, by them to come to the knowledge of their temperaments, humours and manners.

OPINI'ON, a probable belief, or a doubtful, uncertain judgment of the mind, or the assent of the mind to propositions not evidently true at the first sight; nor deduced by necessary consequence from others that are so; but such as carry the face of truth; or it may be defined an assent of the understanding, with some fear or distrust of the contrary.

OP'PILATIVENESS (of *oppilatus*, L.) aptness to cause obstructions.

OP'PONENCY, the maintaining a contrary argument.

OPPORTUNENESS (of *opportunus*, L.) seasonableness.

OPPORTU'NITY (*opportunitas*, L.) convenient time or occasion; was painted like time, *i. e.* like an old man in a posture of haste, having a lock of hair on the forehead, but bald behind, to intimate, that persons ought to lay hold of, and not let slip opportunity when offered; but, as we say, take time by the forelock.

Opportunity was also honoured as a goddess by the *Pagans*, as the superintendant of the fittest season to accomplish any business, and was represented in the form of a naked woman with a long lock of hair, but bald behind, to intimate, that opportunity, if not laid hold on when it offers, soon slips away; also standing with one foot on a wheel and the other in the air, holding a sail in one hand, and a razor in the other, her feet also being winged, and the wheel in continual motion, to intimate that opportunity is always inconstant and in motion.

To **OPPOSE** (*opposer*, *F. oppono*, L.) 1. To act against, to be adverse, to hinder, to resist.

There's no bottom, none

In my voluptuousness: and my desire
All continent impediments would o'erbear,
That did *oppose* my will.

Shakesp. Macbeth.

2. To put in opposition, to offer as an antagonist or rival.

If all men are not naturally equal, I am sure all slaves are; and then I may, without presumption, *oppose* my single opinion to his.

Locke.

3. To place as an obstacle.

Since

Since he stands obdurate,
And that no lawful means can carry me
Out of his envy's reach, I do oppose
My patience to his fury. *Shak. Mer. Venice.*
I thro' the seas pursu'd their exil'd race,
Engag'd the heav'ns, oppos'd the stormy main;
But billows roar'd, and tempests rag'd in vain.
Dryden.

4. To place in front.

Her Grace sat down
In a rich chair of state; opposing freely
The beauty of her person to the people.
Shakespeare.

To OPPOSE. 1. To act adversely.

A servant, thrill'd with remorse
Opposed against the act, bending his sword
To his great master. *Shakespeare's King Lear.*

He practised to dispatch such of the nobility as were like to oppose against his mischievous drift, and in such sort to encumber and weaken the rest, that they should be no impediments to him. *Hayward.*

2. To object in a disputation; to have the part of raising difficulties against a tenet supposed to be right.

OPPOSITE (*opposite*, F, *oppositus*, L.) 1. Placed in front, facing each other.

To th' other five,
Their planetary motions and aspects,
In sextile, square, trine and opposite,
Of noxious efficacy. *Milt. Par. Lost*, b. x.
2. Adverse, repugnant.

This is a prospect very uneasy to the lusts and passions, and opposite to the strongest desires of flesh and blood. *Roger.*

OPPOSITE, adversary, opponent, antagonist, enemy.

To the best and wisest, while they live, the world is continually a froward opposite, a curious observer of their defects and imperfections; their virtues it afterwards as much admireth. *Hooker*, b. v. §, 7.

OPPOSITES (with *Logicians*) are things relatively opposed, as *master* and *servant*; or privately, as *light* and *darkness*; or contrary, as *knowledge* and *ignorance*.

OPPOSITION (in *Geometry*) the relation of two things, between which a line may be drawn perpendicular to both.

Complex OPPOSITION (in *Logick*) the affirming and denying the same predicate of the same subject; as *Socrates* is learned, *Socrates* is not learned.

Incomplex OPPOSITION (in *Logick*) is the disagreement of two things which will not suffer each other to be in the same subject; as *light* is opposed to *blindness*, *heat* to *cold*.

OPPOSITION (with *Rhetoricians*) a figure whereby two things are assembled together, which appeared incompatible, as a *wise* *folly*.

OPPOSITNESS (of *oppositus*, L.) opposite or contrary state or quality.

OPS (*ᾠπς*, Gr.) a name of the goddess *Cybele*, which see.

OPTABLENESS (of *optabilis*, L.) desirableness.

OPTICA (*Ὀπτικά*, Gr.) medicines good against distempers in the eyes, L.

OPTIB } (*opticus*, L. of *Ὀπτικός*,
OPTICAL } Gr.) pertaining to the sight.

OPTIC Place of a Star or Planet apparent, is that part of its orbit, which our sight determines when the observer's eye is at the circumference of the earth.

OPTIC Place of a Star or Planet real, is that, when it is supposed to be at the centre of the earth, or planet he inhabits.

OPTICIAN, a professor or teacher of the science of opticks.

OPTICAL Inequality (*Astron.*) is an apparent irregularity in the motion of far distant bodies.

OPTICK Pencil, is that assemblage or pencil of rays, by means whereof any point or part of an object is seen.

OPTICK Rays, those rays wherewith an optick pyramid or triangle is terminated.

OPTICK Axis, a ray passing through the centre of the eye.

OPTICK Chamber, the same as *Camera Obscura*.

OPTICK Glasses, they are ground either concave or hollow, so as either to collect or disperse the rays of light, by means whereof vision is improved, the eye strengthened, &c.

OPTICK (*ars optica*, L.) a science which considers every object as seen with direct rays, after the ordinary manner. The particular branches of it are *Dioptricks* and *Catoptricks*, treating of reflected and refracted rays.

OPTION of an Archbishop (in a *Law Sense*) is when a new suffragan bishop is consecrated, the archbishop of the province, by a customary prerogative, claims the collation of the first vacant benefice in that see as his choice.

O'PULENCE (*opulentia*, L.) wealth.

O'PULENTNESS (*opulentus*, L.) wealthiness.

ORACLES (*oracula*, L. of *ora*, mouths, or *orare*, to entreat) were ambiguous answers made to the ancient heathens concerning things to come. This, some are of opinion, was done by diabolical operation; and others, that it was by the artifice of their priests, who made the ignorant people believe that the God spoke by their mouths. Of the former opinion were several fathers of the primitive Christian church, and other great and learned men; as *Tertullian* and *Vossius*, who held that the devils, pretending to fore-knowledge and divination, gave dark and doubtful answers, that if the event fell out contrary to their expectation, the people should think they had not comprehended the true sense of the oracle; notable instances of which are these that follow.

When *Cræsus* consulted the oracle of *Apollo* at *Delphos*, he received for answer this double riddle, in a form of words so cunningly contrived,

trived, that the truth was then farthest off, when he thought to have gained it.

*Cræsus Halyn penetrans magnam,
pervertit opum vim :*

When *Cræsus* over *Halis* roweth,
A mighty nation he overthroweth,

Which he interpreting according to his own desires, crossed the river, but was vanquished himself by *Cyrus*, king of *Persia*, and his own nation and country ruined.

King *Pyrrhus*, before he made war with the *Romans*, consulting this oracle, received the following answer.

Aio te Æacide Romanos vincere posse.

Which ambiguous prediction he construing, *Te posse vincere Romanos*, thou shalt overcome the *Romans*, gave them battle; but found in the event that the devil meant, *Romanos posse vincere te*, that the *Romans* should overcome him, as they did.

Another prince, consulting this oracle concerning the success of his warring, received this answer,

Ibis redibis nunquam per bella peribis.

Which he distinguished with comma's thus, *Ibis, redibis, nunquam per bella peribis*, thou shalt go, thou shalt return, thou shalt never perish by war; undertook the war and was slain; upon which his nobility canvassing the oracle, perceived that it should have been thus comma'd, *Ibis, redibis nunquam, per bella peribis*, i. e. thou shalt go, thou shalt never return, thou shalt perish by war.

Of the latter opinion, that the prediction of the oracles were not so much by diabolical operations, as by the artifices of the priests, were *Eusebius*, *Aristotle* and *Cicero*, and many other famous men, who were of opinion; that oracles were only the cunning tricks of the priests, by which the credulous were abused under the colour of inspiration and prediction.

Demosthenes seemed apprehensive of this cheat, when he said that *Pythia* always favoured king *Philip* in her answers.

The first oracles we read of, were of *Jupiter Dodonæus* in *Epirus*, and *Jupiter Ammon* in *Africa*. Besides which there were several others. See *Amphiaræus*, *Dodona*, *Trophonius*, &c. in their proper places.

Some have been of opinion, that oracles ceased upon the coming of *Christ*; tho' this cannot indeed be said, yet it should seem that they began then to decline; and *Suidas* relates, that *Augustus*, in whose time our Saviour was born, consulting the oracle about his successor, received the following, not satisfying answer.

Παῖς

Ἐβραῖος κίλεται με θεοῖς μακάρεσσιν ἀνάστων.
Τόνδε δομο πρόλιπεῖν, καὶ αἶδην αὐδῆς ἵκεσθαι
Λοῖπον ἀπιδε σιγῶν ἢ βαρῶν ἢ μετέρων.

An *Hebrew* child, whom the blest Gods adore,
Hath bid me leave these shrines and pack
to Hell;

So that of oracles I can no more
In silence leave our altar and farewell.

Whereupon *Augustus* coming home, erected an altar in the capitol, causing this inscription to be engraven on it in capital letters, *HÆC EST ARA PRIMOGENITI DEI.*

And *Juvenal*, who lived in *Domitian's* time, says, *Delphis oracula cessant.*

But there are several ancient writers that make it appear, that they continued above 400 years after; and the ecclesiastical history tells us, that *Julian* the apostate, consulting an oracle could receive no answer, because the body of *Babylus* the martyr, was entombed nigh the altar; so that the devils could not deceive the world so much as they had done, when *Christ*, the truth itself, was manifest in the flesh; tho' all oracles did not cease at that instant, nor were they wholly silenced but with the destruction of paganism, about the year 451; when the pagans were, by the edicts of *Valentinian III.* and *Martianus*, forbid, upon pain of death, the publick practice of their idolatrous worship, and their crafty impostures: tho' some oracles ceased long before the birth of our Saviour, as, in particular, the most famous oracles of *Greece*; for the *Persians* having laid their country waste, the priests forsook the temples, and so the oracles became silent.

The learned *Kircher*, to undeceive the credulous, and to account for some strange things which are related of the famous *Delphick* oracle, contrived and fix'd a tube so in his bed chamber, that when any person call'd him at his garden gate, next to his lodgings, tho' they did not speak any louder then ordinary, he could hear them as plainly as if they had been in the room, and return'd them an answer with the same easy conveyance.

This tube he afterwards remov'd into his *Museum*, and fixed it so artificially into a statue, that it opened its mouth as if it had been alive, moved its eyes, and seem'd to speak; and he was of opinion, that pagan priests, by making use of such tubes, were wont to make the credulous and superstitious believe, that the idol return'd them an answer to their question.

ORACLE (*oracle*, F. *oraculum*, L.) 1. Something delivered by supernatural wisdom. 2. The place where, or person of whom the determinations of heaven are enquired.

God hath now sent his living oracle
Into the world to teach his final will,
And sends his spirit of truth henceforth to dwell,

In pious hearts, an inward oracle,
To all truth requisite for men to know.

Par. Regained.

3. Any person or place where certain decisions are obtained.

There mighty nations shall enquire their doom,
The world's great oracle in times to come.

Pope.

4. One

4. One famed for wisdom; one whose determinations are not to be disputed.

ORACULAR } uttering oracles, re-
ORACULOUS } sembling oracles.

Thy counsel would be as the oracle of
Urim and Thummim, those *oraculous* gems
On *Aaron's* breast, or tongue of *Seers* old
Infallible. *Milt. Par. Regained*, b. iii.

ORA'CLARNESS, the being of the nature or quality of an oracle.

ORAN'GEAT, a drink made of juice of oranges, &c.

ORATORY (*oratorium*, L.) a chapel set apart for prayer, a closet or little apartment in a large house, near a bed chamber; furnished with a little altar or image for private devotion.

ORB (*orbis*, L.) a hollow sphere.

An ORB (with *Astronomers*) is frequently taken for the deferent of a planet, but most commonly for its sphere. But an orb is a round body bounded by two surfaces, the one outward and convex, and the other inward and concave; so that the Heavens are so many orbs, the higher encompassing the lower, as the coats of an onion: but a sphere properly signifies a globe contained under one single superficies, and solid even to the centre.

ORBIC'ULARNESS, roundness.

OR'BITS (with *Anatomists*; the two large cavities in which the eyes are placed.

O'RCHESTRA (of *ὀρχήστρα*, Gr. to dance) the lower part of the ancient theatre, where they kept their balls; it was in form of a semi-circle, and surrounded with seats. It is now taken for a musick gallery.

ORCHESO'GRAPHY (of *ὀρχήστρις*, dancing, and *γραφω*, Gr. to write) a treatise of the art of dancing, or a book of dances.

ORD (*ord*, Sax. an edge) an initial syllable in names of persons, which signifies an edge or sharpness.

To ORDAIN (*ordino*, L. *ordonner*, F.) to appoint, to decree.

Know the cause why musick was ordain'd;
Was it not to refresh the mind of man
After his studies, or his usual pain?

Shakespear.

He commanded us to testify, that it is he which was ordain'd of God to be the judge of quick and dead. *Acts* x. 42.

To souls oppress'd and dumb with grief,
The gods ordain this kind relief,
That musick should in sounds convey
What dying lovers dare not say.

Waller.

My reason bends to what thy eyes ordain;
For I was born to love, and thou to reign.

Prior.

2. To establish, to settle, to institute. God from *Sinai* descending, will himself
In thunder, lightning, and loud trumpets
sound,

Ordain them laws.

Milt. Par. Lost, b. xii.

For thee I have ordain'd it, and
Have suffer'd, that the glory may be thine
Of ending this great war, since none but
thou
Can end it.

Mil. Par. Lost, b. vi.

Some laws ordain, and some attend the choice
Of holy senates, and elect by voice.

Dryden.

ORDALEAN Law, the law of *Ordeal*, which was appointed long before the conquest, and continued in force till the reign of king *John* and *Henry III.* when it was condemned by pope *Stephen II.* and utterly abolished by parliament.

ORDEAL (*ordeal*, Sax. of *ord*, great, and *deal*, Sax. judgment) a method practised about the time of *Edward* the confessor, of trying criminal persons; when if the person accused pleaded not guilty, he might either put himself upon God and his country, as at this day, or upon God only, presuming that he would free the innocent, and thus *Ordeal* was either by fire or water; by fire, if the person were of free estate; or by water, if he were of servile condition, and it was also after divers manners.

Simple ORDEAL, was when a person accused carried in his hand a red hot iron of a pound weight.

ORDEAL Double, was when he carried a hot iron of two pound weight.

ORDEAL triple, was when he carried a hot iron of three pound weight.

ORDE/LFE (in Law) a privilege whereby a man claims the ore found in his own ground.

To OR'DER (*ordinare*, L. *ordonner*, F.) to command or appoint, to dispose; also to chastise.

OR'DERLY (*ordinatus*, L. &c.) regular; also regularly.

French ORDER (*Architecture*) an order that is of new invention, whose capitals consist in attributes agreeing to the people, as *Flower de Lis*, *Cock's-Heads*, &c.

Corbick ORDER (*Architect.*) deviates from the ornaments and proportions of the antique, the columns of which are either too massive in manner of pillars, or too slender like poles; its capitals out of all measure, and adorned with leaves of wild *Acanthus*, *Thistles*, &c.

Caryatick ORDER (in *Architect.*) is that whose entablature is supported with figures of women instead of columns.

Persian ORDER (*Architect.*) an order which has figures of Persian slaves to support the entablature instead of columns.

Rustic ORDER (*Archit.*) is one adorned with rustic quoins, boscages, &c.

ORDERS (in *Archit.*) are rules for the proportion that is to be observed in the erecting of pillars or columns, and for the form of certain parts belonging to them. And thence buildings

buildings are said to be of several *Orders*, when the proportion between the thickness of the columns and their height, and all things requisite thereto, are different.

The principal *Orders* are five, the *Dorick*, *Ionick*, *Corinthian*, *Tuscan* and *Composit*.

The *Dorick Order*, has its columns eight diameters in height, and should not have any ornament, neither in its capital nor base. The *Astragal* and *Lifel* below the capital; which is half a diameter in height, constituting part of the shank or body of the pillar.

The *Ionick Order*, at its first invention, had its columns only eight models in height; but afterwards the ancients augmented the height of its pillars, in order to make it more beautiful, and also added to it a base that was not used before; so that then, with its capital and base, it contained nine diameters of its thickness taken below: the pedestal of it is two diameters, and about two thirds in height, and the *Capital* is chiefly composed of volutas or scrolls, and they are commonly channelled with 24 flutes.

The *Corinthian Order*, is the finest and richest order of them all. The length of its columns, with its bases and capitals, is usually about nine and a half or ten diameters, and the capitals are adorned with two rows of leaves, and eight *volutas*, which support the *Abacus*.

The *Tuscan Order*, is the most simple and most destitute of ornaments, so that it is seldom made use of except in vaults, in some rustick edifices, vast piles of building, as *Amphitheatres*, &c.

The *Composit Order*, or *Roman Order*, is one, the capitals of whose pillars are composed of two rows of leaves, like those of the *Corinthian Order*, and of the *Volutas* and *Scrolls* of the *Ionick*. These columns are commonly ten diameters in height, and wholly like to the *Corinthian* in all their dimensions and numbers except the capitals, which have no more but four *Volutas*, which take up the whole space, which is filled both by the volutas and stems, or stalks of the *Corinthian Order*.

To these some add the *Attick* and *Go-thick*.

The *Attick Order* is a small order of pilasters of the shortest proportion, having a cornice raised after the manner of an architrave for its entablature.

The *Go-thick Order* is widely different from the ancient proportions and ornaments: as above.

ORDINARILY (of *ordinairement*, F.) commonly.

ORDINARINESS (of *ordinarius*, L. and *ness*) commonness, vulgarness; also indifference, meanness.

ORDINARY (*ordinarius*, L.) wonted, that which happens or passes frequently or usually.

An ORDINARY (in the *Civil Law*) is any judge who has authority to take cognizance of causes in his own right, as he is a magistrate, and not by deputation.

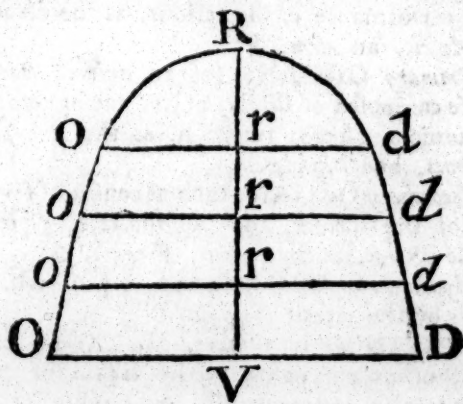
ORDINARY (in the *Common and Canon Law*) the bishop of the diocese, or he who has the ordinary ecclesiastical jurisdiction within that territory, and the collation of the benefices therein; also the bishop's deputy, who gave criminals their neck-verse to read, as the ordinary of Newgate did not many years since.

ORDINARY, is applied to officers and servants of the king's household who attend on common occasions, as *Physician in Ordinary*, &c.

ORDINATES (in *Geom.* and *Conicks*) are lines drawn from any one point of the circumference of the ellipsis or other conick section, perpendicularly across the axis to the other side.

ORDINATE Ratio (*Geom.*) is that wherein the antecedent of the first ratio is to its consequent, as the antecedent of the second is to its consequent.

ORDINATE *Applicate* (in *Conick Sections*) is a line in any conick section drawn at right angles to and bisected by the axis, and reaching from one side of the section to the other. The half of which, tho' it is now generally called the *Ordinate*, is properly the *Semi-Ordinate*; as in the figure.



Thus in the *Parabola*, ORD and OD, or od in an ordinate rightly apply'd, and its half rd or VD is the true semi-ordinates, tho' commonly called the ordinate itself.

ORDON'NANCE (in *Painting*) is the disposition of the parts of it, either with regard to the whole piece, or the several parts; as the groups, masses, contrasts, &c.

ORE (one, or ona, *Sax.* oer, Dutch, a mine) metal unrefined, metal yet in its mineral state.

Round about him lay on every side,
Great heaps of gold that never would be spent;
Of which some were rude ore not purify'd,
Of Muluber's devouring element.

Fairy Queen.

A hill not far,
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallic ore
The work of sulphur.

Milt. Par. Lost, b. i.

Who have labour'd more
To search the treasures of the Roman store,
Or dig in Grecian mines for purer ore?

Roscommon.

We walk in dreams on fairy land,
Where golden ore lies mixt with common
sand.

Dryden.

Those who unripe veins in mines explore,
On the rich bed again the warm turf lay,
'Till time digests the yet imperfect ore,
And know it will be gold another day.

Dryden.

Those profounder regions they explore,
Where metals ripen in vast cakes of ore.
2. Metal.

The liquid ore he drain'd
First his own tools; then what might else be
wrought,
Fusile, or grav'n in metal.

Milt. Par. Lost, b. xi.

OR'GANS were first introduced into the
church about the year 657. In the cathedral
of *Ulm* in *Germany* is an *Organ* 93 feet high,
and 28 broad (the biggest pipe 13 inches dia-
meter) and has 16 pair of bellows to blow it.

ORGAN (with *Anat.*) is defin'd to be a
part that requires a right, determinate and
sensible confirmation to make it up, and for
the performance of its actions, as the *Heart*,
a *Muscle*, an *Arm*, &c

Primary ORGANS (of an animal Body)
those composed of similar parts, and appointed
for some one single function, as the *Arteries*,
Nerves, and *Muscles*.

Secondary ORGAN, such as consist of several
of the former, tho' appropriated to one
single action, as the *Hands*, *Fingers*, &c.

Hydraulic ORGAN, an organ which
plays by the means of water.

ORGAN'IC (*organicus*, L. *ὀργανικός*,
Gr.) of or pertaining to the organs of the
body; also instrumental, or serving as a
means.

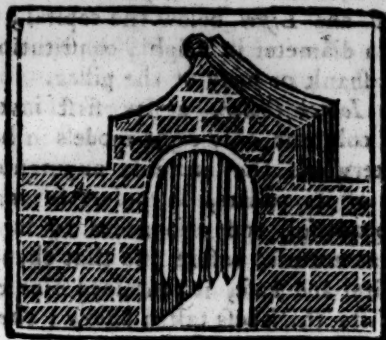
ORGAN'ICAL Disease (in Medicine) a dis-
ease in the organical part of the body, by which
the function of it is impeded, suspended, or
destroyed.

ORGAN'ICALLY (of *organice*, L.) with
or by an instrument.

ORGAN'ICALNESS (of *ὀργανικός*, Gr.
organicus; L. and *ness*) a being or consisting of
organs.

OR'NES, are thick, long pieces of wood,
pointed and shod with iron, clear one of ano-
ther, hanging each by a particular rope or
cord over the gate way of a strong place, per-
pendicular, to be let fall in case of an enemy.
Their disposition is such, that they stop the
passage of the gate, and are preferable to
Hesperes or *Portcullises*, because these may be

either broke by a *Petard*, or they may be stop-
ped in their falling down, but a *Petard* is use-
less against an *Orgne*, for if it break one or two
of the pieces, they immediately fall down a-
gain, and fill up the vacancy; or if they stop
one or two of the pieces from falling, it is no
hindrance to the rest, for being all separate
they have no dependance on one another.



ORIGIN } (*origine*, F. *origo*, L.) 1.

ORIGINAL } Beginning, first existence.

2. Fountain, service, that which gives be-
ginning or existence.

Original of beings! pow'r divine!

Since that I live, and that I think, is thine.

Prior.

These great orbs;

Primitive founts, and origins of light.

Prior.

3. Derivation, descent.

They, like the seed from which they spring,
accurst

Against the gods immortal hatred nurs't;
An impious, arrogant, and cruel brood,
Expressing their *Original* from blood.

Dryden.

ORIGINAL (*original*, F. *originales*, L.)
primitive, pristine, first.

You still, fair mother, in your offsprings
trace

The stock of beauty destin'd for the race;
Kind nature, forming them, the pattern took
From heav'n's first work, and *Eve's* original
look.

Prior.

ORIGINALNESS (*originalis*, L.) the
first source to rise; original nature or quality,
primitiveness.

ORI'GINATED (of *origo*, L.) having or
fetching its original from.

OR'LO (in *Archit.*) the plinth or square
of a column, or under the base of its pedestal.

ORNAMENT'AL (of *ornamentum*, L.)
adorning.

ORNAMENT'ALNESS, becomingness,
beautifulness, adornedness.

ORNA'TE (*ornatus*, L.) neat, trim.

ORNEOSCOPI'CKS (*ὀρνέοσκοπικά*, Gr.)
omens or predictions given from the sight,
&c. of birds.

ORNEOSCOPISTS (*ὀρνέοσκοπισταί*, of *ὀρνέοσ*,
a bird, and *σκοπέω*, Gr. to view) augurs or
diviners by birds.

ORNITHOL'OGIST (*ορνιθολόγος*, Gr.)
a describer

a describer of the several kinds and natures of birds.

ORNITHOMAN'TISTS (*ορνιθομαντισταί*, Gr.) diviners by birds.

ORNITHOTROPHY (*ορνιθοτροφία*, Gr.) a place to feed birds in.

OROM'AZES (which in the *Chaldean* tongue signifies *burning light*) a name by which the *Magi* and *Chaldeans* called the *Highest* God. They described God all surrounded with fire, and usually said his body was like light, and his soul resembled truth.

This God was the good principle, according to them; but they owned also an evil principle they call *Aximanes*, which in *Chaldee* signifies, *who is my enemy or subtle deceiver*, who opposed *Oromazes*, and by whom he was to be destroyed in the end.

ORPHAN (*ορφανός*, Gr.) *orphan* a child that has lost father or mother, or both.

Poor orphan in the wide world scattered,
As budding branch rent from the native tree,
And thrown forth until it be withered:
Such is the state of man.

Fairy Queen, b. xi.

Who can be bound by any solemn vow
To reave the orphan of his patrimony,
To wring the widow from her custom'd
right,

And have no other reason for his wrong,
But that he was bound by a solemn oath?
Sad widows, by thee rifled, weep in vain,
And ruin'd orphans of thy rapes complain
Sandys.

The sea with spoils his angry bullets strow,
Widows and orphans making as they go.

Waller.

Pity, with a parent's mind,
This helpless orphan whom thou leav'st
behind.
Dryden.

ORPHAN (*orphan*, F.) bereft of parents. The king left orphan both of father and mother, found his estate, when he came to age, so disjointed even in the noblest and strongest limbs of government, that the name of a king was grown odious.

Sidney, b. ii.

OR'PHANAGE, the state or condition of an orphan.

ORPHANOTROPHY (*ορφανοτροφία*, Gr.) an hospital where orphans are brought up.

ORPHEUS (*Ὀρφεύς*, Gr.) according to the poets, was the son of *Apollo* and *Calliope*, a very great philosopher, and an extraordinary musician, and as such bore away the palm from all that had been before him. *Mercury*, they say, made him a present of his harp, and he played so exquisitely well upon it, that he stopped the course of rivers, laid storms, drew the most savage animals after him, to divert themselves with his excellent harmony; and that rocks and trees were seen to move at the sound of his music: but besides having lost by death his wife *Euridice*, he

went after her to the gates of hell, where he played with that dexterity, that *Pluto*, *Proserpine*, &c. were ravished with the melody; and granted him to carry his wife back with him, to live on earth again, upon condition, that in his return he would not look back upon her, till he was come to the light; but he breaking the condition, by looking back upon her, her guard dragged her back to hell, at which he grew so disconsolate, that he resolved never more to entertain any affection for a woman, and persuaded all he could to the like; which so displeased the *Thracian* women, that in their festivals of *Bacchus*, they tore him in pieces. But his harp was placed among the stars. He is said to have lived *A. M.* 2700.

ORPHIC, of or pertaining to *Orpheus*.

OR'THOXNESS (of *orthodoxia*, L. *ορθοδοξία*, of *ορθός*, right, and *δοξα*, opinion, Gr.) true belief, soundness of judgment.

ORTHOGRA'PHICALNESS (of *orthographicus*, L. of *ορθογραφικός*, Gr.) the being according to the orthography, or right writing or spelling.

ORTHOGR'APHY (in *Geometry*) the art of drawing or delineating the foreright plan of any object, and expressing the heights or elevations of each part.

External **ORTHOGR'APHY**, is a delineation of the external face, i. e. front of a building; shewing the principal wall with its doors, windows, &c. roof, ornaments, and every part visible to an eye, placed before the building.

Internal **ORTHOGRAPHY**, is a draught or delineation of a building, such as it would appear, if the external wall were removed.

OR'TIVE Amplitude (with *Astron.*) is an arch of the horizon, intercepted between the point where a star rises and the east point of the horizon.

OS'CILLANCY (of *oscillatio*, L.) a swinging to and fro, a see-sawing.

OSCILLA'TION (among the *Romans*) a sacred rite, a swing up and down in the air, of the figures of men.

Axis of **OSCILLATION**, is a right line, perpendicular to the apparent horizontal one, and passing thro' the center of the earth, about which the pendulum oscillates.

Centre of **OSCILLATION**, the middle point of the arch, dividing the ball, when the pin of a pendulum fastened above is taken for the center of a circle, whose circumference divides the ball into two equal parts.

OSOPHORI'A (of *οσχοφορία*, of *οσχή*, a branch, and *φέρω*, Gr. to carry) feasts instituted by *Theseus*, on account of his having destroyed the minotaur, and by that means freed his country *Athens*, from being obliged to send seven young men annually to *Crete*, to be devoured by the minotaur.

OS'IRIS (*Ὀσίρις*, of *ὁσός*, and *ἱερός*, Gr. i. e. *sacrosanctus*, i. e. most holy; or as others

say, of **TUN** Heb. blessed: by this name the Egyptians understood the *Sun*, *Bacchus* and *Jupiter* the son of *Jupiter* (according to the poets) by *Niobe* the daughter of *Phoroneus*. He is said to have first taught the Egyptians husbandry, to till the ground, and to dress vineyards; for which they deified him. He married *Io* (who afterwards was called *Isis*) the daughter of *Inachus*; he was privily murdered by his brother, and after much seeking, his wife *Isis* at length found his body, and buried it in the island *Abates*; but when there appeared unto them an ox of an excellent shape, they imagined that it was *Osiris*, and worshipped him in the shape of an ox, by the name of *Apis* and *Serapis*. They had a custom of going out every year to look him, and returned with great shouts of joy, on pretence of having found him. He reigned *Anno Mundi* 2200, or, according to others, 2100. *Helvetius*, a learned historian, supposes him to be *Mizraim*, the eldest son of *Cham*.

Royal OSMUND

OSMUND the Waterman } an herb.

OS'PREY (*offifraga*, L. i. e. the bone-breaker) a kind of eagle that breaks bones with her beak; but, contrary to the nature of other eagles, is said to be short-sighted, to breed up not only her own young ones, but also those that others have cast off.

OSSIFICATED, turned or become bone, hardened from a softer cartilaginous substance into one of a firmer texture.

OSTENSIVE demonstration (with *Mathematicians*) such as demonstrates the truth of any proposition, and in this they are distinguished from apogogical ones, or *deductiones ad impossibile* or *absurdum*, which prove the truth of the proposition by demonstrating the impossibility or absurdity of asserting the contrary; they are twofold.

OSTENSIVE demonstrations (called *ορι*, Gr.) which proves the thing to be barely, but directly.

OSTENSIVE demonstrations (called *διωρι*, Gr.) which prove the thing from its nature, cause or essential properties.

OSTENTATION (*ostentation*, F. *ostentatio*, L.) 1. Outward show, appearance.

March on, my fellows;

Make good this ostentation, and you shall
Divide in all with us.

Shakef. *Coriolanus*.

You are come

A market-maid to Rome, and have prevented
The ostentation of our love.

Shakespear.

2. Ambitious display, boast, vain show. This is the usual sense.

If all these secret springs of detraction fail, yet a vain ostentation of wit sets a man on attacking an established name, and sacrificing it to the mirth and laughter of those

about him. Addison's *Spectator*, No. 256.

OSTENTATIOUS (*ostento*, L.) boastful, vain, fond of shew, fond to expose to view.

Your modesty is so far from being ostentatious of the good you do, that it blushes even to have it known; and therefore I must leave you to the satisfaction of your own conscience, which, tho' a silent panegyrick, is yet the best. Dryden.

OSTENTATIOUSLY, vainly, boastfully.

OSTENTA'TIOUSNESS, vauntingness, bragging, shewiness.

OSTEOL'OGIST (of *ὀστεολογία*, of *ὀστέον*, a bone, and *λόγος*, Gr.) an anatomist that describes the shape, structure and use of human bones, &c.

OSTRACIAS (*οστρακισμός*, Gr.) a sort of precious stone like an oyster shell.

OSTRACISM (*οστρακισμός*, Gr.) a banishment for 10 years, which the Athenians inflicted on such persons, whose over great power was suspected by the people, fearing that they should degenerate into tyrants: so called of *οστρεον*, Gr. an oyster; because they wrote the name of him they intended to banish upon oyster shells.

OSTRACITES (*οστρακίτης*, Gr.) a kind of crusty stone, reddish, and in the form of an oyster, shell, and separable into laminæ, good against the gravel, it is found in Germany, also called a nest of boxes, because when one shell is taken away, another appears of the same colour and substance.

OS/TRICH, an animal that is ranged among birds. It is very large, has very long legs, its wings very short, the neck about the length of 4 or 5 spans.

The feathers of the wings are in great esteem, and are used as an ornament for hats, beds and canopies. They are stained of several colours, and made into tufts.

Their plumages are white and black, the females have a mixture of grey, black and white.

They are hunted by way of courting, for they never fly; but they use their wings to assist them in running more swiftly.

Xenophon relates, that the army of young *Cyrus* found many ostriches near the river *Euphrates*, that they chased them with the swiftest horses in the army; but could never overtake them.

It is related of them, that when they find themselves pursued, they take up stones, between their cloven claws, which they throw at those that follow them, with as much violence as the strongest man can do.

It is said of the *Ostrich*, that it digests iron, but this is only a popular error. It is true indeed, that it swallows bits of iron, or of brass, if they are thrown to it, or if they find it, in the same manner as other birds swallow stones or gravel; but not to nourish them,

them, but to assist in the digesting and comminution of their food.

In the stomach of an ostrich which was dissected, were found upwards of 70 *French farthings*, most of which were worn, scratched and 3 parts consumed away, probably by rubbing against each other.

The ostrich lays her eggs in the month of *June* upon the ground, covers them with sand, and then leaves them to the sun to hatch them. For as it is a very heavy bird, it would break the eggs, if it were to sit upon them like other birds. She therefore hides them in the sand and watches them. The male and female doing this alternately, while the other goes to seek its food.

They are reported to lay 10, 12, 15, or 20, some of which generally miscarry, these the ostrich breaks and feeds her young with the worms that are bred from them.

Ostriches are said to be taken by a man covered with the skin of an ostrich, who puts his arm into the skin of the neck of the animal, lifts it up on high, and imitates the motion of the head. Others say, that when the ostrich is pursu'd by the hunters, it will hide its head in the sand, and continue there, thinking herself secure. *Pliny* says, it will thrust its head into the bushes, and remain there as if her whole body was well concealed.

Again, it is said that the ostrich is naturally deaf, which does not a little contribute to her stupidity.

Some are seven feet and a half high from the top of the head to the ground.

OSTRICH (*Hieroglyphically*) was used to signify justice, because most of her feathers are of an equal length.

O'STROGOTHS, q. d. *Eastern Goths*, *Goths* who came from the eastern part of the world, and by conquest got footing in the southern and western parts of *Europe*.

OTHER (*oðer, Sax. antre, F.*) 1. Not the same, not this, different.

He that will not give just occasion to think, that all government in the world is the product only of force and violence, and that men live together by no other rules but that of beasts, where the strongest carries; and so lay a foundation for perpetual disorder and mischief, tumult, sedition and rebellion; things that the followers of that hypothesis so loudly cry out against, must of necessity find out another state of government.

Locke.

2. Not I, or he, but some one else.

Physicians are some of them so conformable to the humour of the patient, as they press not the true cure of the disease; and some other are so regular in proceeding according to art, they respect not the condition of the patient. *Bacon's Essay*, 31.

3. Not the one, not this, but the contrary.

There is that controuling worth in good-

ness, that the will cannot but like and desire it; and on the other side, that odious deformity in vice, that it never offers itself to the affections of mankind, but under the disguise of the other. *South.*

OTHERWISE (*oðer, Sax.*) or else; also after another manner.

OT'TOMAN, belonging to the *Turkish* empire, laws or customs.

OT'TER, a cant name for a sailor.

OVA, eggs, *L.*

OVA (with *Anatomists*) are the little spherical bodies in the form of bladders or bubbles, consisting of two concentrick *Membranula*, replete with a limpid humour like the white of an egg, found under the external membrane of the ovaries of women.

O'VALNESS (of *ovalis, L.* and *nefs*) the being in the form of an egg.

OVAL (in *Geom.*) a

figure bounded by a regular curve-line returning into itself. But of its two diameters cutting each other at right angles in the centre, one is longer than the other, in which it is different from the circle. Every ellipsis is an oval figure, but every oval figure is not an ellipsis.



OVARIA (with *Anatomists*) the *Ovaria* in women are about the bigness of the testicles in men. Their substance is composed of fibres and membranes, which leave little spaces, in which there are several small vesicles, found full of water, and which when boiled, harden like the whites of eggs: the surface of the *Ovaria* is smooth and equal in virgins, but unequal and wrinkled in women of years. They are covered with a proper membrane, which sticks close to their substance, and with another common one from the *Peritonæum*, which also covers the spermatick vessels. They have each of them two proper membranes, on which there are several small twigs of veins, arteries and nerves. The vesicles of the *Ovaria* are called eggs.

O'VARY (with *Bataniſts*) is that part of a flower which becomes the fruit, and so is properly the female organ of generation.

OVATION (so called of a *Sheep*, because the general who so triumph'd offer'd only a sheep; whereas in the great triumph he offered a bull) an inferior sort of triumph allowed by the *Romans* to the generals of their armies, for lesser victories, as over slaves, &c. or when the war had not been declared according to due form of law.

The manner was thus, the general entred the city on foot, but some historians say on horse-back crowned with a crown of myrtle; with flutes and not trumpets; nor was he admitted to wear an embroidered garment, as was done in greater triumphs; being accompanied

panied by the senators and followed by the army.

OVEN (*Incer, Etym.*) a place for baking.

OVER (*open, Sax.*) placed upon or above the top.

OVER (*open, Sax.* a bank) in composition of proper names of places, &c. signifies a bank, as *Brownsover*, and *Over* a town in *Gloucestershire*, upon the banks of the *Severn*.

To **OVER-Awe** (*open and ape, Sax.*) to terrify.

To **OVER-BALANCE**, to weigh down, to preponderate.

Not doubting but by the weight of reason I should counterpoise the *over-ballancings* of any factions. *King Charles.*

When these important considerations are set before a rational being, acknowledging the truth of every article, should a bare single possibility be of weight enough to *over-balance* them. *Rogers Sermon 12.*

OVER-BALANCE, something more than equivalent.

Our exported commodities would, by the return, encrease the treasure of this kingdom above what it can ever be by other means, than a mighty *over-balance* of our exported to our imported commodities. *Temple.*

The mind should be kept in a perfect indifference, not inclining to either side, any further than the *over-balance* of probability gives it the turn of assent and belief.

Locke.

To **OVER-BEAR**, to repress, to subdue, to overwhelm, to bear down.

What more savage than man, if he see himself able by fraud to *over-reach*, or by power to *over-bear* the laws. *Hooker.*

Our counsel, it pleas'd your Highness

To *over-bear*. *Shakesp. King John.*

To **OVER-Bid** (*open and biddan, Sax.*) to bid too much.

OVER-Bold (*open and bald, Sax.*) impudent.

OVER-Born (*open and bearnan, Sax.*) prevailed over, oppressed.

To **OVER-Burden** (*open and byrden, Sax.*) to over-load, &c.

To **OVER-Charge** (*open, Sax. and charger, F.*) to charge too highly.

To **OVER-Do** (*open, and prob. of Soen, Sax.*) to do more than is sufficient.

To **OVER-Eat** (*open and ætan, Sax.*) to eat too much.

To **OVER-Fill** (*open-fyllan, Sax.*) to fill more than enough.

To **OVER-Flow** (*open-fleopan, Sax.*) to flow over.

OVER-Gone (*open-gan, Sax.*) gone beyond, &c.

OVER-Grown (*open-gropan, Sax.*) grown too big.

OVER-Grown-Sea (*Sea Term*) when the waves of the sea grow high, the sailors call it a rough sea; but when the surges and billows

grow higher, then they say, it is an *over-grown* sea.

OVER-Hasty (*of open, Sax. and bate, F.*) too hasty.

To **OVER-Hear** (*of open hyman, Sax.*) to hear privately.

OVER-Hall (*in Heraldry*) is when a charge is, as it were, superadded to that which was a very good bearing without it.

To **OVER-Live** (*of open and libian, Sax.*) to live beyond.

OVER-Loaden (*of open and ladan, Sax.*) having too great a load.

OVER-Long (*of open, Sax. and longus, L.*) longer than is meet.

To **OVER-Match** (*of open. Sax. and mate, a companion*) to exceed.

OVER-Measure (*of open, Sax. and measure, F.*) more than measure.

OVER-Much (*of open, and mucho, Ital.*) more than enough.

OVER (*of open, Sax. and passé, F.*) to be too powerful for.

To **OVER-Reach** (*with Horses*) is when a horse brings his hinder feet too far forwards, and strikes his toes against the spunges of the fore shoes.

To **OVER-Reckon** (*of open-reccan, Sax.*) to reckon too much.

OVER-Ripe (*open-ripe, Sax.*) too ripe.

OVER-Seen (*of open and seon, Sax.*) mistaken, deceived.

To **OVER-Shadow** (*of open-ŷceaðepan, Sax.*) to cast a shadow over.

To **OVER-Shoot** (*open-ŷcozan, Sax.*) to shoot beyond, to exceed.

OVER-Sight (*of open-ŷerihðe, Sax.*) a mistake, or error by inadvertence.

To **OVER-Spread** (*of open, Sax. and ŷpreeden, Du.*) to spread over.

OVERT-ACT (*in the Sense of the Law*) an open act, an advance or step made towards compassing of an enterprize; an act being capable of being manifested or proved; and is distinguished from an intentional act.

To **OVER-Take** (*of open, Sax. and tager, Dan. or tacken, Du.*) to come up to another that was before.

To **OVER-Top** (*of open, Sax. and top, Dan.*) to exceed in height.

To **OVER-Turn** (*of open-tyrnan, Sax.*) to overthrow, quite destroy or unhinge and ruin.

To **OVER-Value** (*of open, Sax. evaleur, F.*) to value too highly.

To **OVER-Weigh** (*of open-ŷagan, Sax.*) to out-weigh.

OVER-Weight (*of open-ŷepiht, Sax.*) more than weight.

OVIFORM (*oviformis, of ovium, an egg, and forma, L. a shape*) in the form or shape of an egg.

OUNCE Pearls, seed pearls too small to be sold by tale.

OUNCE Cottons, cottons of a superior quality

quality to others brought from *Damascus*.

OU'RAN-SOANGUE, men devils, a sect of magicians in the island *Grombocanore* in the *East-Indies*, of whom it is related, that they have the art of rendring themselves invisible, and passing where they please, and doing a great deal of mischief; for which reason the people hate them and kill them on the spot, whenever they can catch them.

OURANOG'RAPHIST (of *ουρανος*, the heaven, and *γραφω*, Gr. to describe) an astronomer, or one who describes the Heavens.

OUR (of *our*, *Sax.*) of or belonging to

OURS } us.

OUST, a vessel upon which hops or malt is dried.

To **OUT-Bid** (*uze-biddan*, *Sax.*) to bid more than another.

To **OUT-Brave** (*uze*, *Sax.* and *braver*, *F.*) to silence, dash or out-do a person by vaunting, &c.

OUT-Cast (of *uze*, *Sax.* and *kaster*, *Dan.*) a cast off, a forlorn person.

OUT-Cry (of *uze* and *crie*, *Sax.*) a crying out, a noise.

To **OUT-Do** (prob. of *uze* and *doen*, *Sax.*) to exceed.

OUT'ER (*uzzet*, *Sax.*) outward.

OUT'ERMOST (*yzzermerz*, *Sax.*) the most outward.

To **OUT-Face** (of *uze*, *Sax.* and *facies*, *L.* or *face*, *F.*) to assert confidently and impudently, so as to silence a modest person.

To **OUT-Law** one, to sue him to an outlawry.

To **OUT-Learn** (of *uze-leornian*, *Sax.*) to learn faster or farther than another.

OUT-Let (of *uze* and *laetan*, *Sax.*) a passage out.

To **OUT-Live** (*uze-libhan*, *Sax.*) to live longer than.

To **OUT-Number** (of *uze*, *Sax.* and *nombrer*, *F.* or *numerare*, *L.*) to number or amount to more than another.

To **OUT Pass** (of *uze*, *Sax.* and *passer*, *F.*) to go beyond, to exceed.

OUTRAGE (*outrage*, *F.*) open violence, tumultuous mischief.

OUTRAGIOUS (*outrageux*, *F.*) 1. Violent, furious, exorbitant, tumultuous, turbulent.

Under him they committed divers the most *outrageous* villanies, that base multitude can imagine. *Sidney.*

As she went her tongue did walk,
In foul reproach, and terms of vile despight,
Provoking him by her *outrageous* talk,
To heap more vengeance on that wretched wight. *Fairy Queen.*

They viewed the vast immeasurable abyss,
Outragious as a sea, dark, wasteful, wild. *Milton.*

When he knew his rival freed and gone,
He swells with wrath; he makes *outrageous* moan;

He frets, he fumes, he stares, he stamps the ground.

The hollow Tow'r with clamours rings around. *Dryden.*

2. Excessive, passing reason or decency.

My characters of *Anthony* and *Cleopatra*, though they are favourable to them, have nothing of *outrageous* panegyrick.

Dryden's Dufresnoy.

3. Enormous, atrocious.

OUTRAGIOUSLY, violently, tumultuously, furiously.

Let lust burn never so *outrageously* for the present, yet age will in time chill those heats.

South's Sermon.

OUTRAGIOUSNESS, with fury, with violence.

OUTRIGHT (*uze-nighz*, *Sax.*) thoroughly, totally, also immediately.

To **OUT-Run** (of *uze apunian*, *Sax.*) to run better or faster than, or beyond another, to exceed.

To **OUTSTRIP** (of *uze*, *Sax.* and *stroopen*, *Du.*) to exceed, to excel, to get the start of.

OUTSTRETCHT' (of *uze* and *artzpecan*, *Sax.*) extended, spread out in length.

OUTWARDLY, on the out side.

To **OUTWIT'** (of *uze-pizan*, *Sax.*) to exceed, or impose on another by wit.

OWL (of *ule*, *Sax.*) of these there are several species. It has a head like a cat, and large sharp claws. It catches mice like a cat; its eyes cannot bear the great light of the sun. Other birds hate it and pursue it, and in return the owl hates and devours the lesser birds.

Its cry is mournful and dismal, and it is taken for a bird of an ill omen. It was consecrated to *Minerva*, and upon this account it was honoured by the *Athenians*.

If an owl be viewed before it has something of an hideous aspect. Its head is round, its eyes large and sparkling, its countenance terrible, its ears large, its beak hard and crooked, of a blackish colour.

The colour of his plumage is tawney, a mixture of white and red very agreeably diversified.

They are of three sizes, the large ones are as big as a capon, the middle sized as big as a wood pigeon, and the smaller sort about the bigness of an ordinary pigeon.

The horned owl is of two kinds, according to *Aldrovandus*, a larger and a smaller, the larger has its plumage more of an ash colour and more whitish, and the smaller is more dun and of a rusty colour.

The great owl is likewise of two sorts, that is, of a larger and of a smaller kind.

The great owl has neither horns nor ears; but

but to make amends, it has a kind of crown composed of very fine soft feathers, which encompass all its face. Its beak is white and very sharp, as also its pounces. Its back is of a lead colour, marked with white spots. Its breast and belly are whitish, with pretty large black spots interspersed. Its whole body is covered with a large quantity of feathers, that they make it appear as big as a capon, tho' when plucked is no bigger than a chicken. It swallows a mouse or a little bird all at once; but after it has digested the flesh, it vomits up the feathers and bones in a round ball, as the *Halycon* gives up the bones and the remains of the small fishes it swallows.

The lesser owl resembles the great one in almost every thing; but it is smaller, and is hardly of a larger size than a dove-house pigeon. Its eyes are extremely black, its bill is white and short; the breast, belly, forepart of the wings, the under part of the belly and thighs, are covered with ash-coloured feathers. The legs and claws stick out with dun or reddish hair. It has two claws before, and two behind, which are armed with black nails, strong and sharp.

OWL (*Hieroglyphically*) did represent the death and unhappiness of a wicked tyrant, or an hypocrite, who hates to be seen in the light of the sun.

To OWN (*agen, Sax. eygen, Dutch.*) 1. To acknowledge, to avow for one's own.

When you come, find me out,
And own me for your son.

Dryden's Cleom.

2. To possess, to claim, to hold by right.
Tell me, ye *Trojans*, for that name you own;

Nor is your course upon our coasts unknown.
Dryden.

Others on earth o'er human race preside,
Of these the chief, the care of nations own,
And guard with arms divine the *British* throne.
Pope.

3. To avow.

I'll venture out alone,
Since you, fair prince, my protection own.
Dryden.

4. To confess; not to deny.

Make this truth so evident, that those who are unwilling to own it, may yet be ashamed to deny it. *Tillotson.*

OWNERSHIP, property, rightful possession. In a real action, the proximate cause is the property or ownership of the thing in controversy.

OX (*oxa, Sax.*) is a beast that surpasses most others in strength, yet patiently submits its neck to the yoke, and therefore is the emblem of strength subdued and brought under; and for that reason in heraldry is a pro-

per bearing for those who have laid the yoke on the necks of fierce nations.

OX Eye (*Sea Term*) a violent storm that sometimes happens on the coast of *Guinea*; so called, because when it first appears it is in the form of, and seems not much larger than an ox's eye; but comes with such impetuosity, that in a very little space, and frequently before they can prepare themselves for it, it seems to overspread the whole hemisphere, and at the same time forces the air with so much violence, that the ships are sometimes scattered several ways, and sometimes are sunk down right.

OXY'GONOUS (of *ὄξύ*, sharp, and *γωνία*, Gr. an angle) of or pertaining to an oxigon; or an acute angled figure.

OY'ER (*oyer, F.* to hear) a law word used in ancient times for what we now call affizes.

OYER and *Terminer* (*i. e.* to hear and determine) in ancient times it was only upon some sudden outrage or insurrection; but at this time it is the first and largest of the five commissions: by virtue of which our judges of affizes sit in their several courts.

P

P p, *Roman*; P p, *Italick*; P p, *English*, P p, *Sax.* are the 15th letter of the alphabet; Π π, the 16th of the *Greek*; and פ, the 17th of the *Hebrew*.

The letter P is not heard in pronouncing *palm*, &c. contempt, &c. *pb* has the sound of *f*.

P (among the *Antients*) a numeral letter, signifying 100.

P with a dash, stood for 400,000.

PAB'ULATORY (*pabulatorius, L.*) the same as *pabular*.

PAB'ULUM (with *Naturalists*) fuel, or that part in combustible bodies, which the fire immediately feeds on, or is supported by.

PACA'LIA (among the *Romans*) feasts celebrated in honour of the goddess *Pax*, *i. e.* *Peace*.

PA'CATED (*pacatus, L.*) appeased, made peaceable.

To PACE (*aller a pas, F.*) as an horse.

PACHACA'MAC (with the natives of *Peru* and *America*) a name of God, the creator of the world; tho' besides him they worshipped the sun and many other imaginary deities.

Pachacamac had several temples in different places; but his principal one was in the valley of *Peccachama*, in which they had also several idols, by whom (being consulted) they received responses.

But they had so high a veneration for *Pachacamac*, that they offered him what they esteemed

esteemed most precious; and durst not behold him, so that even their priests and kings entered his temple with their backs towards the altar, and came out again without daring to turn about.

PACIFEROUSNESS (of *pacifer*, F. and *nes*) peace bringing quality.

PACIFICATION, as *Edict of Pacification*, the kings of *France* have granted several edicts, to the Protestants of that country, in order for the appeasing the troubles and commotions caused by their persecutions, after attempts had been made by several severe edicts to stifle the reformation at its first beginning; which not proving effectual, and new troubles arising, K. *Charles IX.* did in the year 1562 publish an edict of *Pacification*, by which he reformed the free exercise of their religion, near all the cities and towns in the realm; and in the year 1563 a second edict was published, permitting the free exercise of the reformed religion, in the houses of gentlemen and lords, high justiciaries, or those who had the power of life and death; but only to those of their own families and dependents; and permitting also the other Protestants to have sermons in such towns, as they had them in before the seventh of *March*; but in the year 1568, all that had been done before in favour of the Protestants was revoked, and the exercise of the Protestant religion was wholly forbid, and all the ministers were ordered to leave the kingdom in 15 days; the king issuing out a proclamation, declaring that he would entertain no Protestants in any offices belonging to the courts of justice or of the revenue: Again, in *August* 1570, another edict was published, allowing the lords justiciaries to have sermons in their houses for all comers, and granting other Protestants two publick exercises in each government, and the continuance of the same where they had it before the first of *August*, and 4 cautionary towns, viz. *Rochel*, *Montauban*, *Coginac* and *La Charitie*, to be places of security for two years; but in *August* 1572, the king authorized the *Bartholomew* massacre, and the same month declared his reasons for so doing in parliament; and also forbid the exercise of the Protestant religion throughout the kingdom; and *Henry III.* did in *April* 1576 publish an edict of pacification, allowing the Protestants to build churches, and have publick sermons wherever they pleased, without any restriction to time, place or persons; also granting them courts of justice that should consist of half Protestants and half Papists, and eight cautionary towns; but this edict was also revoked the *December* following; and was renewed again in *October* 1577 for 6 years; soon after the expiration of which several severe edicts were published against the Protestants, declaring that no religion should be allowed but the Catholick; and moreover, that if the king was contrarily inclined he should not

succeed to the crown. But these severe edicts were revoked again by K. *Henry IV.* and the edict of 1577 was confirmed. But the power and malice of their enemies was so great, that this edict obtained only in some places, where the Protestants were masters. And a new edict was published in *April* 1598, called the edict of *Nantz*, by which the Protestants were permitted the free exercise of their religion, in all those places where they had it in 1596 and 1597, and one exercise in each bailiwick, and at two leagues distance from principal towns.

This edict was confirmed by *Lewis XIII.* in 1610, and also by *Lewis XIV.* in 1652; but in 1685 he intirely abolished this edict, and also that of *Nismes*.

PACIFICATORINESS (of *pacificatorius*, L. and *nes*) peace making quality.

PACIFICKNESS (of *pacificus*, L. and *nes*) peace making quality.

PACK'AGE (*old Rec.*) a duty of a penny per pound on certain merchandizes.

PACK'ERS, persons appointed and sworn to pack up herrings, according to the statute, also cloth and other manufactures.

PACK'ING, putting up in packs, also placing cards.

PACK'ET (*paquet*, F.) a parcel, or bundle, as of letters, &c.

PACTA conventa (in *Poland*) are the articles mutually agreed on between the king and the republick, and which they oblige each other to observe.

PAD, a bundle, O. Hence a little soft bolster to put under some hard thing that is worn next to the body of an animal; man or beast, is so called.

PAD'DOCK, or *Paddock Course*, a piece of ground taken out of a park, encompassed with pales or a wall, for racing with greyhounds for wagers, plate, &c. Those paddocks are usually a mile long, and a quarter of a mile broad. At one end is a little house where the dogs are to be entered, and whence they are to be slipt; and near this place are pens to inclose two or three deer for the sport.

PAD'UAN (with *Medalists*) a modern medal, in imitation of an antique; or a new medal struck with all the marks and characters of antiquity.

PADVAN'TAGE, a right of pasturage or putting cattle to feed on a common pertaining to one or more towns.

PÆDARTHROCA'CE (of *παῖς*, a boy, *ἄρθρον*, a joint, and *κακόν*, an evil, Gr.) the corrupting of a bone in the joint, the joint-eil, a disease incident mostly to children, where the joints swell, and the bones are most commonly rotten.

PAEAN ? (in ancient *Poetry*) a foot, so **PAEON** } called because supposed to be appropriated to the hymn *Pæan*.

PAEDEROTRO'PICA (*παιδερωτροπική*, Gr.)

Gr.) a part of physick which relates to the management of children.

PA'GANS } (*pagani*, of *Pagus*, L. a vil-
PA'INIMS } lage) those of the Heathen
or Gentile religion, so called because that af-
ter cities were converted to Christianity, su-
perstition still remained in the villages, for
that the publishers of Christianity mostly re-
sorted to cities.

PAGANA'LIA (among the *Romans*) feasts
held in villages, where also altars were erected,
and sacrifices offered annually to the tutelar
gods. Here the peasants offered cakes to *Ce-
res* and *Tellus* for plentiful harvests.

PAGE, a youth of honour, advanced to
the service of a prince, or some great perfo-
mage, to attend on visits of ceremony.

PA'GOD, a name by which the *Indians*
and *Chinese* call their temples and idols.

PAIN (*peine*, F. pin, *Sax.* *pæna*, L.) 1.
Punishment denounced.

On *pain* of death no person being so bold,
Or daring hardy, as to touch the list.

Shakesf. Rich. III.

2. Penalty, punishment: 3. sensation of un-
easiness.

Pain is perfect misery, the worst
Of evils; and excessive, overturns
All patience. *Milt. Par. Lost*, b. vi.

4. (In the plural) labour, work, toil.

One labourereth and taketh *pains*, and maketh
haste,
And is so much the more behind.

Ecclef. xi. ii.

She needs no weary steps ascend,
All seems before her feet to bend;
And here, as she was born she lies,
High without taking *pains* to rise.

Waller.

The same with *pains* we gain but lose with
ease.

Sure some to vex, but never all to please.

Pope.

5. Uneasiness of mind.

It bid her feel
No future *pain* for me; but instant wed
A lover more proportion'd to her bed.

Prior.

To PAIN, to afflict, to torment, to make
uneasy.

Excess of cold as well as heat, *pains* us,
because it is equally destructive to that temper
which is necessary to the preservation of life.
Locke.

PAINE fort & dure (in *Com. Law*) a pu-
nishment for those that being arraigned of
felony, refuse to put themselves upon the or-
dinary trial of God and their country, any
are therefore accounted to stand mute and
speechless. This punishment is commonly

called *pressing to death*; during which time of
punishment, they are to have only hard dry
barley-bread and puddle water.

PAINED (*peine*, F. or prob. of *peinen*,
Teut. *puner*, Dan. *pinan*, *Sax.*) affected with
pain.

PAIN'FULLY (pin full and *gelice*, *Sax.*)
after a painful and laborious manner.

PAIN'FULNESS (pin and *fulneſſe*, *Sax.*)
a quality causing pain, also laboriousness.

PAINT (from *peindre*, F. to paint.) 1.
Colours representative of any thing.

Poets are limners

To copy out ideas in the mind,

Words are the *paint* by which their thoughts
are shown,

And nature is their object to be drawn.

Granville.

Her charms in breathing *paint* engage,
Her modest cheek shall warm a future age.

Pope.

2. Colours laid on the face.

PAINTER (*peintre*, F.) one who professes
the art of representing objects by colours.

Beauty is only that which makes all things
as they are in their proper and perfect nature;
which the best *painters* always chuse by con-
templating the forms of each. *Dryden.*

PAINTING. 1. The art of representing
by delineation and colours.

'Tis in life as 'tis in *painting*,
Much may be right, yet much be wanting.

Prior.

2. Picture, the painted resemblance.

Painting is welcome:

The *painting* is almost the natural man:
For since dishonour trafficks with man's na-
ture,

He is but outside: pencil'd figures are
Even such as they give out.

Shakesf. Timon of Athens.

PAINT'ERS, this
company having the
addition of *Painter-
Stainers*, are of high
antiquity, yet not in-
corporated till Anno
1580. 23d of Queen
Elizabeth; their arms
are *azure*, a chevron
Or, between three grif-
fins heads erased ar-
gent.



PAIRED (*appaier*, F.) coupled, &c.

Trial *par PAIS* (*Law Term*) is a trial by
a country or a jury, i. e. those that are of
the same country or neighbourhood.

PALAES'TRA (of *παλαι*, Gr. wrestling)
a building where the *Grecian* youth exercised
themselves in wrestling, running, quoits, &c.

PALAES'TRICAL, of or pertaining to
wrestling.

PALA-

PAL'ATABLENESS (of *palatum habilis*, L. and *nefs*) agreeableness of palate or taste.

PALAT'INATE (*palatinat*, F. of L.) a province or signiory possessed by a palatine, and from which he takes his title and dignity.

PAL'ATINE (*palatin*, F.) belonging to the palace or court of an emperor, or sovereign prince, as a count palatine.

PALEOL'OGY (*παιαιολογία*, of *παλαιός*, old, and *λέγω*, Gr. to treat) a treatise of antiquity.

To **PALE-in** (*pallissader*, F.) to enclose or fence with pales.



PALE (in *Heraldry*) is one of the ten honourable ordinaries; and is so called, because it is like the palisades used about fortifications, and stands perpendicularly upright in an escutcheon, dividing it length-ways from the top to the bottom, and should contain a third part of the shield. See the escutcheon.

In **PALE**, signifies things borne one above another in the nature of a pale.

PALES } (in *Carpentry*) boards set up for
PILES } partitions of gardens, grounds, &c. also rows of piles or stakes drove into the ground, to make wooden bridges over rivers.



PALEE (in *Heraldry*) is when a shield is divided into four or more equal parts, by perpendicular lines falling from the top to the bottom. See the escutcheon.



Party per PALE, signifies a shield divided by one single line thro' the middle from the top to the bottom, which is the nature of a pale. See the escutcheon.

PA'LED, a coat is said to be paled, when it is equally charged with metal and colour.

PALE'NESS (of *pale*, F. and *nefs*, of *palliditas*, L.) wannels, or whiteness of countenance.

Counter PALED (in *Heraldry*) is where the pale is cut, and the demi-pales of the chief, tho' of colours the same with those of the point, yet different in the place where they meet; so that if the first of the chief be metal, that which corresponds to it underneath is of colour.

PALE'ISH (of *pallidus*, L.) something pale.

PA'LES, a goddess of shepherds, under whose protection were the flocks and herds. This goddess is said to have been belov'd by *Apollo*, to whom there was a festival observ'd the 20th or 21st of *April*, by offering sacrifices, and making great fires of straw and hay, which were kindled with great rejoicings, attended with the sound of drums and trumpets.

The country people leap'd over those fires, and purified their cattle therewith, in order to

keep them from the mange and other distempers.

PA'LICI (of τῷ παλιν ἐκείναι, i. e. coming out again from the earth) deities famous in *Sicily*, said to have been the sons of *Jupiter* by *Thalia*, who hiding herself in the earth from *Juno*, brought forth two brothers, call'd *Palici*, in whose temple in *Sicily* were two deep basins of boiling sulphurous water never running over, the two holes being the holes at which these two brothers came out, being turned into the afore said boiling fountains. These fountains were called *Delli*, and were famous for the trial and punishment of perjury; for into them was thrown the oath of him that had sworn, written on a note; which, if true, floated; but if false, sunk to the bottom.

Some are said for perjury there to have lost their eye-sight, insomuch those oaths determined the most intricate causes; this temple was also us'd as an *Asylum* or sanctuary for such slaves as were oppressed by their masters; the latter not daring to break the oaths they took there, that they would use them more kindly. *Poetick*.

PALIL'IA (among the *Romans*) feasts and publick rejoicings celebrated *April* 20th, in honour of *Pales*, the goddess of shepherds; at which time they purified their flocks and herds with the fumes of *Rosemary*, *Laurel* and *Sulphur*, by driving their cattle three times round it; their sacrifices were milk and waters made with millet, during which, they danc'd and leap'd over fire made of bean straw, branches of olives, pine and laurel. These festivals were celebrated to her that she might drive away the wolves, and prevent diseases incident to cattle, and render the earth fruitful, L.

These feasts were also performed in honour of *Rome's* original, which was on that day founded by *Romulus*.

PALILI'CIUM (*Astronomy*) a fix'd star of the first magnitude in the bull's eye, called also *Aldibaran*.

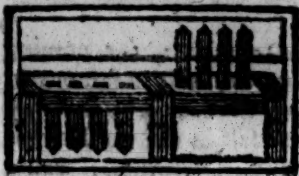
PALIMBA'CHIUS (with *Grammarians*) a foot consisting of two long syllables and one short, as *Natura*.

PALIMPSES'TON (*παλίμψητος*, Gr.) a sort of paper or parchment used for making the first draught of things, which would bear wiping out, and new writing in the same place.

PALINTOCH'IA (of πάλιν and τίχτω, Gr. to bring forth) the delivery of a child a second time.

PA'LISES (in *Heraldry*) represents a range of palisadoes before a fortification, and so represented on a *Fess*, rising up a considerable length and pointed at the top, with the field appearing between them,



PALISADES (in *Architectura*.)

so ordered, that as many of them as stood in the length of a rod or ten feet, did turn up and down like a trap, so that they could not be seen by the enemy, but just when they brought on their attack; but nevertheless were always ready to do the proper office of palisades; as the figure.

PALISADES (in *Gardening*) an ornament in the valleys of gardens, wherein trees are planted, which bear branches from the bottom, and which are spread in such a manner, as to appear a wall covered with leaves.



A cross PALL (in *Heral.*) represents the ornaments of an archbishop sent from Rome to metropolitans, made of the wool of white lambs. See the escutcheon.

PALL (*pallium*, L.) 1. A cloak or mantle of state.

With princely pace,
As fair *Aurora* in her purple *pall*,
Out of the east the dawning day doth call;
So forth she comes.

Fairy Queen, b. i.

Let gorgeous tragedy
In scepter'd *pall* come sweeping by.

Milton.

3. The mantle of an archbishop.

2. The covering thrown over the dead.

The right side of the *pall* old *Egeus* kept,
And on the left the royal *Theseus* wept.

Dryden.

To PALL, to cloak, to invest.

Come thick night
And *pall* thee in the dimmest smock of hell,
That my keen knife see not the wound it makes.

Shakespeare.

To PALL, to grow rapid, to become insipid.
Beauty soon grows familiar to the lover,
Fades in the eye, and *palls* upon the sense.

Addison.

To PALL. 1. To make insipid or vapid.
Reason and reflection, representing perpetually to the mind the meanness of all sensual gratifications, blunt the edge of his keenest desires, and *pall* all his enjoyments.

Atterbury.

Wit, like wine, from happier climates brought,
Dash'd by these rogues, turns *English* common draught,

They *pall* *Moliere's* and *Lopez's* sprightly strain.

Swift.

2. To impair spriteliness, to dispirit.

A miracle

Their joy with unexpected sorrow *pall'd*.

Dryden.

Ungrateful man,

Base, barbarous man, the more we raise our love,

The more we *pall*, and cool, and kill his ardour.

Dryden.

3. To weaken, to impair. 4. To cloy.

PALL (in the church of Rome) an archiepiscopal vestment, worn by bishops made of lambs wool; and, as some say, spun by a particular order of nuns, and adorned with several black crosses; it is not above three fingers in breadth; but has two labels hanging down before and behind; archbishops wear them about their necks when they go to the altar, over their pontifical habit.

They are said to be an emblem of innocence and humility, and likewise to put the bishop in mind of his pastoral office, and care of fetching the stray sheep home, like the good shepherd, on his shoulders; but the most essential thing intimated by them, seems to be their dependence on the pope, to whom archbishops of *Canterbury* have paid 5000 *Florins* (a very considerable sum, especially in those times) for a pall, without which they were not permitted to exercise their functions.

For by the decretals publish'd in the beginning of the 13th century, by pope *Gregory* the XI. it was declared, that an archbishop could not call a council, bless the chrism, consecrate churches, ordain a clerk, or consecrate a bishop, till he had received his pall from the *See of Rome*; and that before the bishop received his pall he should swear fidelity to the pope; and by another canon it was decreed, that upon the translation of an archbishop he should not carry away his pall with him, but apply to the pope for a new one; nor should his successor make use of the pall he left behind; and that every archbishop should be buried in his pall, by which means the church of Rome greatly enrich'd its exchequer.

PALL'-MALL', an exercise or play, where a round bowl or iron ball is, with a mallet, struck thro' an arch of iron, standing at either end of an alley; as in *St. James's Park*.

PALLADIUM (of Πάλλαδις, Gr.) the statue of *Pallas*, represented holding a pike in her hand that always moved as she turned her eyes. The *Trojans* did believe that this image fell down from Heaven into the temple before it was covered; and they were told by the oracle of *Apollo*, that their city should be inexpugnable so long as that was with them. At the siege of *Troy* it is said to have been stolen away by *Ulysses* and *Diomedes*; but others say, this was a false one, which was expos'd to the publick, and that the true one was with the tutelar gods, carried by *Aeneas* into *Italy*; which being introduced into *Rome*, many counterfeit

counterfeit ones were made like it, to prevent the true one from being stolen.

PAL/LAS (Πάλλας, Gr.) the goddess of war and wisdom, who, according to the poets, came forth armed out of Jupiter's brain when his head was cleft by *Vulcan*. She was also call'd *Minerva*. Which see.

PAL/LAS (in *Painting*, &c.) is represented in a blue mantle embroidered with silver.

PAL/LED (prob. of *appale*, F.) flat, dead, without spirit, as wine, beer, &c.

PALLET (from *paille*, F. straw) a small bed, a mean bed.

Why rather, sleep, liest thou in smoky cribs,

Upon uneasy pallets stretching thee,
And hufft with buzzing night flies to thy slumber,

Than in the perfumed chambers of the great,
Under the canopies of costly state,
And lull'd with sounds of sweetest melody?

Shakespeare.

PALLET (in *Heraldry*) is a small pale, being half the breadth of a pale, of which pallets there are sometimes several in one shield, and must never be charged with any thing white or red.

PAL/LIARDS (among the *Canting Crew*) a sort of beggars both male and female, who to move compassion, go about with one, two or more small children, in a dirty, ragged condition, who are continually crying or making wry faces, as tho' hunger-starv'd, and the women making lamentable cry of a doleful tale, of being a poor distressed widow, &c. and at the same time her male companion, lies begging either in the fields or streets, with *Cleymes*, or artificial sores made with *Spear-wort* or *Arsenick*, &c. which draws them into blisters. The impostor at the same time making a hideous noise, and pretending great pain; but if opportunity offers can recover his limbs to rob and perhaps murder.

PALLIATIVE (*paliatif*, F.) serving to palliate.

PALLIATIVE Cure (in *Physick*) is the answering of a palliative indication; or the removal or mitigation of the symptoms of a disease, the cause of it still remaining.

PALLIATIVE Indication (with *Physicians*) is where the symptoms of a disease give too much trouble and danger to have the cure deferred till the disease, on which it depends, is removed.

PAL/LIDNESS (of *pallidus*, L. and *nefs*) paleness.

PAL/LIER } (*Carpentry*) in a building,
PAIL/LIER } landing place in a stair case; or a step, which being broader than the rest, serves for a resting place.

PALM (*palmus*, L.) the inner part of the hand; also a measure of a hand's breadth, three inches.

PALM-Tree (*Emblematically*) represents Justice, because it is said to produce all its fruit

proportionable to its leaves: and because the wood of it is least subject to corruption.

The PALM-Tree (*Hieroglyphically*) was used to represent the life of a religious man, the root of which is unpleasant to look upon, but the fruit and branches are grateful both to the eye and the taste. It also is used to represent victory, in that it is said to rise the higher the greater weight it bears.

PALM-Worm (in *America*) an insect about twelve inches long, and extreme swift in its motion, having an incredible number of feet, and two claws at the head and tail, with which it wounds and poisons persons, putting them to intolerable pains for 24 hours.

PAL/MESTRY (of *palma*, L. the palm of the hand) a kind of divination or telling fortunes by inspecting the palm of the hand.

PALMETOIRE, an *Indian* tree, of the juice of which the *Indians* make a pleasant sort of wine.

PALMO'SE (*palmosus*, L.) full of or abounding with palm trees.

PA/LMUS, a hand breadth, a span from the thumb to the little finger, L.

PALMS (with *Botanists*) white buds shooting out of willows or fallows before the leaf.

The PAL/PABLE obscure, darkness that may be felt. *Milton.*

PALPABLE (*palpable*, F. *palpor*, L.) i. perceptible by the touch.

Art thou but

A dagger of the mind, a false creation?

I see thee yet in form as palpable,

As this which now I draw.

Shakesp. Macbeth.

Darkness must overshadow all his bounds,

Palpable darkness! and blot out three days.

Milton.

2. Gross, coarse, easily detected.

That grosser kind of heathenish idolatry, whereby they worshipped the very works of their own hands, was an absurdity to reason so palpable, that the prophet *David*, comparing idols and idolaters together, maketh almost no odds between them.

Hooker. b. i. §. 8.

3. Plain, easily perceptible.

Since there is so much dissimilitude between cause and effect in the more palpable phenomena, we can expect no less between them and their invisible efficient.

Granville.

PALPABLENESS, quality of being palpable, plainness, grossness.

PALPABLY, in such a manner as to be perceived by the touch, grossly, plainly.

PAL/PABLY (*palpablement*, F.) plainly, evidently, &c.

PAL/PABLENESS (of *palpabilis*, L. and *nefs*) capableness of being felt; also plainness, manifestness.

PAL/SICAL (*paralyticus*, L.) having the palsy.

PAL'

PAL'SICALNESS (of *παράλυσις*, Gr.) afflictedness with the palsy.

PAL'TING (q. d. *pelting*) throwing at.

PAL'TRINESS (prob. of *poltron*, F. or *pallor*, L.) pitifulness, forriness.



PAL'Y Bend (in *Heral.*) is when an escutcheon is divided by lines perpendicular, which is called *Paly*, and then again by others diagonal athwart the shield from the *dexter* side to the *sinister*, which is called

Bendy.

PAMPHAR'MACON (*παμφαρμακον*, of *παν*, all, and *φαρμακον*, Gr. a poison or remedy) an universal remedy against all manner of poisons; also an universal remedy against all diseases.

PAN (*plann*, Teut. *panne*, Dan. *panne*, Sax.) a vessel of various metals, and for various uses.

PAN (*πᾶν*, Gr. all) hence mythologists find secrets of nature couched, and then *Παν* signifies the universe. An ancient *Egyptian* deity called by them *Mendes*, a he-goat, in the form of which he was there worshipped. But the *Greeks*, say he was the son of *Penelope*, the daughter of *Icarus*, whom *Mercury* ravished in the shape of a he-goat, and born in *Arcadia*, whence he was esteemed a rural deity, and the god of mountains, woods and shepherds; and also as the god of nature.

Plutarch, in a tract of his morals, called, *περί τῶν λελοιπότητων χρησμεσιων*, i. e. *Why oracles cease to give answers*, tells us a notable story, that a ship sailing out of *Greece* into *Italy*, was becalmed about the *Echinades*, and the persons in the ship heard a voice loudly calling on one *Tbamus* an *Egyptian*, who was then in the ship, who made no answer to the first or second call, but at the third replied, *Here am I*; then the voice spake again, bidding him when he came to the *Palodes*, to make it known that the great god *Pan* was dead, and that, when they came to the *Palodes*, which are certain shelves and rocks in the *Ionian* sea, *Tbamus*, standing on the poop of the ship, did as the voice directed him; whereupon was heard a mighty noise of many together, who all seemed to groan and lament, with terrible and hideous shriekings. News hereof coming to *Tiberius*, emperor of *Rome*, he caused the learned men to enquire out of their books who that *Pan* should be; who answered, that he was the son of *Mercury* and *Penelope*. But those who more narrowly examined the circumstances of this accident, found it happened at the time when our Saviour suffered on the cross, who was the true god *Pan* and shepherd of our souls; and that upon this divulging his death and passion, the devils, who used to speak in oracles, began to desert from that office.

Herodotus says, the people of the province *Mendes*, placed *Pan* among the gods, who

were before the XII, that he was represented with the head of a she-goat, and the legs of a he-goat, tho' he was believed to be like other gods, and that as *Mendes* is a common name to *Pan*, to an he-goat, and to a town, there was a sacred he-goat kept, upon the death of which, all the country went into mourning, as others did upon the death of *Apis* or *Mnevis*.

Orpheus says, that *Pan* signifies universal nature, proceeding from the divine mind and providence, of which the heaven, earth, sea and the eternal fire, are so many members.

Some by *Pan* understand the sun.

Common mythologists are of opinion, that his upper parts being like a man, intimate that the superior and celestial parts of the world are beautiful, radiant and glorious, that his horns represent the rays of the sun, as they work upwards, and his long beard signify the same rays as they have an influence upon the earth, the ruddiness of his countenance bears a resemblance to the sky.

PAN (*Hieroglyphically*) is pictured with two horns on his head, and a garment of a leopard's skin about his shoulders, and a rank of seven slender pipes in his hand, so joined together, that their musick could make an harmonious consort, to signify the harmony and rare correspondency that is in the world between the several parts that compose it. The two horns did represent the sun, his garment the beautiful variety of the stars.

PAN, the lower part of this deity is hairy, and resembles a goat, to intimate the unevenness of the earth; others suppose, that by the hairiness and roughness of his lower parts, are represented the shrubs, wild creatures, trees and mountains here below. They feign him lascivious and lustful, because of the many causes of seeds, and the mixtures which are made from them.

He pursues the nymphs, for he delights in exhalation, which proceed from humidity, without which it is impossible that the world should exist.

Others understand by his amorous complexion (which causes him to pursue the nymphs) the desire of generation, which spreads itself through all beings, who attract matter proper for that end from the moisture which is represented by the nymphs.

He is said to be clothed with a leopard's skin, as well because of the beautiful variety of all things, as also because of the colours that are seen in the world, or, as others think, his spotted skin is the image of the starry firmament.

His goat's feet signify the *solidity* of the earth, and his pipe of seven reeds, that celestial harmony supposed to be made by the seven planets.

His shepherd's crook is supposed to intimate that care and providence by which the universe is conducted and governed.

It is pretended, that the Heathens have taken many circumstances of the life of *Moses* and applied them to the god *Pan*. He was represented with horns like *Moses*, and carrying a wand in his hand; he was the god of shepherds, of hunters, of the country people; as *Moses* was head of a people, of shepherds, of labourers, and of countrymen.

Pan taught *Apollo* the art of divination and playing upon the flute. *Moses* gave to his brother *Aaron* the oracle of *Urim* and *Thummim*, and appointed the *Levites* to play upon instruments in the tabernacle of the Lord.

We are told *Pan* commanded armies, and formed sieges; *Moses* was at the head of a prodigious army of *Israelites*, &c.

He was generally represented with the body and head of a man, and the lower parts from the thighs downwards were those of a goat, having a staff in his hand, and horns upon his forehead.

PANACEA (according to *Galen*) medicines which he had in great esteem. Thence,

PANACEA (with *Chymists*) is applied to their universal medicine, which as they pretend; will cure all diseases in all circumstances, constitutions and ages.

PANA'CEOUS, a term applied to several plants, by reason of the extraordinary virtues ascribed to them.

PANARITTIUM (with *Surgeons*) a very painful swelling at the end of the finger at the root of the nail.

PANCALPER, a plant otherwise called *Milan cabbage*.

PANCAR'PUS (of *παν*, all, and *καρπος*, fruit, Gr.) a spectacle or show, which the Roman emperors exhibited to the people; a kind of chase or hunt of a number of beasts, as bullocks, deers, hares, &c. which being shut up in the circus or amphitheatre, into which trees were frequently transplanted, so as to form a kind of forest, were let out to the people, and those who would pursue, shot, killed, and cut in pieces all they could; others supposed *Pancarpus* to be also a combat wherein robust people, hired for that purpose, fought with wild beasts.

PANCHYMA'GOGA (of *παν*, all, *χυμος*, humour, and *αγωγος*, a leader) universal purges, medicines which disperse all humours in the body.

PANCRATICAL (*pancraticus*, L. of *παν*, all, and *κρατος*, Gr. power) almighty.

PANCREAT'ICK Juice, an insipid, limpid juice or humour separated from the blood, and prepared in the *Pancreas*.

PANDER, a pimp, a male bawd, a procurer.

Let him with his cap in hand,
Like a base pander hold the chamber-door,
Whilst by a slave
His fairest daughter is contaminated.

Shakesp. Henry V.

The sons of happy punks, the pander's heirs,
Are privileged
To clap the first, and rule the theatre.

Dryden.

Thou hast confess'd thyself the conscious pander,

Of that pretended passion;

A single witness infamously known,

Against two persons of unquestion'd fame.

Dryden

My obedient honesty was made

The pander to thy lust and black ambition.

Rowe.

To PANDER, to pimp, to be subservient
to lust or passion.

Proclaim no shame,

When the compulsive ardour gives the charge,

Since first itself as actively doth burn,

And reason panders will.

Shakesp. Hamlet.

PANDÆMONIUM (of *παν*, all, and *δαίμων*, Gr. of devils) the great hall, court or council chamber, or parliament-house of devils. *Milton.*

PANDORA (of *παν*, all, and *δωρον*, Gr.) i. e. receiving the gifts of all the gods) a woman (according to the poets) made by *Vulcan*, at the command of *Jupiter*, whom every god adorned with several gifts. *Pallas* gave her wisdom, *Venus* beauty, *Apollo* musick, *Mercury* eloquence; others say, the mother of *Deucalion*, who sent a box to *Epimetheus*, filled with all kinds of evils, who having received it, opened it, and out they all flew and filled the earth with diseases, and all other calamities. *Hesychius* expounds this of the earth, as bestowing all things necessary for life.

PANEGY'RICK (among the *Greeks*) a church book, consisting of panegyrics or discourses in praise of *Jesus Christ* and the saints.

PANEGY'RICK (*Πανηγυρικός*, of *παν*, all, and *αγυρις*, an assembly, Gr.) a commendatory oration or poem recited before a solemn assembly of people, which is said to have taken its original from a custom of the *Greeks*, who were wont to assemble together at certain stated festivals, and there instructed and animated one another, by wise discourses, to profitable and honourable enterprizes, by rehearsing the exploits of eminent persons; here orators, poets, historians, &c. recited their performances.

From hence the custom of celebrating the memory of persons who had deserved well of their country by their valour.

PANE'ITY (of *panis*, L. bread) the essence of or the quality of being bread. *Prior.*

PANES, satyrs of whom *Pan* was the chief,

chief, and who for that reason were often confounded with him.

They were the *Pagan* deities of the woods, fields and hunting; and often taken for a symbol of impudence and unchastity.

A PANICK } sudden consternation that
PANICK *Fear* } siezes upon mens fancies, without any visible cause; a needless or ill-grounded fright. The reason why these terrors are attributed to *Pan*, was, as some say, because when *Osiris* was bound by *Typhe*, *Pan* and the satyrs appearing, cast him into a fright; or because he frightened all the giants that waged war against *Jupiter*; or as others say, that when *Pan* was *Bacchus*'s lieutenant general in his *Indian* expedition, being encompassed in a valley, with an army of enemies, far superior to them in number, he advised the god to order his men to give a general shout, which so surprized the opposite army, that they immediately fled from their camp. And hence it came to pass, that all sudden fears impressed upon mens spirits, without any just reason, were, by the *Greeks* and *Romans*, called *Panick Terrors*.

PANICULATED (in *Botan. Writ.*) a plant is said to be *floribus paniculatus*, i. e. with paniculate flowers, when it bears a great number of flowers standing upon long foot stalks, issuing on all sides from the middle stalks, the whole bunch being broad at the bottom or in the middle, and growing narrower towards the top, as in some starworts.

A PANTALOON, a buffoon or jackpudding dressed in a pantaloon.

PANTHE'A (of *παν*, all, and *θεος*, God, Gr.) among the *Romans*, single statues composed of the figures or symbols of several different divinities; or figures on medals, the heads of which are adorned with symbols of several gods, as one of *Antonius Pius*, which represents *Serapis* by the bushel it bears, &c.

PANTHE'AN Statues, statues that represent all or the most considerable of the heathen deities, distinguished by their several peculiar marks, which were placed above, about, or upon the statues; *Jupiter* was known by his thunder-bolt; *Juno* by her crown; *Sol* by his beams; *Mars* by his helmet; *Venus* by her beauty; *Mercury* by wings at his feet, or his *Caduceus*; *Bacchus* by ivy; *Ceres* by a *cornucopia*, or ears of corn; *Diana* by a crescent; and *Cupid* by a bundle of arrows, &c.

PANTHEOL'OGIST (of *παν*, all, and *θεολόγος*, a divine, Gr.) a student or writer of universal or a whole body of divinity.

PANTHE'ON (of *παν των θεων*, Gr. i. e. of all the gods) a temple in *Rome*, built in a round form by *Agrippa*, the son-in-law of *Augustus*, adorned with marble of various colours. In the walls were niches, in which the statues of the gods were placed. The gates were of brass, and the beams were of brass gilt, and the roof was of silver plates.

It was dedicated to *Jupiter Vindex*. It was since consecrated by pope *Boniface III.* to the *Virgin Mary*, and is now called *Santa Maria della rotunda*.

PAN'THER (*πάθης*, of *παν*, all, and *θηρ*, a wild beast, Gr.) so named, because it has the fierceness of all things put together.

PAN'THER (*Hieroglyphically*) is put to represent hypocrisy and deceit; because it is related that the scent of its skin attracts all other beasts; but it having a fierce countenance which frightens them, it covers it with her two fore-paws, till they come nearer, so that she can the more easily sieze them.

PANTHERINE (of *panthera*, L.) of or like a panther.

PANT'ING (*panelant*, F.) fetching the breath short, or breathing quick.

PAN'TOFFLES (*pantouffles*, F.) high soled slippers, *Pantables*; hence, to stand upon the *pantables* (*pantouffles*) signifies strenuously to insist upon, or stand up for his honour, &c.

PAPÆ' (of *παπα*, Gr. i. e. father) Greek Christian bishops or priests.

Some make a distinction betwixt *Papæ* and *Papas*, and say that *παπα* signifies the inferior clergy, and *παπάς*, chief priests.

PAPAY'ER (in the *Caribbee Islands*) a kind of fruit.

PAPER (of *papyrus*, L.) the *Papyrus* is a plant or kind of bulrush, which grows in *Egypt* upon the banks of the river *Nile*, which the *Egyptians* apply'd to several uses; as to make baskets, shoes, cloths, little boats to swim in upon the *Nile*, and paper to write on.

The trunk of the *Papyrus* or paper reed is composed of several leaves or films, placed one over another, which were peeled off and separated with a needle, and afterwards stretched out upon a wet table, to the length and breadth of the intended leaf of paper. Over the first layer of the leaves of paper they put some thin paste, or only some of the muddy water of the *Nile* a little warmed, upon which they spread a second layer of the leaves of the *Papyrus*, when they let it dry by the sun.

The leaves that are the nearest the heart of the plant are the finest, and make the best sort of paper, the next to them are a degree coarser, and so of the rest.

PAPER-Shoes (*Hieroglyphically*) represented priesthood among the *Egyptians*; because their priests wore no other.

PAPIS'TICAL (of *papiste*, F.) of or pertaining to the *Papists*.

PAPIS'TICALLY, after a popish manner.

PAPIS'TICALNESS, popishness.

PAPPES'CENT (*pappescens*, L.) growing downy.

PAP'POUS *lactescens* (in *Botany*) downy or milky.

PAP'POUSNESS (of *pappesus*, L. and *ness*) downiness, softness, spunginess.

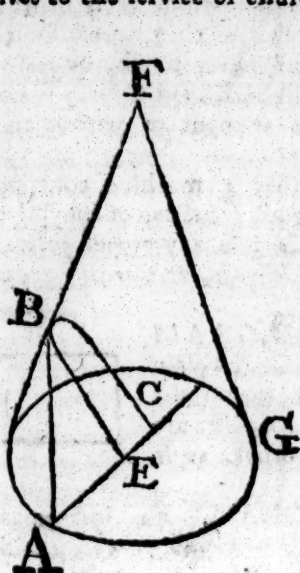
PAP'PY

PAPPY (of *pappus*, L.) soft, spongy.

PAR'ABLE (*παράβολη*, Gr.) a continued similitude or comparison; a declaration or exposition of a thing by way of similitude or comparison; a dark saying, an allegory; a fable or allegorical instruction, founded on something real or apparent in nature or history; from which some moral is drawn, by comparing it with some other thing in which persons are more immediately concerned.

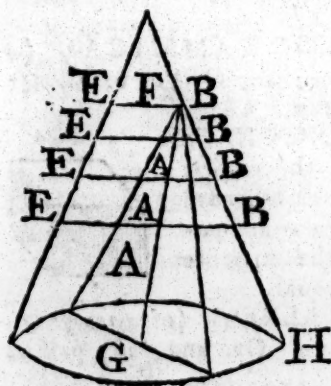
PARAB'OLA (with *Rhetoricians*) a figurative expression, when one thing is uttered, and another signified.

PARABOLIA'NI, a set of persons, who, in the *Alexandrian* church, devoted themselves to the service of churches and hospitals.



PARA'OLA (*παράβολη*, Gr.) is a curve as *ABC*, made by cutting a cone by a plane *AE*, parallel to one of its sides, as *FG*.

PARABOLA (of *παράβαλλω*, Gr.) a figure arising from the section of a cone, when cut by a plain parallel to one of its sides.



PARABOLICK Cuneus (*Geometry*) is a solid thus formed: multiply all the *AE*'s; or, which is all one, upon the base *FGH*, erect a prism, whose altitude shall be *FE*; and this shall be the *Parabolic Cuneus*,

which is equal in solidity to the *Parabolical Pyramidoid*.



PARABOLICK Space (in *Geometry*) is the area contained between the curve of the parabola, and a whole ordinate *BC*. This is the two third of the circumscribing parallelogram *BCE* in the common parabola.

PARABOLICK Pyramidoid (in *Geometry*) a solid figure, so called from its particular formation.

PARABOLICK Conoid (in *Geometry*) a solid figure generated by the rotation of a *Semi-*

parabola about its *Axis*, and is equal to half of its circumscribing cylinder.

PARABOLICK (in *Geometry*) a solid body formed by the turning of a *Semi-parabola* about its ordinate.

PARABOLICALLY (*paraboliquement*, F.) by way of parable.

PARABOLICALNESS (of *parabolicus*, L. and *nesis*) the being of the nature or manner of a parable.

PARABO'LIFORM (of *parabola* and *fermis*, L.) of the form of a parabola.

PARACEN'TRICK *Sollicitation of Gravity or Levity* (in *Mechanicks*) is the same with the *vis centripeta*.

PARADE (*parade*, F.) 1. Shew, ostentation.

He is not led forth as to a review; but as to a battle; nor adorned for *parade*, but for execution.

Granville.

The rites perform'd, the parson paid,

In state return'd the grand *parade*.

Swift.

Be rich, but of your wealth make no *parade*,
At least before your master's debts are paid.

Swift.

2. Military order.

The cherubim stood arm'd

To their night-watches, in warlike *parade*.

Milton.

3. Place where troops draw up to do duty and mount guard.

4. Guard, posture of defence.

Accustom him to make judgment of men by their inside, which often shews itself in little things, when they are not in *parade*, and upon their guard.

Locke on Education.

PARADIGM (*παράδειγμα*, Gr.) example.

The bed of *PARADE*, that on which a person lies in state.

PARADE (in *Fencing*) the act of parrying or turning off any push or stroke.

PARADIAS'TOLE (*παράδιαστολή*, Gr.) a separation, a distinction; a figure in rhetoric which joins things that seem to have one import; and shews how much they differ, by subjoining to each its proper meaning, as *crispe lupus stabulis, maturis frugibus imbres*, L.

PARADIGMAT'ICE (of *παράδειγμα*, an example, and *γραμμα*, a picture, Gr.) the art of making all sorts of figures in plaister. The artists of this workmanship are call'd *Gypsocbi*.

PARA'DISE (of *παράδεισος*, of *παρά*, and *σενω*, to water, Gr. or rather of *פֶּדֶס* Heb) a place of pleasure. The garden of *Eden*, where *Adam* and *Eve* resided during their innocency; also the mansion of saints and angels that enjoy the sight of God, the place of bliss in Heaven; according to the notion of the *Greeks*, it is an inclosure or park, stored with all sorts of plants and wild beasts

of pleasure; and with us, any delightful place is called a *Paradise*.

The learned are divided in their opinions, as well about the existence of this *Paradise*, as about the place where it was; many are of opinion that it was quite destroy'd by the waters of the deluge; but others think it is still in being, some will have it to be on the high and inaccessible mountains of *Armenia*.

Hoffman adds, that it is certain *Paradise* had a being before *Adam*, and proves that it did not exist before the creation of the world, because it was terrestrial, and is described with fruit-bearing trees, rivers, &c.

He says there is reason to believe that it was in a very temperate climate, and thinks that it contributed to the long life of *Adam* and his successors, until intemperance, the source of distempers, got into the world to shorten the days of mens lives; and he likewise believes that the deluge has quite destroy'd that *Paradise*, and depriv'd it of all that rendred it pleasant, and therefore it is folly to lose time in the search after it.

Birds of PARADISE, a rare bird so called, either on account of its fine colour, &c. or else because it is not known where it is bred, from whence it comes, or whither it goes.

PARADE (in *Ant. Ecclesiastical Writers*) a square court before cathedrals, surrounded with piazza's or portico's for persons to walk under, being supported with pillars.

PARADISIAN, of or pertaining to paradise.

PAR'ADOX (with *Rhetoricians*, is something cast in by the by, contrary to the opinion or expectation of the auditors, which is otherwise called *Hypomohē*.

PARADOX'ICALNESS, the nature or quality of a paradox,

PARA'GIUM (*old Law*) is taken for the equal condition between two parties to be espoused or married.

PARAGO'GE (*παράγωγη*, Gr.) a figure in *Gram.* or *Rhetorick*, whereby a letter or syllable is added to the end of a word, without adding any thing to the sense of it; this figure is frequent with the *Hebrews*, as

אברכה for *אברך* *I wil bless*, and *dicier* for *dici* with the *Latins*.

PARAGO'GICALLY (of *παράγωγη*, Gr. a production or lengthening) according to the figure called *Paragoge*.

PAR'AGOND (of *paragone*, Ital.) equalled with, compared with. *Milton*.

PARA'GRAPH (*παράγραφος*, Gr.) the character of a paragraph in a quotation is §.

PARAGRAPH'E (with *Rhetoricians*) a declining or waving the matter in controversy.

PARAGRAPH'E (with *Poets*) a figure, when after having dispatched one subject, they pass on to another; as *Haëtenus Arvorum cultus & sidera coeli, nunc te Bacche canam*.

PARAGRAPH'ICALLY (of *παράγραφη*,

Gr.) paragraph by paragraph, or in paragraphs.

Horizontal PAR'ALLAX (with *Astronom.*) is when sun, moon, or any other planet is in the *Horizon*; which is the greatest of all; or it is the difference between the real and apparent place of a planet, when it is rising and setting.

PARALLAX (in *Levelling*) is used for the angle contained between the true level, and that of the apparent level.

To *PAR'ALLEL* (*mettre en parallele*, F. of *παράλληλος*, Gr.) to make or run equal to or with.

PARALLEL Lines (in *Geometry*) are such lines as lie equally distant from each other in all their parts; so that if they were infinitely extended they would never touch, as =.

A *circular PARALLEL* (in *Geom.*) is one line or circle drawn without or within another circle, &c.

PARALLELISM, a machine contrived for the ready and exact reduction or copying of designs, schemes, &c. in any proper portion, called also a *Parallelogram*, or *Parallelogram-mick Protractor*.

PARALLELO'GRAM

(*παράλληλογραμμον*, Gr.) a plain figure bounded by four right lines, wherefore the opposite are parallel one to the other, as in this figure.



PARALLELOGRAM, an instrument composed of five rulers of brass or wood, with sliding sockets to be set to any proportion, for the enlarging or diminishing of any map or draught.

PARALLELOGRAMMICAL (of *παράλληλος* and *γραμμή*, Gr.) of or belonging to a parallelogram.

PARALLELOPEPID (in *Geometry*) one of the regular bodies or solids, comprehended under six rectangular and parallel surfaces, the opposite ones whereof are equal.



PARALYT'ICALNESS (of *paralyticus*, L. of *παρλυτικός*, Gr. and *nefs*) palsical condition.

PARAL'YSIS (*παράλυσις*, Gr.) a disease commonly called the palsy.

PARA'MENT (in *Architect.*) an uniform course of stones.

PARANET'ICAL (*παράνετικός*, Gr.) apt, tending to, or pertaining to persuasion or admonition.

PAR'ANYMPH (*παράνυμφος*, of *παρά*, and *νύμφη*, a bride, Gr.) the friend of a bridegroom, who performs the solemnities of the wedding, and conducts the bride to the bride-groom.

The *Rabbins* say, that the principal office of the *Paranymp* was to observe that the bridegroom and bride committed no fraud in relation to the blood, which was the token of

of the bride's virginity; among the *Greeks* the *Paranymphe* kept the door of the nuptial bed, and had the care and management of the feast, and all the other rejoicings.

PARAPEG'MA (παράπηγμα, Gr.) a table or plate of brass fixed to a pillar, on which in ancient times, laws, ordinances, proclamations, &c. were engraven.

PA'RAPH } a particular character, knot,

PARAPHE' } or flourish, which persons habituate themselves to make always in the same manner at the end of their name, to prevent their signature from being counterfeited.

PARAPHRAS'TICALLY, by way of paraphrase.

PARASITE (*parasitus*, L. of παράσιτος, Gr.) a king of priests, among the ancients, or a minister of the gods; or (as others) as a guest of the priest's whom he invited to eat part of the sacrifices; hence the word is used to signify a smell-feast, or trencher-friend.

As for example:

PARASITE, one that frequents the tables of the rich, and earns his welcome by flattery.

He is a flatterer,

A *parasite*, a keeper-back of death,
Who gently would dissolve the bands of life,
Which false hopes linger. *Shakespeare.*

Most smiling, smooth, detested *parasites*,
Courteous destroyers, affable wolves, meek
bears,
You fools of fortune. *Shakes.*

Diogenes, when mice came about him, as he was eating, said, I see, that even Diogenes nourisheth *parasites*. *Bacon.*

Thou, with trembling fear,
Or like a fawning *parasite* obey'd;

Then to thyself ascrib'st the truth fore-
told. *Milton.*

The people sweat not for their king's de-
light,

T' enrich a pimp, or raise a *parasite*.

Dryden.

PARASITICAL } *parasitique*, F.) flat-
PARASITICK } tering, wheedling.

The bishop received small thanks for his *parasitick* presentation.

Hakewell on Providence.

Some *parasitick* preachers have dared to call those martyrs, who died fighting against me. *K. Charles.*

PARASIT'ICALNESS (of *parasiticus*, L. of παρασιτικός, Gr. and *nes*) fawningness, flatteringness.

PARATIL'MUS (παράτιλμος, of παρατίλλω, Gr. to tear or pluck up) a punishment, inflicted on adulterers among the *Greeks*, by tearing up by the roots the hair growing about the fundament.

PARAZO'NIUM (παράζωνιον, Gr.) a term used by medalists for a sceptre, rounded

at the two ends, in the manner of a truncheon or commander's staff; or a kind of poniard or short sword, represented as worn at the girdle.

PAR'CAE (according to the ancient *Theology*) the goddesses who preside over the lives of men. And, according to *Plato*, the daughters of *Necessity* and *Destiny*. These (as the poets fable it) spun the lives of men; *Clotbo* held the distaff and spun the thread; *Lachesis* turned the wheel; and *Atropos* cut the thread of life. The three *Parcae* are introduced to denote the threefold propriety of time, the first is called *Clotbo*, because all things that are brought to pass, are like to a drawing out of a thread in spinning, following one another in a continual succession; they called the second *Lachesis*, and the reason of that name is, that all things are destin'd to every one at his nativity, and happen, as it were, by a certain lot; the third is called *Atropos*, because those things that have been disposed and decreed by her can by no means be averted. *Clotbo* is sometimes represented in a long robe of divers colours, and with a crown on her head adorned with 7 stars, and holding a distaff in her hand; *Lachesis* in a robe bespangled with stars, and holding a spindle in her hand; and *Atropos* clothed in a black robe, and cutting the thread with a pair of scissars. *Lucian* represents them after a different manner, like three poor old women, one holding a distaff, another a wheel, and another a pair of scissars, having their heads adorned with large locks of wool mixt with daffodils.

To **PARCH** (ety. uncer.) to burn slightly and superficially, to scorch, to dry up.

Hath thy fiery heart so parcht thine entrails
That not a tear can fall? *Shakes.*

Did he so often lodge in open field
In winter's cold, and summer's parching heat,
To conquer *France*. *Shakes. Henry IV.*

Torrid heat,

And vapours as the Lybian air adust,
Began to parch that temperate clime.

Milt. Par. Lost.

I'm stupify'd with sorrow, past relief
Of tears, parch'd up, and wither'd with my
grief. *Dryden.*

The Syrian star,

With his sultry breath infects the sky;
The ground below is parch'd, the heavens
above us fry. *Dryd. Hor.*

Full fifty years

I have endured the biting winter's blast,
And the severer heats of parching summer.

Rosve.

He is like a man distressed with thirst in the parched places of the wilderness, he searcheth every pit, but finds no water. *Rogers's Sermons.*

PARCH'ING (prob. of *percoquens*, L.) burning or drying up.

G g g a

PARCH-

PARCH'INGNESS, burning, &c. quality.

PARDON (in *Common Law*) an indulgence which the pope grants to supposed penitents, for the remission of the pain of purgatory.

PARDON-Church-Yard, a place formerly on the north side of *St. Paul's* church; this was a large cloister, a chapel built by king *Stephen*, invironing a plot of ground; about this cloister was artificially and richly painted the *dance of Machabray* or *dance of death*, commonly called the *dance of St. Paul's*; the like of which was painted about *St. Innocents* at *Paris*. The metres, or poesy of this dance, were translated out of *French* into *English* by *John Lidgate*, monk of *Bury*, and with the picture of death, leading all estates, painted about the cloister. The monuments in this cloister, both for number and workmanship, exceeded all that were in *St. Paul's* church; all which were demolished in the year 1549, by the command of the duke of *Somerset*.

PARDONABLENESS (of *pardonable*, *F.* and *ness*) capableness of being pardoned or forgiven.

PAREG'MENON (παρέμμενον, *Gr.* a derivative) a rhetorical figure, which joins words together, which are derived one from another, as *wise*, *wisdom*, &c.

PAIREIRA *Brava*, the root of a plant growing in *Mexico*, &c. accounted a specifick for the cure of the stone and gravel.

PAREM'PTOSIS (παρέμπτωσις, *Gr.*) a failing or coming in between.

PAREMPTOSIS (with *Gram.*) a figure when a letter is added in the middle of a word, as *πόλις* for *πολις*, a city.

PARENCHYMA of a plant (according to *Dr. Grew*) the pith or pulp, or that inner part of the plant, thro' which the juice is supposed to be distributed.

PARENCHYMA'TOUS (of *παρέγχυμα*, *Gr.*) of or pertaining to the bowels through which the blood passes,

PARENCHYMOUS *Parts* (in *Old Anatomy*) such fleshy parts of the body as fill up the void spaces between the vessels, and do not consist of vessels themselves: but it has since been discovered by means of microscopes, that all the parts of an animal body are nothing else but a network of small vessels and canals.

PAREN'THESIS (παρένθεσις, *Gr.*) an interposition, a putting between.

PARENTHESIS (with *Grammar.*) a figure when some vowel is put into a middle of a word, as *νῆσος* for *νῆσος*.

PA'RENTS (of *pario*, to bring forth young) are properly only the father and mother of children; but are sometimes taken in a larger sense for all those of near kindred, especially by blood in a direct line.

Children are under the strictest obligation

to obey, honour and respect their parents, and disobedient, refractory, and stubborn children (among the *Jews*) were punished, being brought out of the gates of the city, and stoned to death by the command of God.

Moreover among the *Heathens*, children were so much at the disposal of their parents, that if their fathers did not think fit to receive them at their birth, they had the liberty to expose them, and in some places to kill them.

By the *Athenian* laws, a father might have an action of ingratitude against stubborn and rebellious children, which would disable them from holding any office: they also allowed a father to abdicate his son, he first declaring his reasons in court, which being approved he was legally struck out of the family, and disinherited.

And if any one had beaten his parents, and not allowed them the conveniency of his house and other necessities, he was reckoned an infamous person, and this was a kind of excommunication, for those under this censure were neither admitted to the solemnities of religion nor civil commerce.

Good PARENTS (*Hieroglyphically*) are represented by the pelican, who, as it is reported, will cast herself into the flames kindled about the nest where her young ones lie, to deliver them from the imminent danger.

PARE'RE (in *Traffick*) a term borrowed from the *Italians*, signifying advice or counsel of a merchant or person negotiating; or that such a person, being consulted on any point, introduces his answer, in *Italian*, with a *mi pare*, i. e. it seems to me, or I think. This begins to be naturalized with us.

PAR'GETER, a plaisterer.

PAR'GETING (*incert. Etym.* except of *paries*, *L.* a wall) plaistering of walls, ceilings, &c.

PAR'ISHES (*paracia*, *L.* *paroisse*, *F.*) the original of dividing kingdoms, provinces, &c. in parishes, is said to be owing to *Fabian* the 21st pope, who divided *Rome* among the deacons, which according to *Luitprandus*, in number 7. *Dionysius* designed to every presbyter his church, church-yard and parish, and instituted dioceses, and afterwards pope *Marcellinus* appointed 25 dioceses. *Honorius* archbishop of *Dover*, a *Roman*, and a disciple of *Gregory the Great*, was the first who instituted parishes in *Britain*, at least among the *English Saxons*, who were about this time converted to Christianity.

PARK (for *fishing*) a very large net disposed on the brink of the sea, having only one hole that looks towards the shore, and which becomes dry after the flood is gone off; so that the fish has no way left to escape.

PARK (with *Shepherds*) a moveable palisade set up in the field, to inclose the sheep in to feed in the night time.

PARK Leaves, an herb.

PARLE

PARLE (*parler*, F.) conversation, talk, oral treaty, oral discussion of any thing.

The bishop, by a *parle*, is, with a show
Of combination, cunningly betray'd.

Daniel.

Why meet we thus like wrangling advocates,
To urge the justice of our cause with words?
I hate this *parle*; 'tis tame: if we must
meet,

Give me my arms.

Rowe's Ambis, Step-mother.

To **PARLEY** (*parler*, F.) to treat by word of mouth, to talk, to discuss any thing orally. It is much used in war, for a meeting of enemies to talk.

A Turk desired the captain to send some with whom they might more conveniently *parley*. *Knolles's Hist. of the Turks.*

PARLEY, oral treaty, talk, conference, discussion by word of mouth.

Force, never yet a generous heart did gain;
We yield on *parley*, but are storm'd in vain.

Dryden.

PARLIAMENT'ARINESS, the being according to the rules, method, or authority of a parliament.

Clerk of the PARLIAMENT, an officer who records all acts done in this high court, and engrosses them fairly in parchment rolls, in order to be kept for posterity.

PARLIAMEN'TUM de la bonde, a parliament in the time of king Edward II. to which the barons came armed, with coloured bands on the sleeves for distinction against the two *Spencers*.

PAR'LOUR (in *Nunneries*) a little room or closet where people talk to the nuns thro' a grated window.

PAR'LOUSNESS (q. *peerlessness*, F.) uncapableness of being equalled, spoken commonly in an ill sense.

PAR'MA (with *Antiquaries*) a sort of ancient buckler.

PARO'CHIA, or parish, did anciently signify what we now call the diocese of a bishop, but at this day it is the circuit of ground in which the people that belong to one church inhabit, and the particular charge of the secular priest: *Cambden* says, that this realm was first divided into parishes by *Honorius* archbishop of *Canterbury*, Anno Christi 636, who reckons 2984 parishes. It is also said, that parishes were divided by the *Lateran* council, before which every man obliged to pay tithes, paid them to what priest he pleased; but they decreed that every man should pay them to his parish priest.

PAROD'ICK *Degree*, (in an *Equation*) the several regular terms, in a quadratick, cubic, or biquadratick equation, &c. the indices of whose powers ascend or descend orderly in an arithmetical progression.

PAR'ODY (*parodia*, L, of *παρῳδία*, of *παρά*, by, and *ᾠδή*, Gr. a way, q. d. trite,

or passing current among the people) a popular maxim, adage or proverb; also a poetical pleasantry, consisting in applying the verses of some person, by way of ridicule, to another, or in turning a serious work into burlesque, by endeavouring, as near as can be, to observe the same words, rhimes and cadences.

PAROIMIA (with *Rhetoricians*) a proverbial manner of speaking: also the continuation of a trope or figure with respect to the common use, as to wash an *Ethiopian* and a *Brick*.

PAROL' Arrest (in *Law*) an arrest by word of mouth.

PAROL Demurrer (in *Law*) a privilege allowed to an infant, who is sued concerning lands which came to him by descent.

Will **PAROLE**. See *Will*.

PARO'LI (in *Gaming*) the double of what was laid at stake before.

PAROEMOE'ON (*παροιμία*, of *παρά*, near, by, or according to the way, or *ὁδὸν*, Gr. a way) a proverb: also a figure used by *Grammarians*, in which all the words of a sentence begin with the same letter, &c. as *O Tite, tute, Tati, tibi tanta Tyranne tulisti*. And also when several verbs or nouns are produced like the former, only with a little variation of tenses and cases.

PAROT'IDES (*παροτίδες*, of *παρά*, near, and *ὠτίς*, gen. of *ὤς*, an ear, Gr.) certain glandules or kernels under and behind the ears, whose use is to strengthen the partition of the vessels, and to soak up the moisture of the brain; also a swelling of those kernels, commonly called a swelling of the almonds of the ears.

PAROX'TISM (*παροξισμός*, of *παροξύω*, to make very sharp, Gr.) the access or coming on of a fit of a fever, ague, or other distemper.

PARRHESIA (with *Rhetor.*) a figure, when one speaks boldly and freely about matters displeasing to others, or liable to envy.

PAR'RICIDE (*parricida*, *parricidium*, L.) the killer or killing of a father or parent; also treason against one's country: the *Romans* had made no law against parricides, supposing that no person would be so inhumane as to commit such a crime; till about 500 years after the death of *Numa*, *Oflius* killed his father, upon which they ordered that so flagitious a malefactor should be apprehended and have wooden shoes put on his feet, and so be carried to goal, where he was to remain one year, during which time his feet were not suffered to touch the earth, the common parent of mankind; for the former the *Roman* law ordained this punishment, that the person convicted of this crime, should be first whipped till the blood came, and then should be ty'd up in a leathern sack, together with a dog, an ape, a cock, and a viper, and so thrown into the next river that was deep enough to drown him.

The

The ancient *Egyptians* used *iron* sharp reeds into every part of the bodies of Parricides, and after they had thus wounded almost every part, threw them upon a heap of thorns, and set fire to them.

And if a son was ungrateful enough but to strike his parent, he was to have his hands cut off.

PAR'RYING (in *Fencing*) the action of saving a man's self, or saving off the strokes, &c. offered him by another.

PARSIMONIOUSNESS (of *parsimonia*, L. and *nefs*) sparingness, thriftiness.

Macedonian **PARSLEY**, hedge-parsley, pert; several herbs.

A *physical* **PART**, is that, which tho' it enter the composition of the whole, may yet be considered apart, and under its own distinct idea.

Essential **PART**, is that whereby, with the concurrence of some others, an essential whole is constituted, as the body and soul are the essential parts of a man.

Aliquant **PART**, is a quantity which being repeated any number of times, becomes always either greater or less than the whole; thus 5 is an aliquant part of 17.

Aliquot **PART**, a quantity which being repeated any number of times, becomes equal to an integer, as 6 is an aliquot part of 24.

An *Integral* **PART** } is that which is
An *Integral* **PART** } necessary to the integrity of the whole, as a head or arm is to a man.

PART (in *Musick*) a piece of the score or partition, written by itself for the conveniency of the musician.

A *Subjunctive* or *Potential* **PART** (with *Logicians*) is that which is contained in some universal whole, as *John* and *Thomas*, in man; a man and a lion in animal.

TO PARTAKE. 1. To have share of any thing, to take share with.

Partake, and use my kingdom as your own,
And shall be your's while I command the crown.

Dryden.

2. To participate, to have something of the property, nature, claim, or right.

The attorney of the Dutchy of Lancaster *partakes* partly of a judge, and partly of an attorney-general. *Bacon.*

3. To be admitted to, not to be excluded.

You may partake of any thing we say;

We speak no treason.

Shakes. Richard III.

4. Sometimes with *in* before the thing partaken of.

I took occasion to conjecture how far brutes *partook* with men *in* any of the intellectual faculties. *Locke.*

Truth and falsehood have no other trial, but reason and proof; which they made use of to make themselves knowing, and so must others too, that will *partake in* their knowledge. *Locke.*

TO PARTAKE, to share, to have part in.

By and by, thy bosom shall *partake*,
The secrets of my heart.

Shakespeare.

PARTHE'NIÆ (of *παρθενία*, Gr. virginity) the *Spartans* having been at war with the *Messenians* for 20 years, and by that means very much depopulated their country, and apprehending that if this war continued, it might depopulate their *Sparta*, they sent some of their young men from the army into the city, with licence to be familiar with as many unmarried women as they would; and the children begotten by them in this manner were called *Partheniæ*, on account of the uncertainty who were their fathers: and at the end of the war this brood were deemed bastards, and therefore were denied the bearing any office in the government, &c.

This enraged them so that they conspired with the slaves to destroy all the nobility; but their plot being discovered, they drove them out of the city; but they being headed by *Phalantus*, travelled into *Magna Grecia* in *Italy*, and built *Tarentum*.

PART'IALNESS (*partialite*, F.) a siding too much with a party, a being more on the one side than on the other.

A **PARTICIP'IAL**, an adjective derived of a verb, tho' not an absolute participle.

PARTI'CLES (in *Physick*) the minute parts of a body, or an assemblage or coalition of several or many of which natural bodies are composed.

PARTIC'ULARIST (with *polemical Divines*) one who holds particular grace, i. e. that *Christ* died for the elect only, &c. not for mankind in general.

PARTIC'ULARNESS (of *particularis*, L. and *nefs*) peculiarness, singularness.

PARTILE *Aspect* (with *Astrologers*) the most exact and full aspect that can be; so termed, because it consists precisely in so many parts or degrees as are requisite to compleat it even to a degree.

PAR'TISAN (in *Milit. Affairs*) one who is very dextrous at commanding a party, and knowing the country very well, employed in surprizing the enemies convoys, or in getting intelligence.

PARTISAN *Party* (*Milit. Term*) a small body of infantry commanded by a *Partisan*, to make an incursion upon the enemy, to lurk about their camp, to disturb their forages, and to intercept their convoys.

PARTITION (*partition*, F. *partitio*, L.)
1. The act of dividing, the state of being divided.

We grew together,
Like to a double cherry, seeming parted,
But yet an union in *partition*.

2. Division, separation, distinction.

We have, in this respect, our churches divided

divided by certain *partition*, although not so many in number as theirs. *Hooker.*

We shall be winnow'd with so rough a wind,
That ev'n our corn shall seem as light as chaff,

And good from bad find no *partition*.

Shakesp.

The day, month, and year, measured by them, are used as standard measures, as likewise others arbitrarily deduced from them by *partition* or collection. *Holder on Time.*

3. Part divided from the rest; separate part. Lodg'd in a small *partition*; and the rest Ordain'd for uses to his lord best known.

Milton.

4. That by which different parts are separated. **PARTITIONS** of an *Escutcheon*, according to the number of coats that are to be on it, are the several divisions made in it, when the arms of several families are borne in it, on account of intermarriages or otherwise.

Homogeneous Physical PARTS, are those of the same denomination with some other.

Heterogeneous Physical PARTS, are such as are of a different denomination from some other.

Similiar PARTS, are such as are to one another, as their wholes are to one another.

PAR'TUISAN, a weapon sometimes carried by lieutenants, not much unlike a *balbert*.

PARTUN'DA } (among the *Romans*) a
PAR'TULA } goddess, to whom they attributed the care of big-bellied women, and who assisted at child-bearing.

PAR'TY per Pale (in *Heraldry*) is by some supposed to signify, that the bearer had received on his shield a cut down-right or perpendicular in the middle from top to bottom.

PARTY per Bend Dexter, represents a cut falling upon the upper corner of the shield on the right hand, and descending athwart to the opposite corner.

PARTY per Fesse, represents a cut cross the middle of the shield, from side to side.

PARTY per Bend Sinister, intimates that the cut had been on the left upper corner, and come athwart to the lower opposite corner.

PARTY Blue, a company of villains, who infested the roads in the *Neiberlands*; who belonged to neither army, but robbed on both sides, without any regard to parties.

PAS'ME (in *French Heraldry*) a term used to signify an eagle grown so old, that she is, as it were, become senseless, having almost lost her sight, and the beak grown so thick and crooked, that having lost the use of it to eat or prey, she starves for hunger, which is said to be very frequent among eagles.

PAS'NAGE, the running or feeding of swine within a forest; also the price of it.

PASS (in the *Tin works*) a frame of boards set sloping, by which the oar slides down into the coffer of a stamping mill.

PASSALORHYN'CHITES, a sect of Montanists in the second century, who made profession of perpetual silence, and the better to observe it kept their thumb continually on their lip, their practice they founded on the words of the *Psalmist*, *Set a guard, O Lord, on my mouth.*

PAS'SANT (in *Heraldry*) as a lion, or any other creature passant, signifies walking along leisurely. See the *Escutcheon*.



PAS'SIBLENESE (of *passibilis*, L. and *ness*) capableness of suffering.

PASSING (*passant*, F.) going by; also omitting, F.

PAS'SINGLY, excellently, as *passingly* well.

PAS'SION Crofs (in *Heraldry*) is so called, because it is supposed to resemble that cross on which our Saviour suffered, not crossed in the middle, but somewhat below the top, as in the figure.



PASSION (*passio*, of *pati*, L.) a quality that effects the senses, and the sensitive appetite, but is soon over; also the receiving of an action.

PASSION, transport of mind, strong desire or inclination; affection, soundness; anger or wrath; also a suffering.

PASSION (with *Physicians*) any pain, uneasiness, or disturbance in the body, as the *Iliack Passion*.

Corruptive PASSION, is a passion by which the patient is either corrupted wholly or in part, as when one is wounded.

Perfective PASSION, is a passion by which the subject receives some additional perfection, as to be instructed.

PAS'SIONATE for a thing, i. e. having a strong desire for, or inclination to it.

PAS'SIONATELY (*passionement*, F.) with passion.

PAS'SIONATENESS (of *passion*, F. of L. the *terminat.* and *ness*) hasty cholerick temper, propensity to passion.

PASSIONS (in *Poetry*) the passionate sentiments, gestures, actions, &c. which the poet gives his persons.

PASSIONS, any motion whereby the soul is carried towards any thing; or the agitations of it, according to the different objects which present themselves to the senses; the affections of the mind, as love, hatred, fear, joy.

PASSIONS of Men, the diversity of passions, is by naturalists said to proceed from the contexture of the fibres, and different habitude of the humours of the body: choler incites to anger, melancholy, or sadness; blood abounding to joy; because that choler vellicates the spirits, melancholy presses them, blood dilates them, phlegm obstructs them; and these effects are found in them sleeping as well

well as waking; those who abound with choler, are prone to dream of fires, burnings, brawls, and fightings; the phlegmatick, of waters, inundations, drowning; the sanguine, of musick, dancing, and lasciviousness.

PASSIVE *Voice of a Verb* (with *Gram.*) one which betokens suffering or being acted upon, as *doceor*, I am taught, &c.

PASSIVE *Principles* (with *Chymists*) are *Water* and *Earth*, which they so call, because their parts are either at rest, or at least not so swiftly moved as those of *Spirits*, *Oil*, and *Salt*.

PASSIVE *Prayer* (with *Mystick Divines*) is a total suspension or ligature of the intellectual faculties, in virtue whereof the soul remains of itself and its own power impotent, as to the producing any effects.

PASSIVENESS (of *passivus*, L. and *ness*) passive or suffering nature, quality, &c.

PASSOVER, a solemn festival of the *Jews*, observed in commemoration of the destroying angel's passing over their houses and not killing their first born, when he slew those of the *Egyptians*.

PASTOPHO'RI (παστοφοροι, of πασθον, a veil, and φερω, Gr. to bear) certain priests, whose office it was, at solemn festivals, to carry the shrine of the deity, when they were to pray for fair weather, rain, &c.

PASTORAL *Staff*, the staff or crozier of a bishop wherewith they are invested.

PAS'TORAL (*pastorale*, of *pastor*, L. a shepherd) *Monf. Fontenelle* says, pastoral is the most ancient sort of poetry, because a shepherd's life is the most ancient way of living. He says, that pastoral should not be so rude as the country-conversation, nor so polite as that of the court.

Another author says, shepherds should never go out of their woods, and all the similes in pastoral should be taken from thence; all the sentiments should be tender and natural, soft and easy.

Blank verse will agree very well with pastoral, and being a nearer resemblance of the natural way of speech than rhyme, must be most agreeable to that sort of poetry, which comes nearest to nature, as pastoral does.

PASTURE (*pasture*, F.) 1. Food, the act of feeding.

Unto the conservation is required a solid pasture, and a food congenerous unto nature.

Brown's Vulgar Errors.

2. Ground on which cattle feed.

A careless herd,
Full of the pasture, jumps along by him,
And never stays.

Shakesp. As you like it.

The new tribes look abroad
On nature's common, far as they can see
Or wing, their range and pasture.

Thomson's Spring.

3. Human culture, education.

From the first pastures of our infant age
To elder cares and man's severer page.
We lash the pupil. *Dryden.*

To PASTURE, to place in a pasture.
To PASTURE, to graze on the ground.

The cattle in the fields and meadows green,
Those rare and solitary; these in flocks
Pasturing at once, and in broad herds
Upspring. *Milton.*

PATA'ICI Dii, a sort of deities, much like the *Dii Cabiri* of the *Somothracians*, at least as to their figures; for they were like *Pigmies* with which the *Phenicians* adorn'd the prows of their ships.

PATAVIN'ITY (among *Criticks*) a fault objected against *Livy*, or using the dialect or orthography of *Padua* in his writings.

To PAT, to hit or strike softly, as with the finger, &c.

PATALE'NA of *patere*, L. to be open) an ancient female deity, to whom they attributed the care of the corn, when it sprung from the blade. L.

PATCH'ING (*incert. Etym.* probably of *pezzare*, Ital. unless of *patagium*, L. a border, &c.) setting a piece of patch upon a garment, &c.

PATE (in *Fortification*) a sort of fortification like what they call an horse-shoe, not always regular, but generally oval, encompassed only with a parapet, having nothing to flank it; usually erected in marshy grounds to cover the gate of a town.

PA'TER-nosters (with *Roman Catholics*) are the great beads of their chaplets, used in their devotions.

PATER-nosters (in *Architect.*) certain ornaments placed underneath ovolo's, cut in form of beads, either round or oval.

PA'TER, a father. L.

PA'TER Guardian, a title given to the head or chief of a monastery, &c. of *Franciscan* friars.

Cross **PATER-noster** (with *Heralds*) is the representation of a cross made with beads. See the escutcheon.



PATER'NALNESS (of *paternus*, L. and *ness*) fatherliness, father-like affection or care.

PATHET'ICK *Musick*, musick that is very moving, expressive, passionate, capable of exciting pity, compassion, anger, or the like passion.

PATHETICK Nerves (*Anatomy*) the fourth pair which arise from the *medulla oblongata*.

PATHET'ICALNESS (of *patheticus*, L. and *ness*) the quality moving the affections.

PA'THIC (*pathicus*, L. of παθω, Gr. to suffer) a sodomite, an ingler, who suffers his body to be abused contrary to nature.

PATHOGNOM'IC (of παθω, affection, and

γνωσις, Gr. to know) an epithet given to a symptom, or concurrence of symptoms, that are inseparable from a distemper, and are found in that only and no other.

PATHOLOGIST (of *παθολογία*, *πάθος* and *λόγος*, Gr.) one who treats of pathology, i. e. of the preternatural constitution of the body of man; discovering the cause, nature, and difference of diseases.

PATHOS (*πάθος*, Gr.) passion, that which one suffers or has suffered.

PATHOS (with *Rhetoricians*) signifies the several affections which the orator excites in his hearers.

PA'TIENCE, an herb, being a sort of large and very four sorrel.

PATIENCE (*patience*, F. *patientia*, L.) 1. The power of suffering; indurance; the power of expecting long without rage or discontent: the power of supporting faults or injuries without revenge; long suffering.

Necessary *patience* in seeking the lord, is better than he that leadeth his life without a guide. *Ecclus. xx. 32.*

Christian fortitude and *patience* have their opportunity in times of affliction and persecution.

Frequent debauch to habitude prevails,
Patience of toil and love of virtue fails.

Prior.

2. Sufference, permission.

By their *patience*, be it spoken, the apostles preached as well when they wrote, as when they spake the gospel. *Hooker.*

PATIENT (*patient*, F. *patients*, L.) 1. Having the quality of enduring. 2. Calm under pain or affliction.

Griev'd, but unmov'd, and *patient* of your scorn,
Dryden's Theocritus.

PA'TIENTLY (*patienter*, L.) with patience.

PA'TIENTNESS (*patientia*, L.) patient temper.

PAT'LY, fitly, opportunely.

PAT'NESS, fitness, opportuneness.



PATONCE, as a *Cross Patonce* (with *Heralds*) is a cross that has its ends flory, but yet differ from that which is called a *Cross Flory*, in that the *Flory* circumflexes and turns down like a *Flour-de-luce*, but the cross

patonce extends and stretches to a certain patee form, as in the escutcheon *Gules*, a *Cross Patonce Argent*.



PATRIARCH'AL Cross (in *Heraldry*) is one that has its shaft crossed twice, the upper arms of it being shorter, and the lower longer. See the escutcheon.

PATRIARCHS (of *πατρις*, a father,

and *αρχος*, Gr. chief) in an especial manner is used to signify those fathers or heads of families recorded in the old testament, who lived before *Moses*; as *Adam*, *Lamech*, *Noah*, *Abraham*, *Isaac*, *Jacob*, &c. and hence it was given to the bishops of the first churches of the *East*, as *Antioch*, *Alexandria*, *Jerusalem*, *Constantinople*, &c.

PA'TRIARCHSHIP (of *patriarcha*, L. and *ship*) the dignity or jurisdiction of a patriarch.

PATRI'CIAN (*patricien*, F. of *patricius*, L.) one descended of a noble family, in opposition to the *Plebeans*.

PATRI'CIANS (so called of *Patricius* their ring-leader) their distinguishing tenant was, that the substance of the flesh is not the work of God, but of the devil; on which account they bore such hatred to their own bodies, as sometimes to kill themselves.

PA'TRIOTSHIP (of *patriota*, L. and *ship*) office, dignity, or quality of a patriot.

PA'TRISSATING (*patrissans*, L.) taking after the father.

PA'TRON (in *Navigation*) a name given in the *Mediterranean* sea, to the person who commands the ship and mariners, and sometimes to the person who steers, or the pilot.

PATRON (*patron*, F. *patronus*, L.) 1. One who countenances, supports or protects. Commonly a wretch that supports with insolence, and is paid with flattery.

I'll plead for you as for my *patron*.

Shakespeare.

Ne'er let me pass in silence *Dorset's* name;
Ne'er cease to mention the continu'd debt.
Which the great *patron* only would forget.

Prior.

2. A guardian saint.

Thou amongst those saints, whom thou dost see,
Shall be a saint, and thine own nation's friend
And *patron*. *Fairy Queen*, b. i.

St. Michael is mentioned as the *patron* of the jews, and is now taken by the christians, as the protector general of our religion.

Dryden.

3. Advocate, defender, vindicator.

We are no *patrons* of those things, the best defence whereof is speedy redress and amendment.

Hooker, b. ii. §. 1.

Whether the minds of men have naturally imprinted on them the ideas of extension and number, I leave to those who are the *patrons* of innate principles.

Locke.

4. One who has donation of ecclesiastical preferment.

Lay PATRONAGE (in *Law*) is a right attached to the person, either as founder, or heir of the founder; or as possessor of the fee to which the patronage is annexed, and is either *real* or *personal*.

Real Lay PATRONAGE, is that which

H h h

is

is attached to the glebe, or to a certain inheritance.

Personal Lay PATRONAGE, is that which belongs immediately to the founder of the church, and is transmittable to his children and family, without being annexed to any fee.

Ecclesiastical PATRONAGE (in *Law*) is that which a person is intitled to by virtue of some benefit which he holds.

Arms of PATRONAGE (in *Heraldry*) are those at the top, whereof some are marks of subjection and dependance, as the city of *Paris* bears three *Flowers-de-Lys* in chief, to shew her dependance on the king.

PATRONSHIP (of *patronatus*, L. and *ship*) the office, &c. of a patron.

PATRONI'ZER (*patronus*, L.) a patron, defender, &c.

PATRONYM'IC (*patronymicus*, L. of *πατρωνικός*, Gr.) pertaining to the names of men derived from their ancestors.

PATROVIL'LE } (*patrouille*, F.) a
PATROUL' } round of soldiers to the number of five or six, with a sergeant to command them; these set out from the *Corps de guard*, and walk round the streets of a garrison, to prevent quarrels and mischief, &c. and to keep all in order, peace and quietness.



PATTEE (in *Heraldry*) a cross pattee, is a cross that is small in the center, and goes widening to the ends, as in the escutcheon.

To PAT'TER (of *patting*) to strike, as hail or any small things falling, or being thrown in great numbers.

PAT'TES, the paws of any beast.

PAUCILO'QUIOUSNESS (*pauciloquium*, L.) sparingness of speech, fewness of words.

PA'VENCE, the name of the *Pagan* deity, under whose protection the mothers and nurses recommended their children, to secure them from fear; but others will have him to be a sort of bugbear, with which they frightened their children, in order to quiet them, when froward.



PA'VIOR (*un paveur*, F. *pavitor*, L.) a maker of pavements in streets.

PA'VIORS is an ancient company, their coat *Argent*, a *Chevron* between three rammers *Sable*.

PAVIL'ION (of *papilio*, L. or *padiglione*, Ital.) a turret or building usually insulated, and under one single roof; sometimes square, and sometimes in form of a dome.

PAVILION (in *War*) a tent raised on posts to lodge under in summer-time.

PAVILION'D, encompassed or inclosed in a pavilion. *Milton*.

PAVILIONS (in *Architecture*) is used for projecting pieces in the facade of a building, which mark the middle of it.

PAUL'IANISTS, a sect so called; followers of *Paulus Samosetanus*, a bishop of *Antioch*, who denied the distinction of persons in the Trinity.

PAULI'CIANS (so called of *Paulus* their chieftain) to the errors of the *Manichees*, they added an abhorrence of the cross, and employed it to the most servile uses, out of despatch.

PAUSA'RIUS (among the *Romans*) an officer who directed the stops, or pauses, in the solemn pomps or processions of the goddess *Isis*, i. e. the stands or places where the statues of *Isis* and *Anubis* were set down; also an officer in the galleys who gave the signal to the rowers, that they might act in concert, and row all together.

A Demy PAUSE (in *Musick*) a cessation for the time of half a measure.

A General PAUSE; a general cessation or silence of all the parts.

PAW, *Fob!* an interjection of nauseating. To PAW (*patiner*, F.) to move, feel, or handle with the paws.

To heave a PAWL (*Sea Phrase*) is to heave a little more for the *Pawl* to get hold of the whelp.

PAX (with the *Romans*) a deity, represented holding a laurel branch and a spear, to shew that gentleness and pity belonged principally to victorious warriors.

Pausanius says, that the statue *Pax*, was worshipped at *Athens* in the form of a woman holding by the hand *Plutus* the god of riches. The emperor *Claudius* began to build her a temple at *Rome*; but the finishing and adorning was deferred till the time of *Vespasian*, who did it after the conquest of *Judea*, and destruction of *Jerusalem*; which seems to be intimated by his coins with the image of this goddess, holding in one hand a lighted torch, setting some broken arms on fire with it, and in the other an olive branch with this device, *Paci orbis terrarum*, she was also represented with an olive branch and *Mercury's* *Caduceus*; his son *Titus* also represented the figure of *Peace* like a goddess, holding a palm in one hand, and a sceptre in the other, with this inscription, *Pax aeterna*.

To PAY the Seams of a Ship (probably of *poix*, F. pitch) to lay them over with hot pitch; or to lay on a coat of new stuff, after her soil has been burnt off; this stuff is a mixture of tallow and soap, or of train-oil, rosin and brimstone boiled together.

To be PAY'D (*Sea Phrase*) a ship is said to be so, when tacking about all, her sails are back-stay'd, i. e. lie flat against the masts and shrouds.

PEACE (*pax*, L. *paix*, F.) rest, silence, quietness; also concord, agreement, reconciliation; the direct opposite to war.

PEACE

P E

PEACE of the *Plough*, that whereby the plough tackle and plough cattle are secured from distresses.

PEACE (in *Painting*, &c.) is represented as a beautiful lady, holding in her hand a wand or rod towards the earth, over a hideous serpent, and holding her other hand over her face, as unwilling to behold strife or war. By others she has been represented holding in one hand an olive branch, and leading a lamb and a wolf yoked by their necks in the other; and also with an olive branch in her right hand, and a *Cornucopia* in her left.

A very famous temple was erected for her at *Rome*, which was furnished with most of the rich vases and curiosities taken out of the temple of the *Jews* at *Jerusalem*: in this temple the goddess was represented as a fine lady, endowed with a great deal of sweetness and good nature, crowned with laurel interwoven, holding a *Caduceus* in one hand, and a nosegay of roses and ears of corn in the other.

The Temple of **PEACE** built by *Vespasian* was 300 feet long and 200 broad; of which *Josephus* says, that all the rareties that men travel through the world to see, were laid up there.

PEACEABLY. 1. Without war, without tumult.

To his crown she him restor'd,
In which he dy'd, made ripe for death by eld,
And after will'd it should to her remain,
Who peaceably the same long time did weld.

Fairy Queen.

2. Without disturbance.

The pangs of death do make him grin.
Disturb him not, let him pass peaceably.

Shakespeare.

PEACEFUL. 1. Quiet, not in war.
That rous'd the Tyrrhene real in what loud alarms,
And peaceful Italy involv'd in arms.

Dryden.

2. Pacifick, mild.

As one disarm'd, his anger all he lost;
And thus with peaceful words, uprais'd her soon.

Milton.

The peaceful power that governs love repairs,
To feast upon soft vows and silent pray'rs.

Dryden.

3. Undisturbed, still, secure.

Succeeding monarchs heard the subjects cries,
Nor saw displeas'd the peaceful cottage rise.

Pope.

A **PEA'COCK** (*Hieroglyphically*) with beautiful plumes, and in a posture of admiring them, and exposing them to the sun, represented a creature proud of its natural perfections.

A **PEACOCK** (*Emblematically*) also represents women over curious in their dress and costly cloathing.

P E

PEA-Hen (*penache*, F. *pava*, L.)

PEAK'INGNESS, fickleness, unthrivingness.

PEAL'D, troubled or deaffened with the noise. *Milton.*

PEAR-Tree (*pinze-zneo*, Sax.)

PEARL. There are pearls brought from many places in the four parts of the world. And it is said that the smaller pearls, that is those shell-fish that are called pearls, follow the great ones called mother-of-pearls like bees. They are known to be big with pearls, when their shells have bunches on each side.

The oriental pearls have a water that inclines to a carnation; those of *America* are green, and those of the north are gridelin. Pearls are found in *Bohemia* in rivers of fresh water, and in *Silesia*, and in *Lorain*. They are sometimes found also in common oysters.

Pearls that have been long worn turn yellow, and moulder away at the end of 80 or 100 years.

They are made in the mother-of-pearl beds after the manner of onions. They have discovered in some mother of pearls to the number of 150; but not all perfect: some complete, but others just beginning to be formed.

Wens of **PEARL**, certain excrescencies or prominent pieces in form of half pearls, found in the bottom of the pearl shells.

PEAS-Cod (*pire coode*, Sax.) the shell or husk of a pea.

PEC'CANTNESS (of *peccans*, L. and *nefs*) offensiveness, hurtfulness.

PECQUETS' Duct (*Anatomy*) the thoracic duct, so called from *Pecquet*, its discoverer.

A **PECTORAL** (in the *Jewish Oeconomy*) an ornament worn by the high-priest on his breast, called also *rationale*, or the breast-plate of Judgement. This was a piece of embroidery about 10 inches square, of very rich work, set with four rows of precious stones, upon each of which was engraven one of the names of the tribes of *Israel*; it was composed of two pieces folded one upon the other like a purse, in which it is said that the *Urim* and *Thummim* was inclosed.

PECTORAL Muscle (*Anatomy*) a muscle which moves the arm forward; so named on account of its situation, which arises above from the *Clavicula*, and below from the breast-bone, and all the endings of the upper ribs, and is implanted in the upper part of the shoulder-bone.

PECTORALNESS (of *pectoralis*, L. and *nefs*) stomachick quality.

PECULATE (in *Civil Law*) the crime of pilfering the publick money, by a person who manages it, or in whose custody it is reposit.

A **PECU'LIAR**, a particular parish or church that has jurisdiction within itself for a probate of wills, &c. being exempt from the ordinary of the bishop's courts. Thus the

H h h 2

king's

king's chapel is a *royal peculiar*, free from all spiritual jurisdiction, and only governed by the king himself as supreme ordinary.

A PECULIAR (*peculiaris*, L.) a she friend, a mistress.

PECUN'IA (among the *Romans*) money. A deity which, as they held, presided over riches; who had a son named *Argentinus*, whom they adored that they might grow rich.

PECU'NIUS, a deity of the ancient *Prussians*, in honour of whom they kept a fire of oak perpetually burning; which if it happened to go out by the priest's neglect, he was put to death. When it thundered, they imagined that their grand priest conversed with their god, and for that reason fell prostrate on the earth, praying for seasonable weather.

PEDAGO'GICAL (*παιδαγωγικός*, Gr.) pertaining to an instructor of youth, or to discipline.

A PEDESTAL (of *pedestalia*, L. *pedestal*, It.) that part of a pillar that supports it. It is a square body with a base and cornice, serving as a foot for the columns to stand upon, and having, according to *Vignola*, a third part of the height of its column. It is different in different orders, there being as many kinds of pedestals, as there are orders of columns.

PE'DICLE (with *Botanists*) a foot stalk, is that on which either a leaf, or flower, or fruit stands or hangs.

PEDICULA'TION, a particular foulness of the skin, very apt to breed lice; said to have been the distemper of the *Egyptians*, and one of their plagues, L.

PED'IMENT (in *Architecture*) an ornament that crowns the *ordonnances*, finishes the fronts of buildings, and serves as a decoration over gates, windows, niches, &c. It is ordinarily of a triangular form; but sometimes make an arch of a circle.

PEDOM'ETER (of *pedes*, L. or *πῆς*, a foot, and *μέτρον*, Gr. measure) a way-wiser, an instrument composed of various wheels with teeth, which by a chain fastened to a man's foot or wheel of a chariot, advance a notch each step or each revolution of the wheel, and the number being marked at the edge of each wheel, the paces may be numbered, or the distance from one place to another exactly measured.

To hold Land in **PEER'AGE** (*ancient Customs*) a tenure which obliged the person to assist the lord's bailiff in his judgments, as all the ancient vassals called peers did.

To **PEG** (of *piic*, Sax.) to put in or fasten with a peg.

To **PEG at Cocks**, to throw at them at *Shrove-Tide*.

PEGASUS (according to the *Poets*) a winged horse, begotten by *Neptune*, from the print of whose foot sprung the fountain *Hypocrene*. *Bellerophon* mounted him in order to fight the *Chimera*, and he was afterwards

placed among the stars: others tell us, that *Pegasus* sprung from the blood of *Medusa* that issued from her body, when *Perseus* cut off her head.

PEGASUS (with *Astronomers*) is a constellation in a northern hemisphere, pictured upon the globes as a flying horse, in which, according to *Ptolemy's* catalogue, are 20 stars; *Tychos* 19, and by *Flamsteed's* 98, of various magnitudes.

PELA'GIANS (so called from *Pelagius*, their ring-leader, who, *Moreri* says, was a native of *Great Britain*, and as some say a *Scotchman*) an heretical sect that sprung up and infested the church in the 5th century, who are said to affirm; that it was not only possible for man to become impeccable in this life, but that several had actually attained to that degree of perfection; that they also deny'd the Grace of *Jesus Christ*, and held that by the natural force of our free will we can work out our own salvation, and acquire bliss; that they also denied original sin, saying that it descended to the posterity of *Adam*, not by propagation, but only by imitation; that grace was given to our merits, and that they deserve it; that *Adam* was mortal by nature and condition before the fall; that sin was not the cause of death; that our being as men was from God, but our being just was from ourselves.

That there were three ways of salvation, viz. by the law of nature, the law of *Moses*, and the law of *Christ*, &c.

PEL'ICAN (with *Surgeons*) an instrument for drawing teeth.

PELICAN (*pelicanus*, L.) the pelican is said to be of two kinds, the one living on the water and feeding on fish, and the other frequenting deserts and feeding upon serpents and other reptiles.

Eusebius says, the pelican has a peculiar tendency for its young. It generally places its nest upon a craggy rock, that the serpents may not come at it; but the serpent, that is an enemy to this bird, observes the wind, and when it blows towards the pelican's nest, it squirts out its venom and kills the young ones; the pelican to bring them to life again, mounts up above the clouds, and striking its sides with its wings, makes the blood to come forth, which falling on its nest through the clouds, restores the young to life again.

PELICAN (with *Gunners*) an ancient piece of ordnance, equal to a quarter culverin, and carrying a ball of six pounds.

PELLICOI'DES (*πελεκονίδης*, of *πέλεκυς*, a hatchet, and *εἶδος*, form, Gr.) a certain geometrical figure, that something resembles a hatchet.

PEL'LICLE (*pellicula*, L.) when any solution is evaporated so long by a gentle heat, that a film or skin rises on the top of the liquor, they say it is evaporated to a *pellicle*, and then there is very little more liquor left, than

than will just serve to keep the salts in fusion.

PELLUCIDNESS } (of *pellucidus*, L. and
PELLUCIDITY } *ness*) transparency,
diaphenity.

PEN (with the *Britains* and ancient *Gauls*) an high mountain; hence those hills which divide *France* from *Italy*, are called the *Apennines*.

To PEN up (of *pyn*dan, *Sax.*) to shut up, to inclose.

PENALNESS (of *penal*, F. of *penalis*, L. and *ness*) liability to a penalty.

PEN'ANCE (of *pæna*, L. punishment) the exercise of penitence, or a punishment, either voluntary or imposed by legal authority for faults committed by a person.

PENANCE (of *pœnitentia*, L.) a sort of mortification enjoined by *Romish* priests, &c.

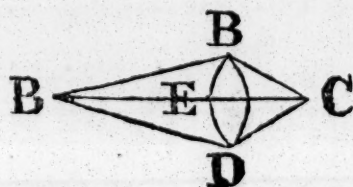
PENANCE (in *Canon Law*) an ecclesiastical punishment, chiefly adjudged to the sin of fornication.

To do PENANCE, is to do those things that are imposed upon sinners, to either commute for sins, or publickly to testify their sorrow for them.

PENANCES (in the *Roman church*) are sometimes pecuniary; sometimes austerities to themselves; as whipping, going bare-foot, &c. and sometimes going pilgrimages, building churches, or the saying so many prayers to such and such saints, so many *Ave Maria's*, &c.

PENATES (of פְּנִימָה *Heb.* inwards, of *Penitus* inwardly, because kept within the house, *Cic.*) household gods whose statues were there kept, and worshipped with wine and incense. They were made either of iron or earthen ware, but their form was kept secret, as a religious mystery. In the time of peace they committed their arms to the care of the *Penates*. Cities and kingdoms had also their *Penates*. Those of *Rome* were brought by *Aeneas* from *Troy*, to which place *Dordanus* brought them from *Samo*trache.

The *Penates* and *Lares* were different, in that the *Lares* were common in all houses, and the *Penates* proper to particular ones, and divine honours were done to the *Lares* in the chimney-corner, or on the fire-hearths; and to the *Penates* in the open court, or some other place or sort of chapel within.



PEN'CIL
of Rays (in
Opticks) a
double cone
of rays join-
ed together at
the base, one
of which hath

its vertex in some one point of the object, and the glass *B, E, D*, for its base, and the other hath its base on the same glass, but its vertex in the point of convergence, as at *C*.

PEND'ANT in a *Ship*) a short rope, which is fastened at one end to the head of the mast, or yard, or clew of the sail, having a block or shiver at the other end to reeve some running rope.

PENDANTS (with *Heralds*) pendant escutcheons. In ancient times, men of chivalry or knights, would resort to the courts of princes, and set up publick challenges for jousts and tournaments, or else post them upon some bridge or other pass, and there provoke or challenge all men of rank that came that way, to encounter them. In order to this they hung up their shields, with their coat of armour painted on them, on the neighbouring trees, or else on poles erected for that purpose.

PENDEN'TIVE (with *Architects*) the whole body of a vault, suspended out of the perpendicular of the walls, and bearing against the *Arch boun tant*.

PEND'ENTNESS (of *pendens*, L. and *ness*) hanging down quality.

PEN'DULOUSNESS (of *pendulus*, L. and *ness*) pendulousness, or the swinging to and fro.

Simple PENDULUM, is one that consists of a single weight.

Compound PENDULUM, is one that consists of several weights, so fixed on as to return the same distance both from one another, and from the center about which they vibrate.

PEN'ETRANTNESS (of *penetrant*, F. of L. and *ness*) penetrating quality, power of penetrating.

To PENETRATE (*penetro*, L. *penetrer*, F.) 1. To pierce, to enter beyond the surface, to make way into a body; 2. to affect the mind; 3. to reach the meaning.

PENETRATION, the act of entering into any body.

It warms

The universe, and to each inward part
With gentle penetration, though unseen,
Shoots invisible virtue even to the deep.

Milt. Par. Loss.

PENITENT (*penitent*, F. *pœnitens*, L.) repentant, contrite for sin, sorrowful for past transgressions, and resolutely amending life.

Nor in the land of their captivity
Humbled themselves, or penitent besought
The God of their forefathers.

Mil. Par. Reg.

Provoking God to raise them enemies;
From whom as oft he saves them penitent.

Milton.

The proud he tam'd, the penitent he cheer'd,
Nor to rebuke the rich offender fear'd.
His preaching much, but more his practice
wrought,

A living sermon of the truths he taught.

Dryden.

PENI-

PENITENT (*pœnitens*, L.) repenting, a being sorrowful for what has been committed that is sinful or criminal.

PENITENTNESS (of *penitent*, F. of *penitens*, L. and *nefs*) penitent frame of mind.

PENITENTIAL, a collection of christian canons, that appointed the time and manner of penance to be regularly imposed for every sin, and forms of prayer, that were to be used for the receiving of those who entered into penance, and reconciling penitents by solemn absolution. A method chiefly introduced in the time of the degeneracy of the church.

PENITENTIALLY (of *penitential*, F. of L.) in a repenting manner.

PENITENTIARY (*penitencier*, F. of L.) of or pertaining to penance, or repentance.

PENITENTS, persons in *Italy*, who made a profession of doing publick penance, at certain times in the year, this custom was begun in the year 1260 by a hermit, who began to preach in *Perugia* in *Italy*, that the inhabitants shall be buried under the ruins of their houses, which should fall down upon them, if they did not appease the wrath of God by immediate repentance: upon which the people after the example of the *Ninevites*, clothed themselves in sack-cloth with their shoulder bare, and with whips in their hands went in procession along the streets, flashing themselves, in order to expiate their sins.

This sort of *Penance* came afterwards to be put in practice in other countries, and particularly in *Hungary*, during a raging pestilence all over the kingdom; but a little while after it made a way for the sect called *Flagellants*, who ran together in great companies naked down to the waste, and lashed themselves with whips, till the blood gushed out, and declared that this new baptism of blood (for so they termed it) blotted out all their sins, even those that should afterwards be committed.

This strange superstition was indeed in time abolished; but in the stead thereof another was approv'd, that is the fraternities of penitents of different colours, who may still be seen in *Italy*, in the pope's dominion, *Avignon*, *Languedoc*, and other places, who make processions on *Holy Thursday* especially, and also at other times, clad in sack-cloth, and a whip tyed to their waists, which yet they make no use on but for the sake of the ceremony.

PENITENTS, certain peculiar friaries, who assemble together for prayers, made processions bare footed, their faces being covered with linen, and gave themselves discipline.

A **PEN'NATED Leaf** (with *Botan.*) or feathered leaf, is one, in which the parts, of which the leaf is composed, are set along the middle rib; either alternately, or by pairs, as in liquorice, vetches, &c.

PEN'NILES (*pennig-leaf*, *Sax.*) having no money.

PENNON'CELS, small pieces of silk, cut in the form of a pennon, with which men of arms used to adorn their lances or spears. Probably to be more visible signs to their own party; or to terrify their enemies, by appearing more numerous than they were.

PEN'NY (*pennig*, *Sax. denarius*, L.) was the first piece of coined silver we have any account of, and was for many years the only one, till the reign of king *Henry I.* when there was half-pence. The *Anglo-Saxons* had but one coin, and that was a penny. Before the year 1279 the old penny was struck with a double cross, so that it might be easily broken in the middle, or into four quarters, and so made into half-pence or farthings.

PEN'SILNESS (of *pensilis*, L. and *nefs*) hanging quality.

PEN'SION, money paid for diet or lodging; also a sum of money paid annually by a prince or state, to a person for service required of him; also an annual allowance by a company, corporation, or parish, to the poor members of it; an allowance or salary by the year, F. of L.

PENSION Order, a peremptory order against such of the society of *Gray's Inn*, as are in arrears for pensions and other duties.

PEN'SIONARY, a person who has a pension, appointment or yearly sum during life, by way of acknowledgment, charged on the estate of a prince, company, &c.

PEN'SIONARY (in *Holland*) the title of a prime minister or president of every city or province, who presides in their particular councils, &c. and in the assemblies of the states of the provinces he is the speaker in behalf of his city or province; but their authority is not the same in all places, in some they only give their opinion and advice, and are only in the assemblies of the magistrate when called, in others they attend constantly; and in others they make, prepare or draw up the propositions in behalf of the burgher masters, and methodize and draw up their resolutions; and they have all a fixt allowance from the state.

Grand PENSIONARY of Holland, is the chair-man or prime minister of the states, his office continues for five years only; but at the expiration is generally renewed by election, and so on usually during life.

PEN'SIONS (of *Churches*) a certain sum of money paid to clergymen instead of tithes.

King's PEN'SIONERS } a band of
Gentlemen PENSIONERS { gentlemen, to the number of forty, first set on foot by king *Henry VII.* whose office is to guard the king's person in his own house, armed with partisans; they attend and wait in the presence chamber, and attend the king to and from chapel.

PENSIVE

PENSIVE (*pensif*, F. *penfivo*, It.) 1. Sorrowfully thoughtful; sorrowful, mournfully serious, melancholy.

Anxious cares the *penfive* nymph oppress,
And secret passions labour'd in her breast.
Pope.

2. It is generally and properly used of persons, but *Prior* has applied it to things.

We at the sad approach of death shall know
The truth, which from these *penfive* numbers
flow,
That we pursue false joy, and suffer real woe.
Prior.

PENSIVELY, with melancholy, sorrowfully, with gloomy seriousness.

So fair a lady did I spy,
On herbs and flowers she walked *penfive*ly
Mild, but yet love she proudly did forsake.
Spenser.

PENSIVENESS, melancholy, sorrowfulness, gloomy seriousness.

Concerning the blessings of God, whether they tend unto this life or the life to come, there is great cause why we should delight more in giving thanks, than in making requests for them, in as much as the one hath *penfive*ness, and fear, the other always joy annexed.

Hooker, b. v. §. 43.

PEN'STOCK, a flood-gate, placed in the water of a mill-pond.

PENT (of *pin*dan, *Sax.*) shut in or up, kept in, inclosed,

PENTACAP'SULAR (*pentacap'sularis*, of *πέντε*, five, and *capsula*, L. a case or seed pod) having five seed pods.

PEN'TACHORD (of *πέντε*, five, and *χορδή*, Gr. string) a musical instrument having five strings.

PENTACHROS'TICK (of *πέντε*, and *ἀκροχρῖς*, Gr.) a set or series of verses so disposed, that there are always found five acrosticks of the same name in five divisions of each verse.

PENTACOC'COUS (of *πέντε*, five, and *κοκκός*, Gr. a grain) having five grains or seeds.

PEN'TAGRAPH (*πεντάγραφον*, Gr.) an instrument wherewith designs, prints, &c. of any kinds may be copied in any proportion without a person's being skilled in drawing.

PENTAM'ETER (*πεντάμετρον*, Gr.) a verse consisting of five feet.

As I have before given you tables for making *Hexameter Latin* verses, so I shall here present you with some for *Pentameters*.

The manner of operation for *Pentameters*, is the very same with that of *Hexameters* (which see.) Only, whereas *Hexameter Verses* consisting of six *Words*, do therefore require six *Tables*. *Pentameters*, deduceable from these tables, are to consist but of five *Latin Words*, and so only require five *Figures* to

work them thro' their five *Tables*: So that any set of five *Figures*, worked thro' their respective *Tables* (in all respects like as you have been shewn in the *Example* of the *Hexameters*) will produce five *Latin Words*, which will make a true *Pentameter Verse*, which will be true *Latin* and good sense.

Thus the figures 1 1 1 1 1 produce
Turpia significant arma maligna mibi

1 9 7 2 3 produce

Turpia procurant acta molesta mera

3 2 7 9 1 produce

Impia conglomerant acta maligna vides.

And if you are minded to compose a pair of verses together, viz. *Hexameter* and *Pentameter*, you must set down the two sets of figures, as thus; 6 8 5 1 9 1

8 9 1 5 5

of which sets of figures, wrought out by their proper tables, will be produced the following verses.

Pessima fata tuis prænarrant sidera nigra.
Tetrica significant astra nefanda viris.

Which sets of figures, if placed backwards, will produce quite different verses.

By these tables, between two and three hundred thousand *Pentameter* verses may be produced.



THE VERSIFYING TABLES FOR PENTAMETERS.

I.

t	a	p	i	s	i	t	t	n	e
r	e	m	o	m	r	u	o	t	d
r	p	r	p	i	r	x	r	u	f
r	d	i	s	p	i	i	a	i	o
i	a	t	i	a	c		d	b	d
	i	a		a	e	a	a	a	e
a		e		e				e	

II.

P E

II.

p	p	c	p	p	c	c	s	p	i
r	o	r	e	o	o	i	r	æ	æ
n	æ	r	n	n	g	o	s	s	c
d	f	s	g	n	c	t	c	l	i
i	u	l	i	u	a	r	u	c	c
m	o	f	r	b	i	d	u	i	m
m	i	a	u	b	u	n	u	a	
c	n	n	u	n	t	n	n	r	a
t	t	n	t		t	t	a	n	
	t		s		n	t	s	s	
	s	s	s	t	t		s	t	s
t	t	s	s						

III.

i	a	v	v	d	f	l	a	a	u
c	i	e	i	a	a	r	s	r	t
n	r	c	c	b	m	t	a	a	a
b	t	t	r	a	r				a
a	a	a		a	e	e	e		
		e							

IV.

d	p	p	n	c	s	m	s	m	o
n	r	e	r	u	o	i	a	l	d
o	f	u	p	l	n	l	o	e	t
a	e	e	e	i	i	s	n	e	n
n	r	s	s	g	a	d	r	d	t
b	t	t	n		a	v	a	a	a
a	r	a	e		a				
a		e	e		e	e	e	e	

P E

V.

n	a	t	v	s	m	m	v	m	o
l	i	i	c	e	a	i	i	v	i
b	r	i	r	l	d	h	a	i	i
i	o	a	i	e	i		s		s
		s	s		e		e		e
e									

PENT'ANGLE (of πέντε, Gr. five, and *angulus*, L.) a figure having five angles.

PENTAPHYL'LOUS (of πέντε, and φύλλον, Gr. a leaf) having five leaves.

PENT'ASPAST (πεντάσπασον, Gr.) an engine that has five pulleys.

PENTAS'TYLE (πεντάστυλος, Gr.) a work in architecture, wherein are five rows of columns.

PENT'ATHLON (πένταθλον, of πέντε, and ἄθλον, a striving Gr.) the five exercises performed in the Grecian games, viz. *Leaping, Running, Quoiting, Darting and Wrestling.*

PENT'ECOST, a religious festival, celebrated by the *Jews* 50 days after the passover, pursuant to the divine command, which day among the Christians is made to be that of the descent of the *Holy Ghost* upon the Apostles.

PENTECOSTA'RION, an ecclesiastical book among the *Greeks*, containing the office of the church from *Easter Day*, till the eighth day after *Pentecost*, which is by them called the Sunday of all saints.

PENTHEUS (of πένθος, Gr. mourning) the son of *Echian* and *Agave*, who (according to the poets) was torn in pieces by his mother and his sister, because he contemned the rites and revelling feasts of *Bacchus*. *Natalis Comes* tells us, that he was a good king, who endeavouring to root out the vice of drunkenness from among his subjects, suffered many wounds in his good name by their calumnies and reproaches.

PEP'PER (*piper*, L. *πιπερις*, Gr.) an *Indian* spice, in small round grains, growing upon a low shrub of the reptile kind, and is usually planted at the foot of large trees. The seeds, berries or corns grow in clusters like grapes, are at first green, when ripe on the tree red, but being gathered and dried in the sun turn blackish, and is called black pepper.

White PEPPER, is the fruit of the same plant, prepared by moistening the grain in sea water, and then drying it in the sun; which causes the outward husk to peel off, leaving only the seed or pulp which is white.

Guiney PEPPER, otherwise called *Pimento*,

is of a coral colour; some of which is very pungent, sharp or strong.

Long PEPPER differs much from the first mentioned; saving that it grows in heads like *Indian corn*, with many grains, close husked together in heads, about the length and thickness of a child's finger; but is not quite so sharp and pungent as the other.

Jamaica PEPPER, by some called all spice, by reason of its pleasant and universal aromatic taste, when pulverized.

To PEPPER a Person off, to punish him severely by pelting with any small globulous bodies; also to give a person the foul disease soundly.

PEPU'SIANS, a sect of Christian Heretics in the second century, so called from *Pepusa* a town in *Phrygia*, which they named *Jerusalem*, to which they invited all persons to come; among these women officiated as bishops and priests.

PERAMBULATOR, an instrument or rolling wheel for measuring roads, &c. a surveying wheel. It is made of wood or iron, commonly half a pole in circumference, with a movement, and a face divided like a clock, with a long rod of iron or steel, that goes from the centre of the wheel to the work: there are also two hands, which (as you drive the wheel before you) count the revolutions;

and from the composition of the movement and division on the face, shew how many yards, poles, furlongs, and miles you go.

PERCH (of *perche*, F. a pole) a stick or pole for birds to roost on.

To PERCH (of *percher*, F.) to sit upon a perch, stick or twig of a tree, as birds do.

PERCHANT' (with *Fowlers*) a decoy-bird tied by the foot, which flutters, and draws other birds to it, and so gives the fowler an opportunity of catching them. F.

PERCLOSE' (in *Heraldry*) is that part of a garter that is buckled and nowed, which detains and restrains the garter, being intire or dimidiated, from dissolution.

PER'CUNUS (among the ancient inhabitants of *Prussia*) a deity, in honour of whom they always superstitiously kept a fire of oak; which if the priest, who had the care of this fire, suffered to go out through his negligence, he was to be punished with death. These idolatrous people believed, that when it thundered it was their grand priest called *Krive*, entertaining himself with their god *Percun*

nus, and upon this persuasion fell down to the ground in adoration to him; petitioning him for seasonable weather, to make their ground fruitful.

PERCUSSION (in *Phyicks*) the impression a body makes in falling or striking upon another; or the shock or collision of two bodies, which concurring, alter the motion of each other.

PER'DOITE (among the antient inhabitants of *Prussia*) a deity, for whom the mariners and fishermen had a particular veneration, because they believed that he presided over the sea.

They represented this deity by an angel of a vast bigness standing upon the waters, and turning the winds which way he pleased; before they went a fishing they offered to him sacrifices of fish, covering their tables with the same, and eating the remains of what was offered, and also drinking very freely; after which their priest, whom they called *Sigonetta*, took observation of the winds, and told them the day and place where they should have good fishing.

PERDU'E, lost, forlorn, F.

PERFECT (*perfectus*, Lat. *parfait*, Fr.)
1. Complete, consummate, finished; neither defective, nor redundant.

We count those things *perfect*, which want nothing requisite for the end, whereto they were instituted.

2. Fully informed; fully skilful.

Within a ken our army lies;

Our men more *perfect* in the use of arms,

Our armour all as strong, our cause the best;
Then reason wills our hearts should be as good.

Shakespeare.

3. Pure, blameless, clear, immaculate.

Thou shalt be *perfect* with the Lord thy God. *Deut. viii.*

To PERFECT (*perficio*, Lat. *parfaire*, F.)

1. to finish, to complete. to consummate, to bring to its due state.

If we love one another, God dwelleth in us, and his love is *perfected* in us. *1 John iv. 12.*

Endeavour not to settle too many habits at once, lest by variety you confound them, and so *perfect* none. *Locke.*

2. To make skilful, to instruct fully.

PER'FECTION (*Animal* (with some *Writers*) one born or produced by univocal generation, in opposition to insects, which they suppose to be produced by equivocal generation.

PERFECT Numbers (*Mathemat.*) are such numbers whose aliquot, or even parts taken all together, will exactly make the whole number, as 6 and 28, &c. for of 6 the half is 3, the third part 2, and the sixth part 1, which added together make 6; and it hath no more aliquot parts in whole numbers: so 28 has these even parts, 14 the half, 7 the fourth, 4 the seventh, and 2 the fourteenth, and 1, which added together make 28, and therefore is a perfect number; of which per-

fect number there are but 10 between 1, and 10000000000.

Absolute PERFECTION, is that wherein all imperfection is excluded, such as is that of God, or *secundum quid*, and in its kind.

Essential PERFECTION, is the possession of all the essential attributes, or of all the parts necessary to the integrity of a substance.

Metaphysical PERFECTION, the same as *Natural*.

Natural PERFECTION, is that whereby a thing has all its powers or faculties, and those too in their full vigour; all its parts both principal and secondary; and those in their due proportion, constitution, &c.

Moral PERFECTION, is an eminent degree of virtue or moral goodness, to which men arrive by frequently repeated acts of beneficence, piety, &c.

Physical PERFECTION. See *Natural Perfection*.

Transcendental PERFECTION, the same as *Natural*.

PERFID'IA (in *Musick*) an affectation of doing always the same thing, of continuing the same motion, the same song, the same passage, the same figures of notes. *Ital.*

PERFLATILE (*perflatilis*, L.) easy to be blown thro' by the wind.



PERFORATED (in *Heraldry*) i. e. bored thorough. The armors use it to express the passing or penetrating of one ordinary (in part) thro' another: *As he bears*, Argent, a Bend. Ermine perforated thro'

a Chevron, Gules. See the escutcheon.

PER-FORCE (*par-force*, F.) by force or violence.

PERFUNC'TORINESS (of *perfunctorius*, L.) a slight, careless way of doing any thing.

PERGUBRIES (among the ancient inhabitants of *Prussia* and *Lithuania*) a deity to whom they ascribed the care of the fruits of the earth; to whom they made a feast on the 22d of *March*, and met together in a house, where they had prepared a horn or two of beer, where the sacrificer having sung hymns in the praise of that god, and filled a bowl full of this liquor, took it in his teeth, drank it off, and threw the bowl over his head, without touching it with his hands; which he also repeated several times, in honour of other deities whom he invoked by their names, praying for a good harvest.

All the company did the same, singing the praises of the god *Pergubries*, and spending the rest of the day in feasting and mirth.

PERICAR'DIARY in *Physick*) an epithet given to worms generated in the heart.

PERICAR'PUS (with *Botanists*) a pellicle or thin membrane encompassing the fruit or grain of a plant.

PERICNE'MIA (of *περι*, about, and *κνήμη*, Gr. the *Tibia*) the parts about the *Tibia*.

PERIGRI'NARY (*perigrinarius*, L.) a monk in the ancient monasteries, whose office was to receive or entertain strangers or visitors.

PE'RIOD (in *Printing*) a character where-with the periods of discourse are terminated thus (.) called a full point.

PERIOD (in *Chronology*) an epocha or interval of time by which the years are accounted; or the series of years whereby in different nations, and on different occasions, time is measured.

PERIOD'ICK (*periodicus*, L. *περιοδικός*, Gr.) of or pertaining to, or that has its period.

PERIODICK Diseases, such as decline and rise again with similar symptoms alternately.

PERIODICK (with *Grammarians*) a term apply'd to a style or discourse that has numbers, or which consists of just and artful periods.

PERIOPHTHAL'MIUM (of *περι*, about, and *οφθαλμός*, Gr. the eye) a thin skin which birds can draw over their eyes to defend them without shutting their eye-lids.

PERIPATET'ICK Philosophy, the system of philosophy taught and established by *Aristotle*, and maintained by his followers.

PERIPATETICKS (*περιπατητικοί*, of *περιπατέω*, Gr. to walk about; because they used to dispute walking in the place at *Athens* called *Lyceum*) a sect of philosophers, the followers of *Aristotle*, as *Theophrastus*, *Cratippus*, &c.

PERIPE'TIA (of *περιπέτης*, Gr. falling into a different state) that part of a tragedy wherein the action is turned, the plot unravelled, and the whole concludes.

PERIPHRASTICALLY, by way of periphrasis.

PERJURY (*Perjurum*) is a swearing falsely, knowingly and wilfully, in a solemn manner, especially before magistrates by law appointed to administer oaths.

The *Romans* punished perjury by throwing the perjured person headlong from the *Tarpeian* rock.

The *Greeks* set a mark of infamy upon perjured persons; but afterwards in the times of Christianity, such as swore falsely upon the gospels, were to have their tongue cut out.

Among the *Turks*, a perjured person is led thro' the city in his shirt, riding on an ass, with his face to the tail, holding it in his hand, his face and shoulders being daubed with the ordure of guts, and other garbage; afterwards burnt on the cheek and forehead; and is for ever after rendered incapable of being a witness in any cause whatsoever.

PERIWINKLE (in *Heraldry*) has been made use of by the inventors of the new way of blazon by flowers and herbs, instead of metals and colours to supply the word *Azure*.

PER'MANENTNESS (of *permanens*, L.) durableness, &c.

PER-

PERMEABLE (*permeabilis*, L.) that may be passed through.

PERMISSION, a permitting, granting leave or liberty.

PERMISSION (with *Rhetoricians*) a figure when the orator professes to have delivered the whole matter, and to leave all to the judgment and discretion of the auditors.

PERMISSIVE, of or pertaining to permission.

A PERMIT', a note so called, given by the seller to the buyer of *French brandy*, &c.

PERMUTATIONS of *Quantities* (in *Algebra*) the changes, alterations, or different combinations of any number of quantities.

PERNICIOUSNESS (of *perniciosus*, L.) mischievousness.

PERPENDICULAR (with *Astron.*) when any star is *Vertical*, i. e. right over our heads, it is said to be perpendicular, because its beams fall directly upon us.

A right Line is said to be PERPENDICULAR to a plane, when it is perpendicular to all the lines it meets with in that plane.

PERPENDICULARNESS } (of *perpendicularis*, L.) the quality of falling directly down right.

PERPENDICULARNESS } of *Plants*,
PERPENDICULARITY } for though the generality of plants rise a little crooked, yet the stems shoot up perpendicularly, and the roots sink down perpendicularly; even they that come out of the ground inclined, or are diverted out of the perpendicular by any violent means, straiten themselves again, and recover their perpendicularity, by making a second contrary bend, or elbow, without rectifying the first.

PERPETUAL Motion (in *Mechan.*) a motion which is supply'd from itself, without the intervention of any external cause.

PERPETUALNESS (*perpetuitas*, L.) continuance without interruption, everlastingness, endlessness.

PER'RON (with *Architects*) a stair-case lying open on the outside of the building, properly the steps in the front of a building, which lead into the first story, when raised a little above the level of the ground.

PERRUKE' } a set of false hair, curl'd
PERRUQUE' } and sew'd together on a cawl.

PERSECUTION, any unjust or violent suit or oppression; especially upon the account of religion, any pain, affliction, inconvenience, which a person designedly inflicts on another.

PERSEVERANCE (with *Divines*) a Christian virtue, whereby persons are enabled to persist in the way of salvation to the end.

PER'SEUS (according to the *Poets*) the son of *Jupiter* and *Danae*, the daughter of *Acrisius*, king of the *Argives*, who when he came of age had winged sandals, an helmet

and sword given him by *Mercury*, and a brazen shield covered with the skin of the goat called *Aegis*, given him by *Minerva*. He was a stout champion, his first adventure was a voyage against the *Gorgons*, who were three sisters, *Medusa*, *Stheno*, and *Euriale*, who are said to have had but one eye among them all, and snakes instead of hair; and that on whomsoever they look'd, he was turned into stone. But *Perseus's* shield had this quality, that his looking upon that would save him from the injury of that eye. And he setting upon *Medusa* when she and all her snakes were asleep, cut off her head and placed it in his shield, with which he turned *Atlas*, king of *Mauritania*, and many others, into stone; he afterwards delivered *Andromeda* from the monster that was ready to devour her. This *Perseus* is said to have been a king of the *Mycenians*, about *A. M.* 2640, who cut off the head of a certain harlot, of such exquisite beauty, that all that saw her were enamoured even to stupefaction, which gave rise to the fable of turning them into stones. See *Medusa*, *Gorgon* and *Phorci*.

PER'SICK Order (in *Architecture*) is where the bodies of men serve instead of columns to support the entablature; or rather the columns themselves are in that form. That which gave rise to this custom, was, *Pausanias* having defeated the *Persians*, the *Lacedaemonians* erected trophies of the arms of their enemies in token of their victory, and then represented the *Persians* under the figures of slaves supporting their porches, arches, or houses.

PERSONABLE (in *Law*) enabled to maintain plea in court; as *such a foreigner was lately made personable by Act of Parliament*; also being in a capacity to take any thing granted or given.

PERSONAL Action (in *Law*) is an action levied directly and solely against the person, in opposition to a real or mixed action.

PERSONAL Goods (in *Law*) are those which consist in moveables, &c. which every person has in his own disposal, in opposition to lands and tenements, which are called *real Estate*.

PERSONALNESS, the abstract of personal, the property of being a distinct person.

PERSONALIZING } the feigning a per-
PERSONIFYING } son, or the attributing a person to an inanimate being; or the giving it the form, sentiments and language of a person; thus the poets have personified all the passions, virtues and vices, by making divinities of them.

PERSPECTIVE Plane, is a glass, or other transparent surface, supposed to be placed between the eye and the object perpendicular to the horizon, unless the contrary be expressly mentioned.

PERSPECTIVE, is also used for a kind of picture or painting in gardens, and at the ends of galleries, designed to deceive the sight;

by representing the continuation of an alley, a building, a landscape, or the like.

PERSPICACIOUSNESS (*perspicacitas*, L.) quickness of sight or apprehension.

To **PERSWADE** (*persuadeo*, L. *persuader*, F.) 1. To bring to any particular opinion.

Let a man be ever so well *persuaded* of the advantages of virtue, yet, till he hungers and thirsts after righteousness, his Will will not be determined to any action in pursuit of this confessed great good. *Locke*.

Men should seriously *persuade* themselves that they have here no abiding place, but are only in their passage to the heavenly Jerusalem. *Wake's Prep. for Death*.

2. To influence by argument, or expostulation.

Persuasion seems rather applicable to the passions, and argument to the reason. But this is not always observed.

PERSUADER, one who influences by persuasion, an importunate adviser.

He soon is mov'd

By such *persuaders* as are held upright.

Daniel's Civil War.

Hunger and thirst at once,

Pow'rful *persuaders*! quicken'd at the scent
Of that alluring fruit, urg'd me so keen.

Milton.

A **PERSUA'SIVE**, a discourse or argument that tends to persuade.

PERSULTA'TION, a leaping or skipping over, as frisky cattle do in the fields.

PERT'NESS (of *appert*, F. and *nefs*) briskness, liveliness, smartness in talk.

PER'TICÆ, perchers, large sconces or candlesticks for tapers or lights, which were set on the altars in churches.

PERTIN'GENCE (of *pertingens*, L.) a reaching to.

PERVICA'CIOUSNESS (of *peruicax*, L. and *nefs*) stubbornness.

PESADE' } (in *Horsemanship*) a motion

PESATE' } of a horse, that in lifting or raising his fore-quarters, keeps his hind-legs upon the ground without stirring; so that he makes no time with his haunches, till his fore-legs reach the ground.

PES'SOMANCY (*πεσσομανσία*, Gr.) a sort of divination by putting lots into a vessel and drawing them out, having first made supplication to the gods to direct them, and being drawn, they made conjectures from the characters marked on them what should happen.

PESTILENTIALNESS (of *pestilential*, F. and *nefs*) plaguyness, pestilent quality.

PES'TLE (of *Pork*) the extremity or bone of a leg.

PE'TALIM (*petalismus*, L.) a kind of exile among the ancients; or a banishment for the term of 5 years.

PET'ALOUS, having flower leaves.

PETARD'

is an engine of metal, shaped like a sugar loaf, or high-crown'd hat, made for breaking open gates, draw-bridges, barriers, &c.



its length is 7 or 8 inches, the diameter of the mouth is 5 inches, and that at bottom one and a half; the thickness of metal at the neck is half an inch, and that of the breech 12 or 15; its charge of powder is 5 pound, or thereabouts, and it weighs about 55 or 60. There are much larger and stronger petards, and there are likewise smaller. The first are employ'd in breaking open strong reinforced gates, and the last such as can make but small resistance.

When the *Petard* is loaded with powder, it is put upon a strong piece of plank, covered with a plate of iron on the outside, which covers the *Quverture*, being hollowed a little for the purpose; the place where they join is done over with *Wax*, *Pitch*, *Rosin*, &c. to enforce the effect. This being done, it is carried to the place designed to be blown up, where joining the plank exactly to the gate, the *Petard* is stay'd behind and fired by a *Fusee*, that the *Petardeer* may have time to get off. They are sometimes used in *Counter-Mines*, to break thro' into the enemies *Galleries* to disappoint their mines.

PETE (*petus*, L.) combustible earth, dug up in small pieces for fuel.

St. PETER *advincula*. See *Gule of August*, L.

St. PETER's Fish, a sort of sea-fish.

PET'ICOAT (*petit-cote*, F.) a woman's vestment.

PETITIONARY, of or pertaining to a petition.

PETRES'CENCE, a petrifying or becoming stone.

PETREFAC'TION (in *Physiology*) the action of converting fluids, woods, and other matters into stone, L.

PETRIF'ICK (*petrificus*, L.) turning or growing in stone.

PETROJOAN'NITES, the followers of *Peter John*, or *Peter* the son of *John*, who lived in the 12th century; one of whose opinions was, that he alone had the understanding of the true sense wherein the *Apostles* preached the gospel.

PETROLÆ'UM (of *πετρα*, a rock, and *oleum*, L. oil) a certain oil that distils or flows out of a rock.

PETTEI'A (in *Musick*) the art of making a just discernment of ranging or combining all manner of sounds among themselves, so as they may produce their effect.

PET-

PET'TISHNESS (prob. of *depit*, F. and *nefs*) aptness to be displeased or angry.

PET'TIT (*petit*, F.) little, small, inconsiderable.

PET'TY *Treason* (in *Law*) the crime of a clergyman's killing his prelate, a child his parent, a wife her husband, a servant his master.

PEW'TERER (of *peauter*, Du.) a maker of pewter vessels.



PEWTERERS, were incorporated *Ann.* 1482.

Their armorial ensigns are, *Azure* on a chevron *Or*, between three cross bars *argent*, as many roses *gules*, the crest two arms holding a pewter dish proper; the sup-

porters two sea horses per fess *or* and *argent*. The motto, *In God is all my trust*. It is the 16th company; their hall is situate on the west side of *Lime-Street*, *London*.

PHAE'TON, a prince of the *Ligurians*, a great astrologer, applied himself to study the course of the sun. It happened in his time, that *Italy* was so violently scorched with excessive heat, that the earth was barren for many years after: from hence the poets took occasion to usher in this fable, that *Phaeton*, the son of *Sol*, by *Clymene*, having obtained of his father to drive the chariot of the sun for one day, set on fire the earth and sky; for which *Jupiter* struck him with a thunder-bolt, and tumbled him into the river *Po* in *Italy*; and that his sisters, the *Heliades*, bewailing his destiny, were transformed into poplar-trees to adorn the banks, and their tears were turned into amber.

PHALEU'CIAN Verse (so called of *Pbaleucus*) a verse of eleven syllables.

PHALLO'PHORI (of *φάλλοφοροι*, of *φάλλος*, a skin, and *φέρειν*, to bear, Gr.) certain mimicks who ran about the streets crowned with ivy, clothed in sheep's skins, and having their faces smutted, bearing baskets of various herbs, dancing in honour of *Bacchus*.

PHAN'TASM { (*φαντασμα*, Gr. *fan-*
PHAN'TOM { *tôme*, F.) an object perceived by an external sense, and retained in the fancy; an apparition, a ghost; also an idle conceit.

PHARISEES (פְּרִישִׁים of פֶּרֶשׁ *Heb.* he separated) a sect of the *Jeus*, who sprung up in *Judea*, long before the birth of our Saviour, and *St. Jerome* says, that the authors of it were *Samai* and *Hillel*.

They fasted on the second and fifth days of the week; placed thorns at the bottom of their robes, that they might prick their legs as they walked along; lay upon boards covered with flint stones, and tyed thick cords about their waste. But they did not all nor always observe these mortifications.

They not only payed tithes, as the law required, and gave the thirtieth and fiftieth part of their fruits; but they added voluntary sacrifices to those that were enjoined, and appeared very exact in the performance of their vows.

But pride marred all their actions, because the only end they proposed was to gain upon the esteem of the people, and the reputation of being saints.

They coveted the chief seats at feasts and assemblies, that they might be esteemed as infallible teachers and doctors of the law, which they had abominably corrupted by their traditions.

As to the doctrines they professed; they attributed the event of all things to destiny, tho' they endeavoured to make the liberty of the actions of the will to accord therewith: they were so far *Pythagoreans* as to believe the transmigration of the soul, especially of those of virtuous persons, supposing the rest to be always in torment.

They were also much addicted to astrology, &c. The *Talmud* reckons up seven sects of *Pharisees*.

1. The *Sichemites*, who were profelytes for the sake of interest.

2. The *Lame* or *Immoveable*, who were so called on account of their seeming so much taken up with meditation, that they were like those that had lost the use of their legs, or were transformed into statues.

3. The *Stumblers*, so called from their going with their eyes shut, for fear they should see a woman, and by this means often run against posts, walls, &c.

4. *Enquirers*, i. e. after what was necessary to be done.

5. The *Mortars*, so called because they wore a high crowned hat, in the shape of a mortar, that their eyes might be kept from wandering, and that they might be fixed upon the ground, or else look straight before them.

6. The *Lovers*, so called because they pretended to be governed in all their actions, by the love of virtue only.

7. The *Timorous* or *Fearful*, whose actions all proceed from the slavish principles of fear, and their principal regard was to the negative principles only.

By these practises, and their great shew of exactness in performing all their vows, they grew very much in the opinion of the populace, as persons of great sanctity and religion, which puffed them up so with pride, that they looked with an eye of contempt upon all others, as meer cast-offs from God's favour.

PHARMACEUTICAL (*φαρμακευτικός*, of *φάρμακον*, a medicine, and *σχεῖν*, Gr. to prepare) of or pertaining to pharmacy, or the apothecary's art.

PHA'ROS (*φάρος*, of *φῶς*, light, and *φῆναι*, Gr. to see) a small island near the port of *Alexandria* in *Egypt*, where, in ancient times,

times, stood a high and stately tower, reckoned with the seven wonders of the world. It is reported to have been built square, in height 300 cubits, upon four pillars of glass, resembling crabs. *Ptolemy Philadelphus* is said to have expended 800 talents in building it. At night it had a fire at the top to give warning to pilots, that they might shun the danger of the coasts. Hence all such towers are called *Pbaros's*.

PHARYNGOTOMY (φαρυγγτομία, of φάρυγξ, and τέμνω, Gr. to cut) the same as *Laryngotomy*.

PHA'RYNX (φάρυγξ, Gr.) the upper opening of the *Oesophagus*, or gullet, at the mouth of the stomach, or situate at the bottom of the fauces, consisting of three pair of muscles.

PHA'SIS (of φάσις, Gr.) an appearance.

PHENICOP'TER (*phænicopterus*, L.) a red nightingale.

PHE'NIX, a most rare bird, and the only one of its species, of which many wonderful things are related. It is said that it lives several ages, and that then is renewed again from its own ashes.

The *Rabbins* say, that all the birds having complied with the first woman, and eaten of the forbidden fruit along with her, the *phenix* only would not eat of it, from whence it obtained a kind of immortality. For after 1000 years a fire proceeds out of the *phenix's* nest and consumes it; but in such manner, that there remains as it were an egg, from whence the bird is again renewed and produced. Others say, that being arrived at the age of 1000 years, it plucks off its own feathers and dies of mere decay of nature: but it soon is produced again from its own body, and returns to life.

The *Naturalists*, who have spoke of this bird, say things of it that are altogether incredible.

It is a bird, as they say, of the bigness of an eagle, whose head is crested with a most beautiful tuft, and the feathers of its neck are gilded, and those of its tail purple with carnation down.

There is but one of these in the world at a time. According to some it lives 500 years, according to others 1000. Some make its life 700 years; *Pliny* but 660. *Hesiod* says, the *phenix* lives as long as nine ravens, and the ravens as long as nine men or nine generations of men.

Tacitus says, that it was related in his time, that the first that had been seen in *Egypt* appeared in the time of *Sesoftris*, the second under *Amasis*, and the third under *Ptolemy Evergetes*.

Pliny says, that a *phenix* was brought to *Rome* under the reign of the emperor *Claudius*, in the year 800 from the foundation of *Rome*; that it was shewn in the assembly of the senate:

but *Pliny* says, no body doubted but this was false.

It is said, that when the time of its renovation approaches, it builds itself a funeral pile of branches of sweet-scented trees, upon which it sits down and dies.

From its bones and marrow there is first produced a worm, which as it grows takes the form of a bird. Which when it is grown up, takes up the ashes of its parent and carries them into *Armenia*, or into *Arabia*, and places them upon the altar of the sun.

Herodotus says, it carries the body of its parent embalmed in a mass of myrrh, which it deposits in the temple of *Hieropolis* in *Egypt*.

A **PHE'NIX** (*Hieroglyphically*) was pictured to signify a reformation, or the resurrection, because it rises out of its ashes, when it has been consumed by the violence of the sun's beams, as is reported.

PHEONS (in *Heraldry*) the bearded heads of darts, *i. e.* made in the form of a fish-hook, that when they have entred, cannot be drawn out without enlarging the wound by incision. See the escutcheon.



PHILAN'THROPIST (φιλάνθρωπος, of φίλος, and άνθρωπος, Gr. man) a lover of mankind.

PHILELEUTHERIA (φιλελευθερία, of φίλος, the love, and ελευθερία, Gr. liberty) love of liberty.

PHILISTO'RICUS (φιλοιστορικος, of φίλος, and ιστορία, Gr. history) a lover of history.

PHILIZERS. See *Filazers*.

PHILO (of φίλος, Gr. a friend or lover) used in composition of several words in *English*.

PHILOLOGER (φιλόλογος, Gr.) one whose chief study is language, a grammarian, a critic.

Philologers and critical discourses, who look beyond the shell and obvious exteriors of things, will not be angry with our narrower explorations. *Brown.*

PHILOLOGICAL, critical, grammatical. Studies, called *philological*, are history, language, grammar, rhetoric, poesy and criticism. *Watts.*

He who pretends to the learned professions, if he doth not arise to be a critic himself in *philological* matters, should frequently converse with dictionaries, paraphrasts, commentators, or other critics, which may relieve any difficulties. *Watts.*

PHILO'LOGIST (*philologus*, L. φιλόλογος, of φίλος, and λόγος, Gr. a word) a lover of letters or languages, a humanist.

PHILOLOGY (φιλόλογία, Gr.) a science, or rather an assemblage of sciences, consisting of grammar, rhetoric, poetry, antiquities, history, criticism, or a kind of universal

sal literature conversant about all the sciences, their rise, progress, authors, &c. which the French call *Belles Lettres*.

PHILOMEL } the nightingale.
PHILOMELA }

Times drives the flocks from field to fold,
When rivers rage, and rocks grow cold,
And *philomel* becometh dumb. *Shakesp.*

PHILOSOPHEME, (φιλοσοφημα, Gr.) principle of reasoning, theorem.

PHILOSOPHERS *Stone*, the great object of alchymy, a long sought for preparation, which will transmute impurer metals, as tin, lead and copper, into gold and silver.

Natural PHILOSOPHERS, are reckoned of four sorts.

1. Those who have delivered the properties of natural bodies, under geometrical and numerical bodies; as the *Pythagoreans* and *Platonists*,

2. The *Peripateticks*, who explained the nature of things by *matter*, *form* and *privation*, by *elementary* and *occult qualities*; by *sympathies*, *antipathies*, *faculties*, *attractions*, &c. But these did not so much endeavour to find out the true reasons and causes of things, as to give them proper names and terms, so that their physics is a kind of *Metaphysics*.

3. *Experimental Philosophers*, who by frequent and well-made trials and experiments, as by chymistry, &c. sought into the natures and causes of things: and to these almost all our discoveries and improvements are due.

4. *Mechanical Philosophers*, who explicate all the *phænomena* of nature by *matter* and *motion*, by the *texture* of their bodies, and the figure of their parts; by *effluvia*, and other subtle particles, &c. and in short, would account for all effects and *phænomena* by the known and established laws of motion and mechanicks; and these in conjunction with *experimental* ones, are the only true *Philosophers*.

PHILOSOPHICAL (φιλοσοφικὸς, Gr.) of or pertaining to philosophy.

PHILOSOPHICAL *Egg* (in *Chym.*) a thin glass vessel in the shape of an egg, having a long neck or stem, and used in digestions that take up a considerable time.

To PHILOSOPHIZE (*Philosophare*, L. of φιλοσοφῆν, Gr.) to play the philosopher; to dispute or argue like a philosopher; to consider some object of our knowledge, examine its properties, and the *phænomena* it exhibits; to inquire into the causes or effects, and the laws thereof, according to the nature and reason of things, in order to the improvement of knowledge.

PHILOSOPHY (*philosophia*, L. φιλοσοφία, of φιλέω, to love, and σοφία, Gr. wisdom) the knowledge or study of nature or morality, founded on reason or experience.

Natural PHILOSOPHY. It is not to be doubted but that the study of nature begun soon after the creation; but the most early accounts we have of it say, that *Xenophonius*

Colopbonius began to form philosophical sects, or teach it publicly; who held that there were four elements, and asserted a plurality of worlds, and as to the soul of man, &c. that it was of an ærial nature; and as to the deity, that the figure of it was round, and that he was an intelligent, wise and eternal Being, and that he saw and heard every thing, but did not use the faculty of respiration.

Parmenides his scholar, who succeeded him, held but two elements, *viz.* earth and fire, and asserted that the earth was of a spherical form, hanging in the centre of the universe.

Melissus, *Zeno* and *Eleates*, his scholars, differed. *Melissus* maintained that the universe was infinitely extended and without motion; and *Zeno*, that there was a plurality of worlds, denied a *vacuum*, taught that generation consisted of the four prime qualities, and that the soul emerged from a particular composition of those ingredients, &c.

And so one notion sprung from another, till they came so effectually to lose themselves in the vast abyss of conjectures, as at last to affirm that the world was eternal; and that there was no other being or supreme deity, but what they call nature, or the soul of the world.

But the moderns have pretty well shook off the yoke of servilely following *Aristotle* and others of the ancients, who when they could not account for any *phænomenon*, were wont to attribute it to *occult qualities*, in order to screen their own ignorance; but the noble inventions and experiments of the two last centuries, have set us upon a much better footing than before, as to many *Phænomena*, which the ancients had no proper way of accounting for.

PHILOSOPHY, the first that we find studied philosophy were the *Egyptians*, to which they gave so great an air of mystery, that the people did it reverence as they did their religion. For the priests, out of design to surpass the capacity of the vulgar, and distinguish themselves from the multitude, veiled their observations under figures and hieroglyphicks. But as they had no way of communicating but tradition, and were not very ready to communicate it to strangers, so we have little certain knowledge what their philosophy was; the *Grecian* philosophers were the first that communicated and left behind them to posterity, any such pieces of philosophy, as would give any clear knowledge of their principles and enquiries. Those that applied themselves to the study of the motions of the heavenly bodies, in order to distinguish their periods and revolutions, and to form the first draught of an universal system, and to discern the obliquity of the ecliptick, and lay open the secrets of natural things, were *Thales*, *Anaximander*, *Anaxagoras*,

goras,

goras, Heraclitus, Hippocrates, Democritus, Empedocles, and Archelaus. The two great founders of philosophy were *Thales* in Greece, and *Pythagoras* in Italy.

Socrates and *Plato* were indebted to *Thales* for most of their fine notions. *Thales* was the first who began to reduce the confused ideas of his predecessors into some method and order, and *Socrates* traced out the plan of logick and morality, and supplied principles to physicks. *Plato* was the disciple of *Socrates*, and laid down the plan of moral philosophy: he first taught, that true philosophy consisted more in fidelity and constancy, in justice and sincerity, and the love of our duty, than on a great knowledge and capacity. *Aristotle* was disciple to *Plato*, and was the first that collected the various parts of philosophy, in order to cast them into a regular system, and was by that means, and his vast discoveries, the most serviceable of all the ancients to philosophy in the general.

After *Aristotle's* time philosophy degenerated, and the purity of its first originals were corrupted by the multitudes of sects of philosophers that sprung up. For, as *Pere Rapin* says, *Zeno's* school was filled with false virtues, *Epicurus's* with real vices. Philosophy became impious under *Diagoras*, impudent under *Diogenes*, selfish under *Democritus*, railing under *Lycon*, voluptuous under *Metrodorus*, fantastical under *Crates*, drolling under *Menippus*, libertine under *Pyrrho*, litigious under *Cleanthes*, turbulent under *Archelaus*, and inconstant under *Laches*. In short, philosophy became abandoned to all the extravagancies that can enter in the mind of man to imagine. The old *Platonick* school was by the new debased into the tribe of *Scepticks* and *Pyrrhonians*, whose profession was to doubt of every thing; and after the death of *Theophrastus*, the order of *Peripateticks* cooled very much in their application to natural things, preferring the pursuit of eloquence to them: thus philosophy declined in Greece. But after the death of *Alexander*, the kings of *Aegypt* and *Pergamus* became encouragers of learning; and after one of the *Ptolemy's* had banished the professors of philosophy from *Alexandria*, they returned to Greece, and the Romans beginning then to flourish, there was a short lucid interval of learning at *Athens*; where flourished *Panaetius*, *Polybius*, *Carneades*, *Clitomachus*, *Apolonius*, and *Milo*.

Athens being at that time the academy for all the Roman youth of quality, from thence the Romans fetched their philosophy. The first of the Romans that explained their philosophy in writing, was *Lucretius*; also *Terentius Varro*, *Quintillian*, and *Cicero*. Toward the latter end of the reign of *Augustus*, *Ptolemy* of *Alexandria* established a new sect in Rome, chusing out the more rational parts of all the other systems, and re-uniting them

with his own. During the time of *Caligula*, *Nero*, and *Domitian*, the tyrannical emperors of Rome, all professors being banished from Rome, philosophy declined instead of advancing. There was indeed *Seneca*, but he was more of a courtier than a philosopher; but *Plutarch* revived the philosophical spirit in the times of *Adrian* and *Trajan*; and *Pliny* went farther than any man before him.

So that not many years after, the emperor *Antoninus* so pursued philosophical studies, as to obtain the name of *Philosophus*. Then flourished *Epietetus*, *Arian*, *Galen*, *Diogenes*, *Laertius*, *Herodes Atticus*, *Pausanias*, *Aulus Gellius*, *Ptolemy* the astrologer, *Maximus* of *Tyre*; and about the same time, *Taurus* of *Berytus*, *Athenaeus*, *Alexander Aphrodisaeus*, *Apuleius*, and *Porphyry*, who for a long time kept philosophy in fashion. But *Lucian* finding it in a state of corruption, compared to what it had been, fell foul of the professors: but when the light of the gospel began to prevail, then the Christian philosophy began to dart its rays, and the fathers of the church set themselves about the study of philosophy, that they might be able to vanquish the Heathens by their own weapons. Among these were *Justin Martyr*, *Clemens Alexandrinus*, *Tertullian*, and *Eusebius*. To these we may add, *Pantenus*, *Celsus*, *Lactantius*, *Arnobius*, *Gregory Thaumaturgus*, and *Ammonius*, who were the first that taught the philosophy of *Aristotle* in the Christian schools. So *Basil* is reported to be the ablest logician in his time: *Chrysostom*, eminent as well for philosophy as eloquence; and *St. Austin*, who composed a system of logick; and many more that might be annexed. When the *Barbarians* over-ran both the eastern and western empires, all learning and philosophy shared in the same fate with the government; and the *Saracens*, who over-ran most of the eastern, and good part of the western empire, disseminated that little learning they had among them on the conquered, and by (as *Pere Rapin* says) fixing too closely on the text and letter of *Aristotle*, got an abstracted way of reasoning, that was something different from the solidity of the *Greeks* and *Romans*; which though it appeared to have in it great sagacity, yet was false and full of wild conceits, as will appear by the works of those *Arabian* philosophers, *Avicenna*, *Alkindus*, *Algazel*, *Averroes*, *Alpharabius*, *Albebasen*, &c. *Averroes* followed *Aristotle*, and *Avicenna*, *Plato*: *Ludovicus Vives* censures the metaphysics of *Avicenna*, and their philosophy, as the dreams of a roving imagination, and a-kin to the *Alcoran*.

After the *Arabians* became the schoolmen, who framing their genius on *Arabian* comments, thence the school philosophy became so subtle and knotty. Of this sect *Thomas Aquinas* is accounted the founder. Had this school philosophy died in those countries where superstition and sophistry were buried, well had

had it been : but when true religion and learning revived with the reformation, school divinity was industriously cultivated ; which seems to have been calculated for the continuance of the darkness of popery, because it rather perplexes than explains things : and had it not been for the subtilties of the schools, the smallest ray of Christian light might have sufficed to have attracted the eyes of sincere Christians.

The schoolmen who come under the name of philosophers, were *Lanfranc*, whom *William* the conqueror made archbishop of *Canterbury*, *Abelard* and *Peter Lombard*, &c. who framed the rude draught of his sect from *Jobannes Damascenes*. And this last mentioned is said to have been the first that established transubstantiation in the church of *Rome*, in the form it is now established. So this being probably accommodated to that and other extravagancies in popery, we may easily perceive what a fine new philosophy it was : this philosophy was perfected, and reduced to the scholastic way, and into form, by *Thomas Aquinas*. And like the *Platonick* sect, it has been divided into three periods, the *old*, the *middle*, and the *new* : The most considerable of the first period, was *Alexander of Hales*, an *Englishman* ; this lasted about 200 years. *Albertus Magnus* began the second, and the *Aristotelian* doctrine was carried to its height by *Thomas Aquinas* and *John Duns Scotus*, an *Englishman*. This lasted about an hundred years. The third scholastic sect was begun by *Lurandus*, and lasted about 100 years.

Of these scholastic philosophers, *Pere Rapin* says, proceeded that dead weight of fums and courses that stifled all the remains of good letters in the world.

But while these fums and sentences were erecting by the schoolmen, three other philosophers started up, who forsaking the scholastic rules, set up a method quite opposite, as *Lully*, *Cardan*, and *Paracelsus* ; *Lully* having, by his commerce with the *Arabians*, accomplished himself with a good share of philosophy, astronomy and physick, out of them composed a fourth, that is chymistry. *Cardan*, he brought the dark cabalistical learning upon the stage ; and *Paracelsus* was for framing a new *Philosophy*, a new *Physick*, and a new *Religion*, affecting to be mysterious, and even unintelligible.

In the thirteenth century the cabalistical occult philosophy came into vogue, being introduced or cultivated by *Cornelius Agrippa*, *Armand de Villeneu* and *Petrus de Oppino*, who, it is very probable, were greater cheats than they were conjurers, as some have accounted them.

Mechanical PHILOSOPHY, was that which the most ancient of the *Pœnician* and *Greek* philosophers have adhered to, in order to the explication of the *Pœnomena*

of nature ; they made use originally of no other principles than the consideration of *empty space*, the *doctrine of atoms*, and the *gravitation of bodies*. These sillily attributed the *causes of gravity* to something which was plainly distinct from matter.

But our most modern natural philosophers did not take in this *cause* in their inquiries into nature.

They avoided aiming at any hypothesis in, or to explain the *Pœnomena* of natural effects, but leaving the philosophy of causes or metaphysicks, they rightly considered that it is the chief end, design, and business of natural philosophy to consider effects, and by reasoning upon them and their various *Pœnomena*, to proceed regularly at last to the causes of things, and especially to the knowledge of the *first cause*.

And it is certain, that all true progress and proficiency in this natural philosophy, if it don't immediately lead us to the knowledge of the first cause, yet it will bring us still nearer and nearer to it.

PHILOTHY'TÆ (φιλοθυΐαι, Gr.) superstitious devotees, that offered sacrifice upon any occasion, though never so small and trifling.

PHILO'TIMY (φιλοτιμία, of φίλος, a friend or lover, and τιμή, Gr. honour) love of honour.

PHIL'TER (philtrum, of φίλεόν, Gr.) a love potion or powder, a charm to cause love. The advocates for these affirm, that philters have the power or property of influencing a person, so as to alter his or her inclinations, upon whom they act from a disregard or hatred of a person, to the admiring or loving the despised object, without any other means used, and that this is either only by the natural effect of the composition, when the passions are to be but moderately excited, or else by the super-addition of magical incantation, where the affections are extravagantly roused.

True **PHILTERS**, are such as are supposed to work their effect by some natural and magickal power.

Spurious **PHILTERS**, are spells or charms supposed to have an effect beyond the ordinary laws of nature, by some magick virtue.

PHILTRA'TION } (in *Pharmacy*) the
FIL'TRATION } separation of the finer part of a fluid from the coarser, by passing it thro' a linnen cloth, brown paper, &c.

PHLEBOTOMY (φλεβοτομία, φλεψ, φλεβός, Gr. vena, and τέμνω, Gr. secō, *phlebotomie*, F.) blood-letting, the act or practice of opening a vein for medical intentions.

Altho' in indispositions of the liver or spleen, considerations are made in *phlebotomy* to their situation, yet when the heart is affected, it is thought as effectual to bleed on the right as the left. *Brown's Vulg. Errors*.

PHLEGM (φlegμα, Gr. *phlegme*, F.)
K k k 1. The

1. The watry humour of the body, which, when it predominates, is supposed to produce sluggishness or dulness.

Make the proper use of each extreme,
And write with fury, but correct with
phlegm. *Roscommon.*

He who supreme in judgment, as in wit,
Might boldly censure, as he boldly writ,
Yet judg'd with coolness, though he sung
with fire;

Our critics take a contrary extreme,
They judge with fury, but they write with
phlegm. *Pope.*

PHLEGM (φλέγμα, Gr.) one of the humours of an animal body.

PHLEG'MATICKNES (of φλεγματικός, Gr. *phlegmaticus*, L. and *nefs*) fullness of, being troubled with phlegm.

PHLYACOGRAPHIA (of φλυαζειν, Gr. to trifle) a merry and burlesque imitation of some grave and serious piece; particularly a tragedy travestied into a comedy.

PHONASCI'A (of φωνός, and σκία, Gr.) the art of forming the human voice.

PHO'NICS φωνικά, Gr.) the doctrine or science of sounds; called also *Acousticks*.

PHOTASCIATE'RICA (φωτασκιαιετικά, of φῶς, light, and σκία, a shadow) the art of dialling.

PHOTINIANS (so denominated from *Photinus*, bishop of *Simrich*, a sect who adhered to his opinions and errors, which were those of *Sabellius*, *Paulus Samosetanus*, *Corinthus* and *Ebrion*; to whose impious doctrines he added, that *Christ* was not only a meer man; but began to be the *Christ* when the Holy Ghost descended upon him in the shape of a dove in the river *Jordan*.

He was indeed a person of excellent accomplishments, and in the first years of his administration appeared very regular; but after he had taught the people the knowledge of the true God, he changed on a sudden and fell into the aforesaid errors.

PHRASE, is also a term used of a short sentence, or small set or circuit of words constructed together.

Compleat PHRASE, is where there is a noun and a verb each in its proper function, *i. e.* where the noun expresses the subject, and the verb what is affirmed of it.

Incompl'at PHRASE, is one where the noun and the verb together only do the office of a noun, consisting of several words, without affirming any thing, as, *that which is true*, is an incompl'at phrase, which might be expressed in one word, *truth*.

PHRASEOLOGIST (φρασσεολόγος, of φράσις, a phrase, and λέγω, Gr. to say, &c.) an explainer of elegant expressions in a language.

PHRENET'ICNESS (of *phreneticus*, L. of φρενής, Gr. and *nefs*) frenzicalness, madness, &c.

PHRENET'ICK Nerves (in *Anatomy*) those which spring from the 6th pair, or *Dr. Willis's* 8th pair; they descend between the skins of the *Mediastinum*, and spread forth branches into them.

PHRYXUS and *Helle*, they write that a ram foretold to *Pbrixus*, that his father would offer him in sacrifice to the gods, and that thereupon, he taking his sister, got up upon the ram and came by sea unto the *Euxine* shore. And that *Pbrixus* afterwards killed the ram his saviour and deliverer, pulled off his skin, and gave it for a present to *Acta*, then king of *Colchos*, for the sake of his daughter; and some tell you, that this skin was the golden fleece that *Jason* and the *Argonauts* went to fetch. The truth of this fable is, *Atbanas* of *Æolus*, who was the son of *Helle*, governed in *Pbrygia*, and he had an overseer or steward who had the inspection of his affairs, whose name was *Crius* (or *Aries*, a ram) he coming to know that *Atbanas* intended to kill *Pbrixus*, immediately acquainted him with it, and he built a ship and put on board it good store of gold; and among the rest was *Aurora*, the mother of *Pelops*, who also took with her a golden statue, which she had procured to be made with her own money; and thus provided, *Crius*, with *Pbrixus* and *Helle* set sail: and *Helle* indeed fell sick in the voyage and died, and from her the sea was called *Hellepont*. But they arriving at *Pharos*, settled there, and *Pbrixus* married the daughter of *Acta*, king of *Colchos*, given for her dowry the golden statue of *Aurora*, but not the fleece of the ram (*i. e.* the skin of *Crius*) and this is the truth of the whole story.

PHYLACTERY (φυλακτήριον, of φυλάσσω. Gr. to keep) the phylacteries are certain boxes or little rolls of parchment, wherein were written certain words of the law. These they wore upon their foreheads, and upon the wrist of their left arm.

They writ upon these phylacteries, these four passages of the law.

1. *Sanctify unto me all the first born whatsoever openeth the womb among the children of Israel; both of man and beast: it is mine, &c.* *Exod. xiii. 2.*

2. *And it shall be when the Lord shall bring thee into the land of the Canaanites, &c.* *c. xiii. 5.*

3. And from the fourth verse of the 6th of *Deuter.* *Hear, O Israel, the Lord our God is one Lord.*

4. From the 13th verse of the 11th of *Deut.* *And it shall come to pass, if you shall hearken diligently, &c.*

PHY'SICO-THEOLOGY, natural theology, natural religion.

PHYSICAL Point, a point opposed to a mathematical one, which only exists in the imagination.

PHYSICAL Substance, a substance or body, in opposition to spirit or metaphysical substance.

PHYSICIAN

PHYSICIAN (*physicien*, F.) a person who professes physick, or the art of curing diseases.

Cosmetick PHYSICIAN, one who studies to help or mend the complexion.

Empirical PHYSICIAN, one who keeps close to experience, and excludes all use of reason in physick.

Dogmatical PHYSICIANS, those who laid down principles, and then reasoned from those principles and from experience.

Clinical PHYSICIANS, those who visited their patients when in bed, to examine into their cases.

Galenical PHYSICIANS, those who follow *Galen*, and prescribe things gentle, natural and ordinary.

Methodical PHYSICIANS, those who proceed in a certain regular method founded upon reason, deducing consequences therefrom to particular cases.

Spagirical PHYSICIANS, such as prescribe from mineral, &c. by fire.

PHYS'ICK (*ars physica*, L. *φυσική*, Gr.) in a limited and improper sense, is applied to the science of medicine; the art of curing diseases; and also the medicine prepared for that purpose.

PHYS'ICK } (*φυσική φυσική*, Gr. na-
PHYS'ICKS } ture) natural philosophy or physiology, is the doctrine of natural bodies, their *Phænomena*, cause and effects; their various affections, motions, operations, &c. or is in general the science of all material beings, or whatsoever concerns the system of this visible world.

PHYS'ICALLY (*physice*, F.) according to nature, or to the practice of physick.

PHYS'ICALNESS (of *φυσικός*, Gr. *physicus*, L. and *ness*) naturalness; also medicinalness.

PHYSIOG'NOMER } (*physiognomus*, L.
PHYSIOG'NOMIST } *physiognomiste*, F.) one skilled in physiognomy.

PHYSIOL'OGIST (*φυσιολόγος*, of *φύσις* and *λέγω*, Gr.) one who treats of natural bodies.

PHYSIOL'OGY (*φυσιολογία*, Gr.) natural philosophy, or *Physicks*, which see.

General PHYSIOLOGY, a science which relates to the properties and affections of matter or body in general.

Special PHYSIOLOGY } the science,
Particular PHYSIOLOGY } as it considers matter as formed, and distinguished into such and such species or determinate combinations.

PHYSIOLOGY, is also accounted a part of physick, that teaches the constitution of human bodies, so far as they are found or in their natural state; and endeavours to find reasons for the functions and operations of them, by the help of anatomy and natural philosophy.

PHYTOL'OGIST (*φυτολόγος*, Gr.) a botanist, one who treats of plants.

PIAFFEUR (in *Academies*) a proud stately horse, who being full of mettle or fire, restless with a great deal of motion, and an excessive eagerness to go forward, makes this motion, the more that you endeavour to keep him in.

PICARDS (so denominated from one *Picard*) an heretical sect, who sprung up in the 15th century, who improv'd upon the mistakes of the *Adamites*; *Picard* himself pretended to be the *Son of God*, and that he was sent into the world as a new *Adam*, by his father to refresh the notion, and restore the practice of the law of nature, which he said consisted principally in two things, the community of women, and going stark naked.

And one of the principal tenets of this people was, that they of their persuasion were the only free people in nature; all other men being slaves, especially those who wore any clothes upon account of modesty.

PICK Lock, an instrument for opening locks.

PICK THANK (of *picken*, Du. or *pic* and *Sanctay*, Sax.) one who delights in finding and discovering the faults or weaknesses of others.

To **PICT'URE** (of *picture*, L.) to represent in painting, drawing, &c.

PID'DLING (*Incert. Etym.*) eating here and there a bit; also trifling.

PIE-powder (*pied poudre*, or *poudreux*, F. *q. d.* dusty foot) a court held in fairs to do justice to buyers and sellers, and for the redress of all the disorders committed in them; it is so called, because the suitors to this court are commonly country people with dusty feet; or from the dispatch in determining the causes even before the dust goes off from their feet.

PIE (*pica*, L.) a mag-pie, a bird.

A **PIECE** (in *Commerce*) signifies a whole, as a length of cloth, &c. or a certain number of yards, ells, &c. not yet having any of it cut off.

To **PIECE** (*rapiecer*, F.) to join one piece to another.

PIEDROIT' (in *Architecture*) a peer or kind of square pillar, part of which is hid within a wall; also a pier or jaumb of a door or window, comprehending the chambrane, chamfering, &c.

PIERCED (with *Heralds*) is when an ordinary is perforated, or struck thro', that it has, as it were, a hole in it; and the shape of this piercing must be particularly expressed in blazonry, as *square*, &c.

PIERC'INGNESS (of *perçant*, F. and *ness*) penetrating quality.

PI'ETY (*pietas*, L.) godliness, dutifulness to parents, a husband and superior relations.

PIETY, a goddess of the *Pagans*, who was adored by them as presiding over the worship that was paid unto other deities: the

Also was accounted to preside over the respectful regard and tenderness that children ow'd to their parents, and over that affection that parents ought reciprocally to have for their children.

She has been represented after different manners by the *Romans*, and by some she has been set out holding her children in her arms, with a stork, that is said to carry its parents about in their old age, and feeds them, which is a symbol of piety.

There was a temple consecrated to this goddess at *Rome*, in the consulship of *Quintus* and *Attilius*, in which was set up that woman's picture so famous for her piety in sustaining her mother in prison with the milk of her breasts, it being built on the place where she had been imprisoned, in perpetual memory of that filial piety.

PIETY (*Hieroglyphically*) together with a kind and harmless nature, was represented by the elephant; because it is related that he worships every new moon towards the heavens, and expresses by his outward actions some sense of a supreme being; and because he is of so harmless a nature, that he never offends creatures that are not hurtful of themselves. He will march among innocent lambs, without offering the least injury to them; but if he be offended, will spare nothing, and dread no danger to take revenge. It is also represented by a *Stork*, which see.

PIETY (in *Painting*, &c.) is represented as a lady with a sober countenance, holding in her right hand a sword stretch'd over an altar, and a stork in her left hand, with an elephant and a child by her side.

PI'GEON (*Hieroglyphically*) intimates continency, chastity, mutual and conjugal love; because this bird is chaste in its embraces, and extreme loving to each other. Therefore to express the transports of two amorous persons, the *Egyptian* priests put two pigeons kissing one another; and they also painted a pigeon with its rump lifted up, to signify an excellent disposition, not subject to be inflamed with choler, also a soul of a meek temper; because naturalists do observe that this bird has no choler.

To PIERCE (*percer*, F.) 1. to penetrate, to enter, to force.

Steed threatens steed in high and boastful neighs,

Piercing the nights dull ear.

Shakesp. Hen. V.

The love of money is the root of all evil, which, while some coveted after, they have pierced themselves thro' with many sorrows.
1 *Tim.* vi. 10.

With this fatal sword, on which I dy'd,
I pierce her open'd back or tender side.

Dryden.

The glorious temple shall arise,
And with new lustre pierce the neighb'ring skies.

Prior.

2. To touch the passions, to affect.

Did your letters pierce the queen,
She read them in my presence,
And now and then an ample tear trill'd down.
Shakesp.

PIETY (*pietas*, L. *piété*, F.) 1. Discharge of duty to God.

'Till future infancy, baptiz'd by thee,
Grow ripe in years, and old in piety.

Prior.

2. Duty to parents, or those in superior relation.

PIG'MENTS, such prepared materials, as painters, diers, and other artificers use to imitate particular colours; also for painting glass; also for counterfeiting precious stones.

PIGMY. See *Pigmy*.

PILA (in *Coinage*) is the puncheon or matrice, which, in the ancient way of coining with a hammer, contained the arms and other figures, and the inscriptions, to be struck for the reverse of the coin; also from hence it may be called the pile, and also now the head side of a piece of money we call cross, because in those times there was usually a cross instead of a head.

PILA (in *Ant. Writ.*) the arms side of a piece of money, so called, because in ancient times this side bore an impression of a church built on piles.

Funeral PILE (*anciently*) a pyramid of wood, whereon the bodies of the deceased were laid to be burned.

PILE (*piile*, Dut.) a heap of wood or stones, or other things, laid one above another.

PILE (in *Heraldry*) an ordinary in form of a point inverted, or of a stake sharpened, contracted from the chief, and terminating in a point towards the bottom of the shield thus.



To PILE, to heap up, also to ram down poles.

PIL'LAR (*pilier*, F.) a column which is divided into three parts, the pedestal, the shafts, and the ornaments. It is a kind of round column disengaged from any wall, and made without any proportion, being always too massive or too slender; such as supports the vaults of *Gothick* buildings.

PILLAR (in a *figurative sense*) signifies support.

PILLAR (in *Architect.*) a kind of irregular column, round and insulated, deviating from the proportions of a just column.

PILLAR (in the *Manage*) is the centre of the *Volto*, ring, or manage-ground, round which a horse turns, whether there be a wooden pillar placed therein or not.

A square PILLAR (*Architecture*) is a massive work, called also a pier, or piedroit, serving to support arches, &c.

Busting

Butting PILLAR (*Architecture*) is a buttress or body of masonry raised to prop or sustain the shooting of a vault, arch, or other work.

PILLARS (*Hieroglyphically*) represented fortitude and constancy.

PIL'LAR'D, built or supported with pillars. *Milton.*

PILLAS'TER } (in *Architecture*) is a kind
PILAS'TER } of square pillar, which is generally as broad at the top as the bottom, and has the same measure, chapter and base with the column, according to the several orders.

PILLORY (*le pilori*, F.) was anciently a post erected in a cross road by the lord, with his arms on it, as a mark of his signory, and sometimes a collar to tie criminals to; now a sort of scaffold for false swearers, cheats, &c. to stand on by way of punishment.

To **PIL'LORY** one (*pilorie*, F.) to set one on the pillory.

PILOSE' (*pilosus*, L.) hairy.

PIMP'ING (*incert. Etym.* but according to some of *Penis*, L. a man's yard) procuring whores, stallions, &c. most properly spoken of men.

PIMP'ING, small, little.

PIM'PERNEL, an herb.

A PINCH' (of *pincer*, F.) a nipping hard, &c. also a strait or difficulty.

PINCH'ING (with *Gardeners*) a sort of pruning performed by nipping off the sprigs, &c. of a plant or tree, between the nails of two fingers.

PINE Tree (*pinus*, L.)

PINE Tree (*emblematically*) represented death; because being once cut it never sprouts again, and because being extraordinary bitter, it is reputed to kill any other plant that joins to it.

PIN'EA } a kind of light, porous mas-
PIG'NES } ses or lumps, formed of a mixture of mercury and silver dust, from the mines of *Chili* in *America*.

To **PIN'ION** a *Person*, is to bind his hands or arms fast.

PINK (*pinque*, F.) a sort of small ship, masted and ribb'd like other ships, except that she is built with a round stern, the bends and ribs compassing so, as that her sides bulge out very much.

PINNATE (*pinatus*, L.) deeply jagged or indented (spoken of the leaves of plants) resembling feathers.

PIN'NING with *Bricklayers* the fastening of tiles together with wooden pins.

PIN'NER (prob. of *pinning*) a woman's head dress.

PINS, *Englishmen* first began to make all sorts of pins about the beginning of queen *Elizabeth's* reign, which before were sold here by strangers, to the value of 60000 pounds *per Annum*.

PI'OUSLY (*pie*, L. *pieuement*, F.) with piety, duty or loyalty.

PI'OUSNESS (of *pius*, L. and *ness*) piety, godly disposition.

To **PIPE** (*pipan*, Sax.) to play on a pipe.

PIP'KIN (*incert. Etymol.*) a small earthen vessel for boiling.

PI'QUANTNESS } (of *piquant*, F. and
PIQUANCY } *ness*) sharpness, bitterness.

A PIQUE', quarrel or ill-will against one; a grudge.

To **PIQUE** (in *Musick Books*) is to separate or divide each note one from another, in a very plain and distinct manner.

To **PIQUEER'**. See *Pickeer*.

To stand on the **PIQUET** (*Military Phrase*) is when an horseman is sentenced for some offence to stand on the point of a stake with one toe, having the contrary hand ty'd up as high as it can reach.

PIRACY (*piraterie*, F. *πειραλεια*, Gr.) robbing on the sea.

PIROUETTE' } (in the *Manage*) a
PIROET' } turn or circumvolution, which a horse makes without changing his ground.

PISCIS (on a *Globe*) this is that great fish, which, as the poets feign, drinks up the water that is poured out of *Aquarius's* urn. It is related of this fish (as *Ctesias* testifies) that it was first seen in the lake not far from *Bambyces*, and that it saved *Derceto*, that fell into the sea by night. They say this *Derceto* was a goddess of the *Syrians*. They affirm the *Piscis* to be the nephew of this fish; all which the *Syrians* worshipped, and placed among the stars.

PISS-A-BED, a flower or plant, *Dandelion*.

PISSAPHAL'TUS (*πισσαφαλτος*, Gr.) a kind of mineral, consisting of pitch, and the slime called *Bitumen*, imbodied together.

PISTE' (in the *Manage*) the track or tread which a horse makes upon the ground.

PIS'TON, a part or member in several machines, as pumps, syringes, &c.

PIT-A-PAT, a beating or throbbing like the heart.

To **PIT**, to sink in holes, as in the small-pox.

PIT, a hole in which the *Scots* used to drown women thieves; hence the phrase *condemned to the Pit*, is the same as, with us, to say, *condemned to the Gallows*.

PIT'ANCE (*pitantia*, L.) a little repast, or refection of fish or flesh more than the common allowance.

PITCH (*pic*, Sax. *pix*, L.) a sticky juice or kind of coarse gum drawn from fatty or bituminous woods, especially pines and fir-trees.

It is procured by cleaving the tree into small pieces or billets, which being put into a furnace with two openings, in one of which the

The fire is made, the heat of which forces out the juices, and thro' the other the liquor or pitch is gathered, the smoke being very intense, tinges it of the black colour it commonly appears in.

Some say that tar is the first tappings or runnings, and pitch the last or worst.

The common **PITCH**, is the liquid *Galipot*, reduced into the form and consistency we see it, by mixing it with tar while hot.

Naval PITCH, is that which is drawn from old pines, ranged and burnt like charcoal, and used in pitching of vessels.

To **PITCH** upon, to choose.

PITCHINESS (of *piccus*, L. and *nefs*) pitchy quality or condition.

PITCHY (*piccus* of *pix*, L.) dawbed with pitch, &c.

PIT'EOUSLY (*pitoyablement*, F.) after a piteous manner.

PIT'EOUSNESS (*piteux*, F. and *nefs*) for-siness, meanness.

PIT'HIAS } (with *Meteorologists*) the

PITHITES } name of a comet, or rather meteor, of the form of a tub: of which there are divers kinds, *viz.* some of an oval figure, others like a tub or barrel set perpendicular, and some like one inclined or cut short; others having a hairy train or bush, &c.

PITH'INESS, fulness of pith; also substantialness, fulness of good matter.

PITH'LESS, having no pith.

PITHO (of *πειθω*, Gr. to persuade) the goddess of eloquence or persuasion, the same with the *Greeks* that the *Romans* calls *Suada* or *Suadela*.

PITIFULLY (*pitoyablement*, F.) mournfully, meanly, &c.

PIT'IFULNESS (of *pitie*, F. and *fulness*) propenseness to piety, also meanness.

PITU'ITARY Gland (*Anatomy*) a gland in the brain, of the size of a large pea, in the *Sella* of the *Os Sphenoides*.

PITUITOUSNESS (of *pituiteux*, F. *pituitosus*, L. and *nefs*) phlegmatickness.

PITY (*pitie*, F.) is that tenderness and concern that is excited in a human breast, upon beholding the miseries of our fellow creatures, &c. which incites us either to comfort them, as much as we can with condoling expressions, or to relieve and ease them in their afflictions and miseries. This disposition of mind is also called *Compassion* or *Mercy*.

PIV'OT, a foot or shoe of iron, &c. usually made in a conical form, or terminating in a point, whereby a body intended to turn round, bears on another fixed at rest, and performs its circumvolutions.

PLACABLENESS (or *placabilis*, L. and *nefs*) easiness to be appeased.

PLAC'ARD } (*plackaert*, Dut. *placart*,

PLACART } F.) a leaf or sheet of paper, stretched or applied upon a wall or post:

in *Holland*, it is an edict or proclamation; also it is used for a writing of safe conduct: in *France*, it is a table wherein laws, orders, &c. are written and hung up.

PLACARD (in *Architecture*) the decoration of the door of an apartment; consisting of a chambrante, crowned with its frieze or gorge, and its corniche sometimes supported with consoles.

PLACE (in *Opticks*) is the point to which the eye refers an object.

PLACE (with *Naturalists*) is sometimes taken for that portion of infinite space which is possessed by, and comprehended within the material world, and which is thereby distinguished from the rest of the expansion.

PLACE of Radiation (in *Opticks*) is the interval or space of a medium or transparent body, through which any visible object radiates.

PLACE (with *Philosophers*) that part of immoveable space which any body possesses.

PLACE of the Sun or Planet (*Astron.*) is that degree of the ecliptick reckoned from the beginning of *Aries*, which is cut by the planet's circle of longitude.

Eccentric PLACE (of a *Planet* in its orbit) is the place or point of its orbit wherein a planet would appear, if seen from the sun.

Heliocentric PLACE (of a *Planet*) is the point of the ecliptick, to which a planet viewed from the sun is referred.

Geocentric PLACE (of a *Planet*) is that point of the ecliptick, to which a planet viewed from the earth is referred.

PLACE of Arms (in a *City*) is a large open spot of ground, where the garrison holds its rendezvous upon reviews, and in cases of alarm, and to receive orders from the governor.

PLACE of Arms (in a *Siege*) is a large place covered from the enemy, where the soldiers are kept ready to sustain those who work in the trenches, and to be commanded to places where they are wanted.

PLACES (with *Arithmeticians*) as the *Place of Units*, in a number which consists of 2, 3, 4, 5, 6, or more places, that which is the outermost towards the right hand is called the place of units, &c.

PLACES (with *Grammarians*) are etymology and words derived from the same root, which, in the *Latin*, are called *Conjugates*.

PLACES (with *Logicians*) are universal terms, *Genus*, *Species*, *Difference*, *Property*, *Accident*, *Definition*, *Division*.

PLACES (in *Metaphysics*) are certain general terms agreeing to all beings, to which several arguments are annexed, as *Causes*, *Effects*, the *Whole*, *Part*, opposite terms.

PLACIDNESS (*placiditas*, L.) peaceableness, quietness.

PLA'FOND

PLAFOND } (in *Architecture*) the ceiling of a room, whether it be flat or arched, lined with plaster or joiner's work, and frequently enriched with paintings; also the bottom of the projecture of the larmier of the corniche, called also the *Sofit*.

PLA'GUY, vexatious, tormenting, &c.

PLAICE, a fish.

PLAIN (*planus*, L.) 1. Smooth, level, flat, free from protuberances, or excrescencies. In this sense, especially in philosophical writings, it is frequently written *plane*, as a *plane* superficies.

Thy vineyard must employ thy sturdy steer,
To turn the glebe; besides thy daily pain
To break the clods, to make the surface
plain Dryden.

2. Void of ornament, simple.

A crown of ruddy gold inclos'd her brow,
Plain without pomp, and rich without a
show. Dryden.

3. Artless, not subtle, not specious, not learned, simple.

My heart was made to fit and pair within,
Simple and *plain*, and fraught with artless
tenderness. Rowe.

Must then at once, the character to save,
The *plain* rough hero turn a crafty knave?
Pope.

4. Mere, bare.

Some have at first for wits, then poets past,
Turn'd critics, and prov'd *plain* fools at
last. Pope.

A PAIN (*planities*, L.) an even, flat, low ground.

PLAIN (in *Heraldry*) it is an axiom, that the plainer the coat, the nearer to antiquity.

Those are plain coats that are least incumbered with abundance of figures, and which have nothing in them but what is natural.

And as the source of a river, though ever so small, is the noblest part of it, notwithstanding the same, by running far, be grown great; so the first arms given to virtuous persons, as a distinctive mark or perpetual character of their nobility, are nobler than those that have many charges; because they are more agreeable to the nature of things; and it is a maxim in heraldry, that *he who bears least is most*.

PLAIN Number (*Aritb.*) a number that may be produced by the multiplication of two numbers, one into another.

PLAIN Place (in ancient *Geometry*) a geometrical *locus*, which was a right line, or a circle, in opposition to a solid place, which was an ellipsis, parabola, and hyperbola.

PLAIN Problem (with *Mathemat.*) such a one as cannot be solved geometrically; but by the intersection either of a right line or a circle, or of the circumferences of two circles.

PLAIN'NESS (of *planus* or *plain* and *ness*) evenness; also unadornedness; also manifestness.

PLAIN'LY, evenly, &c. manifestly, sincerely, intelligibly.

PLA'STERERS were incorporated about the year 1500. Their arms are *Azure* on a chevron ingrail'd *Or*, between a trowel and two hatchets handles of the second. Heads *Argent* in chief, and a treble brush in base



proper, a rose *Gules*, seeded *Or*, entrees two *Flowers-de-lis* of the first. The crest a dexter arm and hand, holding a hatchet *proper*. The supporters two Epimachus's, their necks purpled, and the slip of their bellies *Or*, beaked *Sable*, and wings extending upwards *Gules*. Their hall is on the north side of *Addle-Street* near *Philip-Lane*, *London*.

PLAN (with *Architects*, &c.) is a draught of a building, such as it appears on the ground; shewing the extent, division, and distribution of its areas into its apartments, rooms, passages, &c.

Geometrial PLAN, is one in which the solid and vacant parts are represented in their natural proportion.

Rais'd PLAN, is one where the elevation or upright is shown upon the geometrical plan, so as to hide the distribution.

Perspective PLAN, is one conducted and exhibited by degradations or diminutions, according to the rules of perspective.

PLANGE'RE (in *Architecture*) the under part of the corona or drip; making the superior part of the cornice between two cymatiums.

PLANE (*planus*, L.) a plain surface, all whose parts lie even between its extremities; also a joiner's tool.

Objective PLANE (in *Perspective*) is any plane situate in the horizontal plane, whose representation in perspective is required.

PLANE } (in *Fortification*) a draught re-
PLAN } presenting a work, as it would appear on the plain field, if it were cut off level with the ground, so as to shew the length of its lines, the angles and distances between them, the breadth and thickness of the moats, ramparts, breast-work, &c.

PLAN'ET (*πλανήτης*, of *πλάνω*, Gr. to err or wander) a wandering star.

PLA'NETS, are wandering stars or bodies: their second or proper motions from west to east are not regular as those of the other stars are, nor do they always keep at the same distance one from the other; but are sometimes nearer and sometimes farther off, and sometimes joined, being observed under the same point of Heaven, and sometimes opposite.

Some turn about on their axis, at several times; and these planets, which may be imagined to be like our earth, are opaque bodies, and reflect it; for there is none of the planets, except the sun, that shines with his own light, but he enlightens the planets.

The planets are lower than the fix'd stars. This appears, in that they sometimes eclipse them and hid their light from us.

There is a great difference between the planets as to their lustre. The *Sun* appears of a gold colour; the *Moon* of a silver colour; *Venus* very white, brilliant, and luminous; *Jupiter* is not so white and luminous; *Saturn* appears of a pale lead colour, and does not seem to shine; *Mars* is as red as fire, and glances very much; *Mercury* is of a bright silver colour, and glances but little, is not often seen in our climate, because of the obliquity of the sphere, and he being near the sun, for which reason he is always obscured by, or plunged in its rays, or the vapours of the horizon; but it is frequently seen in the torrid zone, because in those places the sphere is not in so oblique a position.

The planets are distinguished into great and small.

The greater are in number seven, *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*; the smaller planets are in number nine, four of which are called *Jupiter's Satellites*, and turn about *Jupiter*, and the other five revolve about *Saturn*.

PLANIMET'RICAL, pertaining to the mensuration of plain surfaces.

PLANIPET'ALOUS *Flower* (of *planus*, L. and *πτεταλον*, Gr. a leaf) flat leaved, as when these small flowers are hollow only at the bottom, but are flat upwards, as in *Dandelion*, *Succory*, &c.

PLANK'ING (*planchant*, F.) flooring or covering with planks.

PLA'NO *convex Glass*, is a glass, one of whose surface is convex, and the other plain.

PLANT (*planta*, L.) is a general name under which are comprised all vegetable bodies, as trees, shrubs, and herbs; it is an organical body consisting of a root, and probably a seed, producing usually leaves, a stem, branches, and flowers.

PLANTA'TION, a spot of ground, which some planter or person arrived in a new colony, pitches on to cultivate and till for his own use.

PLANT'ING (with *Architects*) signifies the disposing the first courses of solid stone on the masonry of the foundation, laid level according to the measures with all possible exactness.

PLASH'ING (with *Husband*.) bending and interweaving the boughs in hedges to thicken them.

PLASH'Y, full of plashes, puddles, or standing waters.

PLASTER of *Paris*, a fossil stone of the

nature of a lime stone, used in moulding, making statues, building, and many other uses.

PLAT-BAND (with *Gardeners*) a border, or bed of flowers along a wall, or the side of a parterre.

PLAT-BANDS of *Flutings* (*Archit.*) the lifts or fillets, between the flutings of columns of the *Ionick*, *Corinthian* and *Composite* order.

PLA'TED, covered over with a plate of metal.

PLAT'FOND (in *Architecture*) the ceiling or roof of a chamber or other room, &c. the same as *soffit*.

PLATON'IC *Love* (so called of *Plato*, the divine philosopher) a pure spiritual affection, subsisting between the different sexes, abstracted from all carnal appetites and fruition, regarding no other object but the mind and its beauties; consisting in contemplation and ideas of the mind; or between persons of the same sex, it is a sincere disinterested friendship, abstracted from any selfish views.

PLATON'ICK (of *Plato*) pertaining to *Plato* and his doctrines.

PLA'TONISM, the doctrine and sentiments of *Plato* and his followers, in respect to philosophy.

PLA'TONIST, one that holds the tenets or principles of *Plato*.

PLATOON (in *Mill. affairs*) a small square body of 40 or 50 men, drawn out of a battalion of foot, and placed between the squadrons of horse to sustain them; or in ambuscades, streights, or defiles, &c. F.

PLAU'SIBLENESS (of *plausibilis*, L. and *nefs*) plausible quality, deservingness of applause; also the seeming fair and honest.

PLAY'ER (*plegeijre*, Sax.) an actor, &c.

PLAY'SOM (of *plægrom*, Sax.) given or disposed to play.

PLAY'SOMNESS, addictedness to play.

PLEAD'ING (*plaidant*, F.) putting in a plea in law; also alledging, pretending.

PLEAS'ANCE, pleasantness, pleasant humour.

PLEAS'ANTNESS (*qualité plaisante*, F.) delightfulness.

PLEAS'ANTRY, a pleasant joke, mirth, &c.

PLEAS'ING (*placens*, L.) affording pleasure, satisfaction.

PLEAS'INGNESS (of *plaisant*, F. and *nefs*) pleasurable quality.

PLEAS'URE (*plaisir*, F.) the effect of a sensation or perception agreeable to the mind, or the satisfaction of some appetite; content, joy, delight, diversion; also good turns, service, kindness, will.

PLEAS'URABLENESS, agreeableness, divertingness.

PLEIA'DES (*πλειάδες*, of *πλειόνης*, Gr. more) the constellation in the neck called the seven stars, so called because they are more than

than the *Iliades*, which by it is collected into seven stars. They say they are according to the number of the daughters of *Atlas*. But there are not seven but only six visible; of which this reason is given, they say that six of them were married to gods, but the seventh to a mortal. That *Jupiter* lay with three of them; of which *Electra* brought forth *Dardanus*, *Maja*, *Mercury*, *Taygete*, *Lacedæmon*. Two were married to *Neptune*; *Alcyone*, on which he begat *Hureus*, and *Celeno*, on which he begat *Leucum*. *Sterope* was joined to *Mars*, on which *Oenomaus* was begotten; but *Merope* was married to *Sisyphus*, who was a mortal, and thence is become obscure. They are very famous among men, because they intimate the season of the year.

PLE/NARINESS (of *plenus*, L. and *nefs*) fullness.

PLENIPO', a plenipotentiary.

PLENIPO'TENCE (*plena potentia*, L.) full power.

PLENIPO'TENT, having full or ample power. *Milton*.

PLENIPO'TENTIARY, pertaining to full power.

PLEN'TEOUSLY (of *plenissimè*, L.) abundantly.

PLEN'TEOUSNESS (*plenitas*, L.) plenty.

PLEN'TIFUL (of *plenitas*, L. and full, *Sax*.) abundant.

PLEN'TIFULNESS (of *plenitas*, L. and *neffe*, *Sax*.) plenty.

PLE'NUM (with *Philosophers*) a fullness, a term used to signify that state of things wherein every part of space or extension is supposed to be full of matter, in opposition to *Vacuum*, or a space devoid of all matter, L.

PLE'ONASM (*πλεονασμός*, of *πλεονάζω*, Gr. to super-abound) this figure consists in the using more words than are necessary, as when a person says, *I did such a thing with mine own hands*, where the word *own* is super-abundant.

PLETHORET'ICK } (*πληθωρικὸς*, Gr.)

PLETHOR'ICAL } troubled with a plethory.

PLEU'RORTHOPNO'EA (of *πλευρίσις*, a pleurisy, *ορθός*, straight, *πνοή*, Gr. breadth) a disease in the side, when the person afflicted cannot breathe unless he sits upright.

PLIANTNESS (of *pliant*, F. and *nefs*) flexibility.

PLINTH of a Statue (*Archit.*) a base or stand, either flat, round, or square, serving to support a statue, &c.

PLINTH (in *Architecture*.) a flat square member, otherwise called the slipper, which serves for the foundation of the base or foot of a pillar. Also the *Abacus* or upper part of the *Tuscan* pillar, is so called by *Vitruvius*; also a thick wall, in which there are two or three rows of brick placed, in form of a plat-band.

PLINTH (of the *Capital*) a member about the chapter of a plat-band of a pillar, like the *Abacus* of the *Tuscan* pillar.

PLINTH of a wall (*Architecture*) two or three rows of bricks advancing out of the wall; or any flat high moulding, serving in a front wall to mark the floors, and to sustain the eaves of a wall, and the larmier of a chimney.

PLOT (with *Surveyors*) the plan or draught of any parcel of ground, survey'd and laid down in its proper dimensions.

PLOT (in *Dramatick Poetry*) the knot or intrigue, which makes the difficulty, and embarrasses the piece in either a comedy or tragedy.

PLOT'TER, a conspirator, &c.

PLOT'TING (in *Surveying*) the art of describing or laying down on paper the several angles and lines of a tract of ground surveyed.

PLOT'TON (of *peloton*, F. a clew or bottom of thread, also such a knot of men) a small square body of musketeers, drawn out of a body of infantry, when they form the hollow square to strengthen the angles; a platoon.

PLOUGH-ALMS, a penny which every ploughman anciently paid to the church.

PLOUGH'ING (of *ploger*, Dan.) turning up the ground with a plough.

PLOUGH'MAN (of *plog*, Dan. and *olan*, *Sax*.)

PLOUGH-SHARE (*plog*, Dan. and *reap*, *Sax*.) the iron of a plough.

PLOUGH-STAFF (*plog*, Dan. and *razar*, *Sax*.) the handle.

PLOUGH-TAIL (*plog*, Dan. and *ægl*, *Sax*.)

PLOUGH-LAND, as much arable land as one plough could plough in a year. This in the beginning of the reign of *Richard I.* was accounted 60 acres, and in the 9th of the same king 100 acres.

PLOW Bote (old *Rec*.) a right of tenants to take wood to repair ploughs, carts and harrows, and for making forks, rakes, &c.

PLUM (with *Botan*.) in a large sense, signifies any fleshy fruit, containing one seed inclosed in a hard stony shell, as apricocks, peaches, cherries, &c.

PLUMBER (of *plumbarius*, L.) a worker in, or maker of leaden vessels.

Plumbers were incorporated Anno 1611. Their arms are Or, on a chevron, between a mallet Sable and two plummets Azure in chief, and a level of the second in base, two soldering irons in Saltire, entres a cutting knife, and a shave hook Argent. The crest, Justice with a sword in her right hand, and a balance in the left, standing on a foun-



tain of the fourth, where are the words, *Iustitia Pax*. The motto is, *In God is all our hope*. Their hall is on the east side of *Dowgate Hill*.

PLUMB'ERY, the trade of making leaden vessels.

PLUMB'ING, trying by a plummet or plumb-line.

PLUMIPEDE (*plumipes*, L.) having feathered feet.

PLUMOSE (*plumosus*, L.) full of feathers.

PLUMP'NESS (probably of *pomum*, L. or *pomme*, F. an apple, *q. d.* full or round as an apple, *Skinner*) fullness and roundness in flesh.

PLUNDER (*plynder*, Dan.) spoil taken in war.

PLUNDERING (of *plundrer*, Dan.) spoiling, taking away by violence.

To **PLUNGE** (*plonger*, F.) 1. To put suddenly under water, or under any thing supposed to be liquid.

Headlong from hence to plunge herself she springs,

But shoots along supported on her wings.

Dryden.

2. To put into any state suddenly.

I mean to plunge the boy in pleasing sleep,
And ravish'd in Italian bow'rs to keep.

Dryden.

3. To hurry into distress.

O conscience! into what abyss of fears
And horrors hast thou driv'n me? out of which

I find no way; from deep to deeper plung'd.
Milton.

4. To force in suddenly. This word, to what action soever it be applied, commonly expresses either violence and suddenness in the agent, or distress in the patient.

At this advanc'd, and sudden as the word,
In proud *Plexippus*' bosom plung'd the sword.

Dryden.

To **PLUNGE**, to sink suddenly into water, to dive.

His courser plung'd,
And threw him off; the waves whelm'd
over him,

And helpless in his heavy arms he drown'd.

Dryden.

PLUTO (*Πλούτων*, Gr. *i. e.* riches, because all wealth or riches is fetched or sought for out of the bowels of the earth.)

PLUTO (according to the *Pagan Theology*) was the son of *Saturn* and *Ops*. Some authors write, that he having assisted *Jupiter* in his wars, upon the division of the world, had the *Eastern* countries and the lower parts of *Asia* for his lot, having *Spain*, &c. for his empire, living in *Iberia*, near the *Pyrenean* mountains; which being a country fer-

tile both in provisions and minerals, he might probably come to be accounted the god of riches.

The ancients imagin'd his regions were under the earth, and that he was the ruler of the dead, and that all their souls descended to him, and that being in his possession, he bound them with chains and delivered them to be try'd by judges, and then dispensed to them rewards and punishments, according to every one's deserts.

He was therefore called the infernal *Jupiter*, and oblations were made to him by the living for the souls of their deceased friends.

His proper offerings were black bulls, the ceremonies were performed in the night, it not being lawful to sacrifice to him by day. They imagined that he hated the light, and trembled when there was any earthquake, for fear the earth should open and let in the light.

He is represented riding in a chariot of ebony, drawn by four black horses, named *Orpheus*, *Æthon*, *Nycteus* and *Alastor*, sometimes holding a sceptre, at other times a wand, with which he drives the dead to Hell. At other times with a bunch of keys in his hand, intimating that the key of death was in his custody, and that the horses ran thro' the 4 ages of men. Sometimes he was crown'd with cypress, and that tree was dedicated to him, and boughs of it were carried at funerals; because this tree being cut down never shoots again. His attendants were, the three headed dog *Cerberus*, the three *Furies*, the three *Harpies*, and the three *Parcæ*.

It is thought that *Pluto* was the first that invented funeral ceremonies for the dead, which gave the ignorant occasion to make him the god of Hell.

They had a notion, that his whole region was wash'd with huge and rapid rivers; *Cocytus*, that falls with an impetuous roaring; *Phlegeton*, which rolls with a fierce current of flames, and the *Acherusien sen*, dreadful for its stench and filthiness. When *Charon* wafts over souls in his nasty boat, *Cerberus* salutes them with terrible howlings, and the *Furies* shake their serpentine locks at them.

They tell us, that *Pluto*, being brother to *Jupiter*, and the richest of all the gods, was disturbed that none of the goddesses would have him, by reason of the deformity of his person, and the darkness of his kingdom; and therefore took the opportunity to get into his chariot, and arriving in *Sicily*, chanced to see *Proserpine*, as she was gathering flowers in the meadows, and forcing her into his chariot, drove to the river *Cibemarus*, from whence was a passage under ground to his regions.

The mythologists, by *Pluto* understand the earth, whose natural powers and faculties are under his direction. By *Proserpine* they understand

understand the seed or grain of fruits or corn, which must be received into it, and hid there before it can be nourished by it.

PLUTUS, some suppose him a different god from *Pluto*, but others say he is the same. He is by the poets called the god of Hell and riches; and is fabled to be lame when he comes towards a person, but winged when he goes from him; because riches come slowly, but go away apace. He is also represented in painting, &c. blind; because for the most part, he comes to them that is most unworthy.

Aristophanus says, that having at first a good eye-sight, he stuck to no body but the just: but *Jupiter* depriving him of his sight, riches afterwards fell indifferently to the share both of the good and bad.

A design was formed for the recovery of *Pluto's* sight; but *Penia* and *Poverty* opposed it, and made it appear that poverty was the mistress of arts, sciences and virtues, which would be in danger of being lost, if all men were rich; but those arguments not prevailing, *Plutus* is sent to have recovered his sight in *Æsculapius's* temple, and thence, says this comical author, the temples and altars of other gods, and those of *Jupiter* himself were abandoned, no body sacrificing to any other than the god *Plutus*.

PLUVIAL, the priest's vestment or cope.

PLUVIALIS, a plover, a bird so called of *pluvialis*, L. i. e. rainy, because it delights in places wet with showers of rain and marshy places.

PLUVIA'LE, a sort of hood or cloak antiently worn by ecclesiasticks, to defend them from the rain.

PLY'ING (prob. of *pliant*, F.) bending, giving way, also attending at a place to be employ'd, as watermen, porters, &c. also a doing any thing industriously.

PLY'ER (of *plier* or *employ*, F.) one who plies or waits at a certain place to be hired or employed, as watermen, porters, &c. or whores at a bawdy-house, or elsewhere.

PNEU'MA (*πνευμα*, Gr.) a puff or blast of wind, breath, spirit.

PNEUMAT'ICK Engine, an air pump. See *Pump*.

PNEUMAT'ICKS (*pneumatica*, L. of *πνευματικά*, Gr. of the air, or the laws wherein that fluid is condensed, rarified, &c.) the doctrine of the gravitation and pressure of elastick or compressible fluids.

PNEUMAT'ICAL Experiments, such as are made in the exhausted receiver of the air pump, in order to discover the several properties of the air and its influence on other bodies.

PNEUMAT'ICKS (with *Schoolmen*) the doctrine of spirits, as God, angels, the human mind, &c.

PNEUMATOCE'LE (*πνευματοκόλη*, of *πνευμα*, wind, and *κόλη*, a rupture, Gr.) a

flatulent or windy *hernia*, or tumour of the membranes of the testicles, proceeding from pent-up vapours, and attended with a tensive pain.

PNEUMATOMA'CHI (of *πνευμα*, spirit, and *μαχέω*, Gr. to fight against or oppose) hereticks, so called from their opposing the divinity of the Holy Spirit, and placing him in the number of creatures.

PNEUMATOL'OGIST (of *πνευμα*, the spirit or breath, and *λέγω*, Gr.) one that treats of spirits, breath, &c.

PNEUMATOS'OPHY (of *πνευμα*, and *σοφία*, Gr. wisdom) the same as *Pneumatology*.

PNEUMON'ICS (*πνευμονικά*, Gr.) medicines good against diseases of the lungs, where the respiration is affected.

POACH'ER (of *pocher*, F.) a destroyer of game by illegal methods.

POCK'ETTING (of *poch*, Sax. a pocket) putting into the pocket.

POCK'WOOD-Tree, an *Indian* tree, the wood of which is used by physicians.

POCKINESS (of *pocca*, and *negre*, Sax.) pocky state or condition.

POCONIS (of *Virginia* and *Maryland*) a root peculiar to those places, of admirable efficacy to assuage swellings and aches.

POE'SY (*poesis*, L. of *ποιέω*, of *ποίησις*, Gr. to make, frame or invent) the work of a poet, the art of composing poems, or pieces in verse.

POETICAL Justice (in the *Drama*) is used to signify a distribution of rewards and punishments to the several persons, at the catastrophe or close of a piece, answerable to the several characters in which they have appeared.

To **POET'ICIZE** (*poetiser*, F.) to act the poet, to compose poems.

POIN'ANTNESS (of *poignant*, F. and *ness*) sharpness, satyricalness.

POIN'SON (*poison*, F.) a little sharp-pointed iron, fixed in a wooden handle, which the horseman holds in the right hand, to prick a leaping horse in the croup, &c. to make him jerk out behind.

To **POINT** (*pointer*, F.) to make sharp at the end; also to distinguish writing, &c. by points.

A **POINT** (in *Geometry*) according to *Euclid*, is that which has no parts, or is indivisible.

A **POINT** (by *Geometricians*) is supposed to be that which has neither breadth, length, nor thickness, but is indivisible.

To **POINT** at or to, to direct to, or shew by the finger extended.

POINT (*punctum*, L.) an instant moment, &c. as at the point of death, &c.

POINT (in *Astronomy*) a term applied to certain parts or places, marked in the heavens, and distinguished by proper epithets, as,

Cardinal POINTS (*Astron.* and *Geogr.*)

the four grand divisions of the horizon, *East, West, North and South.*

Solstitial POINTS (*Astron.*) are the points wherein the equator and ecliptick intersect, called the *North and South* points, and the intersections of the horizon with the prime vertical, called the *East and West.*

Vertical POINTS (*Astron.*) are the *Zenith and Nadir.*

POINT (of *Distance*) is a point in the horizontal line, so far distant from the principal point, as the eye is remote from the same.

POINT of Divergence, of a concave glass, is the same as *virtual Focus.*

POINT of a contrary Flexure (*in Geom.*) is the point of a curve, wherein it is bent or inflected to a part, contrary to that it tended to before.

POINT (*in Heraldry*) is when two piles are born in a coat of arms, so as to have their points meet together in any parts of the escutcheon.

POINT inverted (*Heraldry*) is when a point descends from the chief downwards; possessing two thirds of the chief; but diminishing as it approaches the point of the escutcheon.

POINT in Band } (*in Heraldry*) is when
POINT in Bar } the point is placed transverse in the situation of a bend or bar.

POINT (*in Horsemanship*) a horse is said to make a point, when working upon voltes, he does not observe the round regularly, but putting a little out of his ordinary ground, makes a sort of angle or point by his circular tread.

POINT (*in Musick*) a mark or note anciently used to distinguish the tones.

To sail upon a POINT, is to sail by the mariner's compass.

POINT (*with Navigators*) a term used for a cape or head land, jetting out into the sea, when two points of land are in a right line against each other, so as the innermost is hindered from being seen by the outermost, they say they are one in another.

POINT (*in Poetry*) brisk, lively turn or conceit, usually found at the close of an epigram.

POINT of Dispersion (*in Opticks*) is that wherein the rays begin to diverge; commonly called the *virtual focus.*

POINT of Reflection (*in Opticks*) is a point on the surface of a glass or other body, whence a ray is reflected.

POINT of Refraction (*in Opticks*) is the surface of a glass or other refracting surface, wherein the refraction is effected.

POINT of Sight (*in Perspective*) is a point on a plane marked out by a right line, drawn from the perpendicular to the plane.

POINT of View (*in Perspective*) is a point at distance from a building or other ob-

ject, wherein the eye has the most advantageous view or prospect of the same.

POINT (*in Physics*) is the smallest or least sensible object of sight, mark'd with a pen, point of a compass, or the like.

POINT'ED (*in Heraldry*) as a cross point-
ed, is that which has the extremities turn'd off into points by straight lines.

POINTING (*with Navigators*) is the marking what point or place a ship is upon a chart.

POINTS (*with Grammar*) comma's (,) semicolons (;), colons (:), periods (.), points of admiration (!), of interrogation (?), &c.

POINTS (*in Hebrew*) are certain characters, which, in the writings of that language, serve to make the vowels, and are mostly but a sort of points.

POINTS (*in Heraldry*) the points of an escutcheon are the several different parts of it, denoting the local positions of any figure: of these there are nine principal ones, D shews the dexter chief, C the precise middle chief, S the sinister chief, H the honour point, F the fesse point, N the nombril point, A the dexter, and P the sinister base.



Heralds say, that an escutcheon represents the body of a man, and the points signified by letters, denote the principal parts of the body; so that D C S, that mark out the three points of the chief, represent the head of a man, in which reside the sense, the memory, and the judgment. H, represents the neck, and is called the honour point, because chains of gold; &c. are for honours sake put about the neck by princes. F, being the center, denotes the heart of man, being the most exquisite and considerable part, in which courage and generosity reside. N, the nombril point, represents the naval, which being the part by which we received nourishment in our mothers womb, intimates, that if persons desire to be esteemed, they must receive the nourishment of virtue. A, represents the right side or flank, which is the most honourable, in that it is the part most exposed to danger. P, denotes the left side or flank. O, the legs, which are an emblem of the constancy and steadiness a man ought to use upon all turns of fortune.

Cross Fourchee de trois
POINTS, is according as represented in the escutcheon.



POISE (*Poids, F.*) weight.

POISONING, by a statute in the times of Henry VIII. was made high treason; after the repealing of that law the punishment inflicted was, to be put alive into a cauldron of water and to be boiled to death; but now it is on'y hanging, it being felony without the benefit of the clergy.

POIS-

POISONOUSNESS (of *empoisonné*, F. and *nefs*) poisonous quality.

PO'KER, an instrument to stir the fire.

POLA'QUE, a sort of ship or sea vessel used in the *Mediterranean*.

PO'LARNESS (of *polaris*, L. and *nefs*) the quality of a thing considered as having poles; also the property of the load-stone, in pointing to the poles of the world.

POLES of the *Horizon* (*Astron.*) are the points called *Zenith* and *Nadir*.

POLE (pole, *Sax.*) a long stick.

POLE (in *Sphericks*) is a point equally distant from every part of the circumference of a greater circle of the sphere, as the center is from a plain figure.

POLES (in *Magneticks*) are two points in a load-stone, corresponding to the *poles* of the world, the one pointing to the *North* and the other to the *South*.

POLES of the *Ecliptick* or *Zodiack* (*Astron.*) are points in the solstitial colours, 23 degrees 30 minutes distant from the *poles* of the world, thro' which all the circles of longitude pass.

PO'LE-STAR (with *Astron.* &c.) is a star in the tail of the little-bear, (which is a constellation of seven stars) and is very near the exact north *pole* of the world.

POLEM'IC (of *πόλεμος*, Gr. war) pertaining to controversy or dispute.

POLEMOS'COPE (*πόλεμος*, and *σκοπεῖν*, Gr. to view) in opticks is a kind of crooked or oblique prospective glass, contrived for seeing of objects that do not lye directly before the eye.

To **POLISH** (*polio*, L. *polir*, F.) 1. To smooth, to brighten by attrition, to gloss.

Pygmalion, with fatal art,

Polish'd the form that stung his heart.

Granvil.

2. To make elegant of manners.

Studious they appear,

Of arts that *polish* life, inventors rare.

Milton.

To **POLISH**, to answer to the act of polishing, to revive a gloss.

POLISH (*poli*, *polissure*, F.) 1. Artificial gloss, brightness given by attrition.

Another prism of clearer glass and better *polish* seemed free from veins.

Newt. Opticks.

3. Elegance of manners.

What are these wond'rous civilizing arts,

This *Roman polish*, and this smooth behaviour

That render man thus tractable and tame?

Addison's Cato.

POLISHER, the person or instrument that gives a gloss.

I consider a human soul without education, like marble in the quarry, which shews none of its inherent beauties, till the skill of the

polisher fetches out the colours. *Addison.*

POL'ITY (*politia*, L. *πολιτεία*, of *πολις*, Gr. a city) the laws, orders, and regulations, prescribed for the conduct and government of estates and communities; also a prudent management of affairs.

POLITE'NESS (*politesse*, L.) accomplishedness, &c.

POL'ITICK } (*politicus*, L. *πολιτικός*, Gr.) belonging to policy or politicks.

POLITICAL *Arithmetick*, is the application of arithmetical calculations to political uses, as the publick revenues, number of people, extent and value of lands, taxes, trade, commerce, manufactures, and all things relating to the wealth, power, strength, &c. of a nation.

Sir *William Petty*, in his discourse about duplicate proportion, says, that it is found by experience that there are more persons living between 16 and 26, than of any other age; and laying down that as a supposition, he infers, that the square roots of every number of man's ages under 16 (whose root is 4) shews the proportion of the probability of such persons reaching the age of 70.

Thus it is 4 times more likely that one of 16 years of age lives to be 70, than a child of one year old.

It is thrice as probable, that one of nine years lives to be 70, as such a new born child, &c.

That the odds is 5 to 4, that one of 25 dies before one of 16.

That it is 6 to 5 (still as the square roots of the ages) that one of 36 dies before one of 25 years of age.

And so on, according to any declining age to 70, compared with 4, 6, which is nearly the root of 21, the law age.

Dr. *Halley* has made a very exact estimate of the degrees of the mortality of mankind, from curious tables of the births and burials at the city of *Breslaw*, the capital of *Silesia*, with an attempt to ascertain the price of annuities upon lives. See the *Table* in the article *Annuities*.

1. To find in any multitude or body of people the proportion of men able to bear arms, which he reckons from 18 to 56 years old, and accounts about a quarter of the whole.

2. To shew the different degrees of mortality, or rather vitality, in all ages, by which means he finds the odds there is, that any person of any age doth not die in a year's time, or before he attains such an age.

3. To shew of what number of years it is an even lay that such a person shall die, and finds, for instance, that it is an even lay, that a man of 38 years of age lives between 27 and 28 years.

POLIT'ICALLY (*politiquement*, F.) with policy.

POL'ITICKS

POL'TICKS (*politica*, L. *πολιτικά*, Gr.) the first part of ethicks, or the art of governing a state or common-wealth, for the maintenance of the publick safety, order, tranquillity, and good morals; policy; also address, subtilty; also books treating of politick affairs.

POLL *Silver*, a personal tribute, anciently imposed upon the poll or person of every one; of women from the age of 12, and men from 14.

POLLENTIA (among the *Romans*) the goddess of power, &c.

POLLU'TEDNESS (of *pollutus*, L. and *nefs*) a being polluted, filthiness.

POLTRON' (with *Falconers*) a name given to a bird of prey, when the nails and talons of his hind toes are cut off, wherein his chief force and armour lay, in order to intimidate him, and prevent him from flying and siezing at the game.

POLTRON' (*un poltron*, F.) a coward or dastard, one who wants courage to perform any thing great or noble.

POLYHIS'TOR (*πολυιστορ*, Gr.) a learned knowing man that has read much.

POLYANTHE'A, a famous collection of common places, in alphabetical order, made first by *Domini Nanni de Mirabella*, of great service to orators, preachers, &c. of the lower class.

POLYAN'THOS (*πολύανθος*, of *πολυ*, and *ανθος*, Gr.) a flower which bears many flowers, as *verbascum*, &c.

POLYE'DRON (*πολύεδρον*, Gr.) a solid figure or body, consisting of many sides.

Gnomick **POLYEDRON**, a stone or body having several faces, on which various kinds of dials are drawn.

POLYEDRON (in *Opticks*) a glass or lens, consisting of several plain surfaces, disposed into a convex form, commonly called a multiplying glass.

POLYG'AMIST (*πολυγαμιστ*, Gr.) one who has more wives or husbands than one at a time; in the 16th century one *Bernardinus Ochinus*, set himself up for the head or patron of this principle. He was at first a general of the *Capuchins*; but afterwards made a profession of *Protestantism*, &c. he maintained that every man might lawfully have as many wives as he pleased.

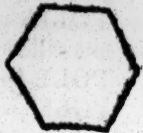
POLYG'AMY (*πολυγαμία*, Gr.) is either the act of having, or the principle of allowing that a man may lawfully have as many wives as he pleases at the same time; this was formerly the universal practice among the *Jews*, and still is among the *Turks*, *Persians*, &c.

Some of the *Jewish Rabbies* affirm, that the law does not allow of more than one wife at a time, but the majority of the *Jewish* doctors maintain the lawfulness of having as many as a man pleases; but for political ends they restrained men to four.

Polygamy was practised among the *Jews*, till the reigns of *Theodosius*, *Arcadius* and *Honorius*, who published a rescript, that no *Jew* for the future should have more than one wife at a time.

It is observable, that it was the universal practice of the western part of the world; both before and since Christianity to have but one wife.

PO'LYGON (*polygonius*, L. of *πολυγωνι*, Gr.) a multi-lateral figure, or a figure having many angles, or whose perimeter consists of more than four sides and angles.



POLY'GONAL (of *πολυγωνι*, Gr.) pertaining to a polygon.

Similar **POLYGONS**, are such as have their angles severally equal, and the sides about those angles proportionable. See *Polygon*.

Line of **POLYGONS** (on a *SeHor*) a line containing the homologous sides of the first nine regular polygons (*i. e.* from a regular triangle to a dodecagon) inscribed in the same circle.

POLYGRAPHY (of *πολυ*, much, and *γραφη*, Gr. writing) the art of writing in various unusual manners or cyphers; as also of decyphering the same.

POLYHEDRON'IC, of or pertaining to a polyhedron, or a figure with many sides.

POLYHE'DROUS *Figure* (of *πολύεδρα*, Gr.) with *Geometricians*, a solid contained under, and consisting of many sides, which, if they are *regular Polygons*, all similar and equal, and the body be inscribable within the surface of the sphere, it is then called a regular body.

POLYHYM'NIA (in *Painting*, &c.) is represented in white vestments, with her hair hanging loose about her shoulders of a bright yellow, having her head adorned with a garland set off with the choicest jewels, intermixt with flowers, and in a posture as pronouncing a speech, and pointing with her finger, holding a book in her left hand, in which is written *suadere*, *i. e.* to persuade, L.

PO'LYMATHY (of *πολυς*, and *μάθησις*, Gr. learning, &c.) the knowledge of many arts and sciences; also an acquaintance with a great many different subjects.

POLYMY'THY (of *πολύς*, and *μῦθος*, Gr. a fable) a multiplicity of fables in an epick or dramatick poem.

POLYOP'TRON of *πολυ*, and *οπτομαι*, Gr. to see) an optick glass, thro' which objects appear multiplied but diminished.

POLYPET'ALOUS *Flower*, regular }
POLYPET'ALOUS *Flower*, uniform }
 (with *Botanists*) is such whose petals agree together in figure.

POLYPETALOUS *Flower*, irregular }
POLYPETALOUS *Flower*, disform }
 (with

(with *Botan.*) is when the pedals do not agree together in figure or position.

POLYPHAGIA (of πολυς, and φαγῖν, Gr. eating) an eating much, a greedy eating.

POLYTHEISM (of πολυ, much, and θεο, Gr. God) the doctrine or belief of a plurality of gods.

POMATUM, a sweet ointment made of the apples called pome-waters, and hogslard.



A Cross POMILLE'E }
A Cross POMETTE'E }

(with *Heralds*) is a cross with round knobs on the ends, supposed to be derived from *Pomme*, F. an apple. See the escutcheon.

POMO'NA (among the *Romans*) a goddess worshipped as the patroness of gardens and fruit. *Vertumnus*, who had the power of turning himself into all shapes, lov'd her intirely; but could not obtain her, till getting entrance in the shape of an old woman, he commending the beauty of her garden, and the pains she took to make it so agreeable, and from the contemplation of the vines being supported by the elm, fell into a discourse of the usefulness and happiness of a married life: the discourse prevailed but little, till throwing off his disguise, he appeared as a young god, with his rays darting like the sun from beneath a cloud; the nymph at the sight was soon fired with a mutual flame, and they became a happy couple.

The moral of this fable is, *Vertumnus* is an emblem of the year, which turns itself into variety of shapes, according to the multitude of its productions in different seasons; but it is at no time more graceful, than when *Pomona*, the goddess of ripe fruits, submits to his embraces.

POMPOUSNESS (of *pompofus*, L. and *ness*) stateliness, shewiness, magnificence.

PONDERARE (*Old Customs*) a method of curing sick children by weighing them at the tomb of some saint, ballancing the scale with money, wheat, bread, or other things that the parents were willing to offer to God, his saints, or to the church.

PON'TIFEX, a pontif or high priest among the *Romans*, who had the intendance and direction of divine worship, as the offering sacrifices, and other religious solemnities.

PON'TIFICE (of *pons* and *facio*, L.) a piece of bridge-work. *Milton.*

PONTLE'VIS (in *Horsemanship*) is a disorderly resisting action of a horse in disobedience to his rider, in which he rears up several times running, and rises up so upon his hind legs, that he is in danger of coming over, *F.*

PON'TONS, boats of latten, about 24 foot long, and 6 broad, in the form of a long square, borne on carriages, when an army

marches. Each boat has a ring at each end, and an anchor and cable, and also *Baulks* and *Chests*. When they use them to pass a river, they are placed at anchor, a strong rope running thro' the rings, which is fastened on each side the river, to a tree or stake: the baulks are laid cross the boats, and the chests upon them joined close, which makes a bridge in a very short time, for horse or artillery.

PONT-VOLANT, a *Flying-Bridge*, a bridge used in sieges, made of two small bridges laid one over another, and so contrived by cords and pulleys, that the upper may be push'd forwards, till it joins the place where it is to be fixed.

POOR (*pauvre*, F. *povre*, Span.) 1. Not rich, indigent, necessitous, oppressed with want.

Who builds a church to God, and not to fame,
Will never mark the marble with his name;
Go search it there, where to be born and die,

Of rich and poor makes all the history.

Pope.

2. Trifling, narrow, of little dignity, forced or value.

How poor are the imitations of nature in common course of experiments, except they be led by judgment.

Bacon.

3. paltry, mean, contemptible.

And if that wisdom still wise ends propound,
Why made he man, of other creatures king;

When, if he perish here, there is not found
In all the world so poor and vile a thing?

Davies.

4. (A word of tenderness) dear.

Poor, little, pretty, flutt'ring thing,
Must we no longer live together?

And dost thou prune thy trembling wing,
To take thy flight thou knowest not whither?

Prior.

POOR'NESS (*pauvereté*, F. *paupertas*, L.) poverty; leanness.

To POP (prob. *vox fleta a sono*, L.) to go or fly out on a sudden with a noise; also to go in or out, appear on a sudden.

POP, a sudden noise or thing discharged out of a pop-gun, &c.

POPE (of Πάππa, Gr. a father) a name which in ancient times was given to all bishops, as appears by the epistles of St. *Jerome* and *Augustine*, &c. but about the end of the 11th century, *Gregory* the seventh, in a council held at *Rome*, ordered that the name of *Pope* should peculiarly belong to the bishop of *Rome*.

POPISH (*papiste*, F.) pertaining to the pope or popery.

POP'ULAR Errors, such errors as people imbibe from one another by custom, education and tradition, without having examined the reasons or foundations of them.

POPUL-

POP'ULARNESS (of *popularis*, L. and *nefs*) a being full of people; also an affectedness of popular applause.

POPULOFU'GIA (*i. e.* the flight of the people) a certain festival held in Rome, on account of the flying away of the Roman people in the war between the Romans and Gauls, L.

POP'ULOUSNESS (*populositas*, L.) having abundance of people.

POR'CELAIN } the chalky earth of
PORCELANE } which China Ware is made, it is found in quarries of two sorts, about 20 or 30 leagues from a city in the empire of China, called *Kimtetchim*, where the finest sort is made, from whence it is brought in great quantities, in pieces in the form of bricks, which being beaten and steeped in water, and well stirred with an iron instrument, when it is settled affords a kind of cream on the top, about the thickness of 4 or 5 fingers, which is skimmed and stirred, till nothing but gravel remains, which is pounded again, the former of which makes the finest ware, and the latter the coarser; also vessels made of that earth.

So that the notion of its being made of the powder of oyster-shells, buried many years under ground, is a vulgar error.

PROCELAIN, a little white sea shell, found along with the sponges, which passes as current money in several parts of Asia, Africa and America.

Knight of the PORCUPINE, a French order, whose device was, *Cominus & eminus*; but king Lewis XII. crowned the porcupine with another motto, *Ultos avos Trojæ*.

PORES (in *Physick*) small interstices or void spaces between the particles of matter, that constitute every body, or between certain aggregates or combinations of them.

Mr. Boyle, in his essay on the porosity of bodies, proves that the most solid bodies that are, have some kind of pores, and indeed if they had not, all bodies would be alike specifically weighty.

PO'ROUSNESS (*porosus*, L. and *nefs*) the having pores, or full of pores.

PORPHYRIANS (so called of *Porphyry*) a name given to the Arians in the fourth century.

PORPHYROGENE'TES (of *πορφύρεα*, purple, and *γεννής*, Gr. *i. e.* born in, or of the purple) a name given to the children of the eastern emperors.

PORRAG'ER } (of *porrage*) a vessel
PORRENG'ER } for broth, &c.

POR'RAGE } (prob. of *porrum*, L. *por-*
POR'RIGE } *reau*, F. a leek) the de-
POTTAGE } coction of flesh, or any edible.

PORRECT'ION, a stretching forth, L.

PORRE'TANS, a religious sect, followers of Gilbert de la Porree, bishop of Poitiers, who for admitting (as some say) a physical

distinction between God and his attributes, was condemned in the 12th century.

PORT (with *Navigators*) an inlet of the sea between the land, with good anchorage, where a ship may ride secure from storms.

PORTS de Barre, are such as can only be entred with the tide.

Natural PORTS, such as seem to have been formed by providence for the communication of commerce.

Artificial PORTS, such as are formed with moles and other projectures into the sea.

Cross PORTS, are those within the body of a city.

Free PORT, a port that is open and free for merchants of all nations, to load and unload their vessels, without paying any duties or customs.

Free PORT (in *Commerce*, a total exemption and franchise, which any set of merchants enjoy for goods imported into a state, or those of the growth of the country exported.

PORT of the voice (in *Musick*) the faculty and habitude of making the shakes, passages and diminutions, wherein the beauty of a song or piece of musick consists.

PORT-Last (of a Ship) the same as gunwale.

A cross PORTATE (with *Heralds*) is a cross not erect, but lying athwart the escutcheon in a bend, as if it were borne upon a man's shoulder, as in the escutcheon.



PORTA (in *Anatomy*) the same as *Vena Porta*, a very considerable vein employed in bringing the blood from several parts by an infinite number of branches, which it is divided into, to the liver, thro' the whole substance whereof it is disseminated.

PORT-CRAON, an instrument serving to inclose a pencil, and to serve both as a handle to hold it, and a cover to make it portable.

PORTAIL' (in *Architect.*) the decoration of the face or front of a church, called also frontispiece, as that of *Westminster-Abbey*; also the principal gate of a palace, castle, pleasure-house, or the like.

PORTENT' (*portentum*, L.) an omen, foreboding good or ill-luck.

PORTEN'TOUSNESS (*portentosus*, L. and *nefs*) ominousness of ill-luck, or the contrary.

POR'TERAGE, the hire of a porter.

POR'TERESS, a female porter.

To POR'TION (of *portion*, Fr. of L.) to divide into portions, to parcel out.

POR'TIONER, an officer that distributes the tithes in a college, &c. also one who officiates in a parsonage in his turn.

PORTMAN'TEAU (in *Joinery*) a piece of work, fastened to a wall in a ward-robe, armoury,

armoury, &c. proper for hanging cloaks, &c.
PORTRAIT' (with *Paint.*) pictures of men and women, (either heads or greater lengths) drawn from the life; the word is used to distinguish face-painting from history painting.

POR'TUOUS } a breviary, a sort of
POR'THOSE } mass-book.

POR'TUGAL (*Portugalia*) of *Portus Galorum*, i. e. the port or place where the Gauls or French landed) there is a saying of the Portuguese, that take one of their neighbours (a native Spaniard) and strip him of all his good qualities (which may be soon done) and that person then remaining will make a compleat Portuguese.

PORTUM'NUS, a sea deity of the Romans, called also *Melicertus* and *Palæmon* by the Greeks, so called as supposing him to preside over ports.



POSE' (in *Heraldry*) signifies a lion, or any beast in a posture standing still, having all its four feet on the ground, as in the escutcheon.

POSITION (in *Astronomy*) as the position of the sphere is either right parallel or oblique; whence arises the inequality of our days, difference of seasons, &c.

Circles of POSITION (*Astronomy*) are six great circles passing through the intersection of the meridian and horizon, and dividing the equator into twelve equal parts.

POSITION (in *Dancing*) the manner of disposing the feet in respect to each other.

POSITION (in the *Schools*) a thesis or proposition maintained.

POSITIVE (*positivus*, L.) is a term of relation, sometimes opposed to negative, as the *Ten Commandments* are some of them positive and some negative: *Positive* is also opposed to *Relative* or *Arbitrary*, as beauty is no positive thing; but depends upon the different fancies of persons: *Positive* is also opposed to *Natural*, as a *positive* right is a right founded on a law, which depends absolutely on the authority of him that gave it.

POSITIVE (*Divinity*) is that which consists in the simple understanding, or expounding the dogma's and articles of faith, as is contained in the sacred scriptures, or explained by the fathers of the church and councils, clear of all disputes and controversies.

A POSITIVE (in *Musick*) a little organ usually behind or at the foot of the organist, played by the same wind, and the same bellows, and consisting of the same number of pipes with the large one.

POSITIVENESS (of *positive*, L. and *ness*) dogmatism, resoluteness, pertinaciousness, or assurance in asserting, denying, commanding, &c.

POSITURE (*positura*, L.) disposition.

POSSESSION (in *Theology*) is the state of

a person possessed by the devil.

Actual POSSESSION, is when a man, actually enters into lands or tenements descended to him.

POSSESSION de facto (in *Law*) is when there is an actual and effectual enjoyment of a thing, L.

POSSESSION de jure (in *Law*) is the title a man has to enjoy a thing, though it be sometimes usurped, and in the actual possession of another.

Unity of POSSESSION (*Civil Law*) the same as consolidation, as if a lord purchases a tenancy held of himself by herriot service; the service becomes extinct by unity of possession, i. e. by the signiory and tenancy's coming to the same hand.

POSSESSION, three years in matters personal begets a right, and a possession of ten years in real estates among persons dwelling near the premises, and 20 years among those that dwell elsewhere.

POSSESSION, is also used for the title or prescription that gives a right to hold any thing.

Annual POSSESSION, is the usufruct which gives a right to moveables.

Triennial POSSESSION of a benefice, if it be peaceable is sufficient to maintain it; if it be founded on a plausible title.

POSSESSION of an estate for ten years by a person present, and 20 years by one absent with a title, or of 30 years without any, gives a full right.

Centenary POSSESSION, i. e. for 100 years, constitutes a possession immemorial, the best and most indisputable of all titles.

POSSESSOR, one who possesses, or has the enjoyment of a thing.

POSSESSORESS, a female possessor.

POS'SIBLENESS (*possibilitas*, L.) capability of being done, &c.

POSSIBILITY (in our *Law*) is defined to be a thing which may or may not happen.

POSSIBILITY (in *Eticks*) a non-repugnance to exist in a thing that does not any way exist.

Moral POSSIBLE, is that which may be done by prudent persons; using all the proper means they have for doing the same.

Future POSSIBLE (*School Term*) is that of a thing, whose production is decreed and ascertained; as the futurity of all those events fixed by the immutable decree of the immutable will of God.

Potential POSSIBLE, is that which is contained or lies hid in its causes; as the tree in its seed, the fruit in the tree, &c.

Mere POSSIBLE, is that which might exist, tho' it never shall.

Metaphysical POSSIBLE, is that which may at least be brought to being, by some supernatural or divine power, as the resurrection of the dead.

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Physical POSSIBLE, is that which may be effected by a natural power.

To **POST**, to stick up or affix a writing on a post.

POST of Honour (in an army) the advanced guard, is a post of honour, and the right of two lines is a post of honour, and is always to the eldest regiments; the left is the next post, and is given to the next eldest, and so on; the center of the lines is the least honourable, and is given to the youngest regiments.

POST diluvian, after the flood; of or pertaining to the *Post Diluvians*, or those persons who lived or succeeded one another after *Noah's* flood.

POS'TIQUE (in *Architecture*) an ornament of sculpture is said to be *postique*, when it is added after the work itself is done.

POS'TULATE (with *Mathematic.*) a clear evident proposition, wherein it is affirmed or deny'd that something may, or may not be done.

POSTVOR'TA (among the *Romans*) a deity whom they imagined to foresee what was to come, and to prevent the evil that might happen; the opposite deity to this was *Antevorta*, who, according to their sentiments, presided over what was past, and they invoc'd to be rid of the evils they had already felt.

These two goddesses being accounted by them as the counsellors of providence: the women in their lying-in, joined those two also to the rest of their deities, *Antevorta* made the child come forth a-right, that is, with its head foremost, and the other put him out when his feet appeared first: so *Postvorta* allay'd the pains of child-bearing, and *Antevorta* was supposed to assist and quickly raise the women lying-in.

POS'TURE (in *Painting, Sculpture, &c.*) the situation of the figure with regard to the eye, and of the several principal members thereof, in regard to one another, whereby the action of it is express'd.

POT'ABLENESS (of *potabilis*, L. and *nefs*) capableness of being drunk.

POT'AGERY, garden ware for the pot.



POT'TANC'E *cramponne* (in *Heraldry*) is a cross in the form represented in the escutcheon.



A cross **POT'TENT** (in *Heraldry*) is of the form represented in the escutcheon.

POTENCY (*potentia*, L.) 1. Power, influence.

By what name shall we call such an one, as exceedeth God in *potency*.

Raleigh's Hist. World.

2. Efficacy, strength.

Use can master the devil, or throw him out With wond'rous *potency*.

Shakesp. Hamlet.

POTENT (*potens*, L.) 1. powerful, forcible, strong, efficacious.

When by command

Moses once more his *Potent* rod extends Over the sea; the sea his rod obeys.

Milton.

Verses are the *potent* charms we use, Heroick thoughts and virtue to infuse.

Waller.

2. Having great dominion or authority, as *potent* monarchs.

All obey'd the superior voice

Of their great *potentate*, for great indeed His name, and high was his degree in heav'n.

Milton.

Each *potentate*, as wary fear, or strength, or emulation urg'd, his neighbour's bounds invades.

Philips.

POTENT'IA, power, or that whereby a thing is capable of acting, or being acted on, L.

To exist in **POTENT'IA** (with *Schoolmen*) denotes that existence which a thing has in a cause capable of producing it; but which has not actually produced it.

POTEN'TIAL (with *Schoolmen*) something that has the quality of a genus.

POT'ENTNESS (of *potens*, L.) mightiness, powerfulness.

POT-GUN, *q. d.* a pop-gun.

POT-VALIANT, the adventuring upon dangerous enterprizes, when a person's spirits are raised by strong liquors, which he would not dare to attempt when sober.

POT'TULENT (*potulentus*, L.) pretty much in drink.

POV'ERTY (*paupertas*, L. *pauvreté*, F.) poor state and condition.

POVERTY, a goddess adored by the Pagans, but more out of fear than love: they believe her to be the mother of industry and good arts.

POVERTY (in *Painting, &c.*) is represented like a fury, with a pale and fierce countenance, and ready to despair.

POUL'TERERS were incorporated Anno 1503.

Their armorial ensigns are, *Argent* on a chevron, between three storks *Azure*, as many swans proper. Their supporters two pelicans *Or*, vulning themselves *Gules*. The crest, on a helmet and crown mural, a stork with wings expanded *Gules*. This company, having now no hall, meet at the inn-holders.

POUNCE (a word framed from the sound) as the pounce of a gun.

POUN'CED (prob. of *punctatus*, L. pointed)



ad) having talons or claws, as a *strong pounced eagle*, &c.

A **POUND Sterling**, is 20 shillings; a pound *Scotch* is 20 pence; a pound *Irish* is 15 shillings.

Close POUND, such an one as the owner cannot come to give them food, as some close house, fortress, &c.

Overt or open POUND, is one built upon the lord's waste, and thence called the lord's pound; also backslides, court-yards, pasture-grounds, &c. such as the owner of the cattle impounded may come to and give them meat, without offence of their being there, or his coming thither.

POUND'AGE (of *pund*, *Sax.*) the rate allowed for the collecting, &c. of money, so much *per pound*.

POUND'ER, a great gun denominated according to the weight of the ball it carries, as a 6, 12 or 24 pounder.

POURCOUN'TREL, a fish that has a great many feet, and changes its colour like the place where it is; the same as *Polypus*.

POURCOUN'TREL (*Hieroglyphic*. was used to express a covetous miser, that scrapes together the wealth of this world, because it is a greedy fish that swallows all that comes near to it, when it is hungry.

POUR'SUIVANT, a king's messenger, attending upon him in his wars, or at the council-table, exchequer, &c. to be sent upon any occasion or message.

POURSUIVANT at Arms, a king's messenger that is sent or employed in martial causes.

POURSUIVANTS at Arms (in ancient Times) were gentlemen who attended the *Heralds* in order to their promotion to that office, to which they could not rise before seven years attendance, and officiating for them in preparing and assigning tournaments, &c.

POURVEY'ANCE, the providing corn, fuel, victuals, and other necessities for the king's house.

PURVEY'ER, an officer who provides as before.

POWCH'ES (in a *Ship*) those bulk heads in the hold, used for stowing parcels of corn, &c. that it do not shift from one side to another.

POWDERING-TUB (of *poudrer*, *F.* and prob. of *tobbe*, *Dut.*) a tub for salting meat; also a salivation or course of physick, for cure of the *French* pox.

Gun POWDER, a composition of saltpetre, brimstone, and charcoal.

Gun POWDER Treason Days, a festival observed annually on the 5th of November, for the deliverance of king *James I.* and the lords and commons in parliament assembled, from being blown up with gun-powder, and the people from a barbarous intended massacre.

Jesuits POWDER, the *Quinquina* or *Jesuits bark*.

Legislative POW'ER, is that which is employed in prescribing general rules of action.

Judiciary POWER, is that which determines the controversies of subjects, by the standard of the rules of legislative power.

The POWER of God (*Hieroglyphically*) was expressed by the god *Janus*, with three heads and one body, but having neither hands nor feet, because almighty God governs all things only by his wisdom and pleasure, and needs no visible members to act in the world, and produce his wonders. And to express the effects of God's power in nature, the *Egyptians* painted a man with a multitude of hands, stretching them out upon the world.

POWER of a glass (in *Opticks*) is the distance of the convexity from its solar *Focus*.

POWER of an Hyperbola, is the sixteenth part of the conjugate axis, or the one fourth part of the square of the semi-conjugate axis; or it is equal to a rectangle under the one fourth part of the sum of the transverse axis, and parameter.

POWERFUL (of *pouvoir*, *F.* and *full*) potent, mighty.

A POWERFUL Prince (*Hieroglyphically*) was represented by a serpent in an orb, carefully looking to every thing within its sphere, *L.*

POWERFULNESS, mightiness.

POWERLESS (of *pouvoir*, *F.* and *ness*) without power.

POWERS of Lines } (in *Geometry*)

POWERS of Quantities } are their squares, cubes, &c. or other multiplications of the parts into the whole, or of one part into another.

POX (of *pocca*, *Sax.*) a disease, as the small pox, &c.

French POX, a contagious disease contracted by a poisonous humour usually in coition, and manifesting itself in ulcers and pairs.

PRACTICABLENESS, capableness of being practised, done or effected.

PRACTICALNESS (of *pratique*, *F.* and *ness*) practicableness.

PRACTICK (of *Scotland*) the course of pleading the law, or the rules of court in that kingdom.

PRÆAD'AMITES, those inhabitants of the earth, which some people have fancied to have lived before *Adam*.

PRÆADAMIT'ICAL (of *præ*, *L.* before, and *Adam*) according to the opinions of the *Præ-Adamites*.

PRÆAM'BLE (in a *Law Sense*) the beginning of an act of parliament, which shews the intent of the makers of the act, and the mischiefs or inconveniences they would remedy or prevent thereby.

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PRÆAMBULATORY, of or pertaining to a preamble, fore-running.

Theological PRÆ'BEND, one who is affected with a doctor of divinity, in each cathedral or collegiate church in *France*, to preach on Sundays, and read lectures three times a week.

PRÆDIC'AMENT (with *Logicians*) a certain class, or determinate series or order, in which simple terms or words are ranged: of these there are usually reckoned ten heads, viz. *Substance, Accident, Quantity, Quality, Action, Passion, Relation, the Situation of bodies, as to place, the Duration, as to time, their Site or Position, and their Habit or external Appearance.*

PRÆMUNIEN'TES, writs sent to every particular bishop to come to parliament, beginning *Premunientes, &c.*

PRÆMUNI'RE. See *Premunire*.

PRÆNO'MEN (among the *Romans*) a proper name prefixed to the general name of the family, as *Caius, Marcus, &c.*

PRÆSEPE (in *Astronomy*) three nebulous stars is the sign *Cancer*.

PTÆTEX'TA (among the *Romans*) a robe or long white vest, with a purple border, worn by the magistrates, priests and senators, upon solemn days, and also by children. See *Pretexta*.

PRÆTE'XTATA comædia, a comedy or play, where those who had a right to wear the *Pretextæ*, as kings and magistrates, were represented on the stage; whereas common and mean persons, who were introduced in the play, were called *Togati*.

PRÆTO'RES Ærarii (among the *Romans*) officers of the treasury or exchequer, *L.*

PRAGMAT'ICALNESS } (of *pragmaticus, L.* of *Gr. and ñes*) busy, meddling, humour in other men's affairs, sauciness.

PRAGMAT'ICK (πραγματικός, of πραγμα, *Gr.* a cause or quarrel) over busy in other persons affairs, saucy, arrogant.

PRAGMATICK Sanction, an ordinance, business or affair, that sometimes belongs to the state, and sometimes to the church; but more particularly to those made by the king of *France*, relating to the affairs of the church, wherein the rights of the *Gallican* church are asserted against the usurpations of the pope, in the promotion or choice of bishops, archbishops, &c.

Sometimes by this term is meant the emperor's letter, by the advice of his council, in answer to a collective body of men, who desired to know the law upon a particular occasion, &c. relating to their community.

PRAT'IQUE } a communication of com-
PRAC'TICK } merce, which the master of a merchant vessel obtains in the port it arrives in.

A PRAT'TLER (*Hieroglyphically*) is re-

presented by a grasshopper, because it is never quiet in summer, but fills the air with its importunate singing. This creature did represent an *Egyptian* divine; because that tho' it sings, it has no tongue, and therefore is to be admired; so these men that attained to such excellent perfections, as the knowledge of God and superior beings by dark hieroglyphicks and significant shadows, did require no less esteem and admiration.

PRAXÆ'ANS (so called of *Praxias* their leader) a sect that held that there was no plurality of persons in the Godhead; and that it was the Father himself that suffered on the cross.

PRAXID'ICA, a heathen goddess, whose office was to assign men just bounds and measures for their actions and discourses. In painting or carving she was never represented by a whole statue, nor any more than a head only, to intimate the pre-eminence of the understanding; and the sacrifices offered to her, were only the heads of victims. Her temples had no coverings, to intimate the necessity there is for persons to have their eyes up to Heaven, in order to the obtaining a steady conduct of life, and to denote her divine original.

PRE-ADAMITES, a sect who pretend that there were men who lived before the creation of *Adam*, according to the writings of *Moses*; or who follow the opinions of a certain author, which are as follows.

1. That on the sixth day of the creation of the world, God created male and female, i. e. that God created men and women in all parts of the earth, so as that the earth immediately produced animals, trees, fruits, &c. and had at the same time men and women placed in it.

2. That long after that God made *Adam* to be the first man of his own peculiar people, who were afterwards called *Jews*.

3. That this creation of *Adam* out of the earth, which is described in the second chapter of *Genesis*, is different from the creation of the men whom *Moses* speaks of in the first chapter.

4. That the *Gentiles*, i. e. the people differing from the *Jews*, were the men of the first creation; and that *Adam*, from whom the *Jews* deduce their original, was a new production of God, who formed him to be the chief of his own people.

5. That *Moses's* intention was not to write the history of the world; but only that of the *Jews*; wherefore he says but little of the first creation of men.

6. That *Noah's* deluge was not universal throughout the earth, but that it drowned *Judea* only.

7. That all the people of the world did not descend from *Noah*, nor from his three sons.

8. That the *Gentiles* gave themselves over to

to all sorts of vices, but that these sins were not laid to their charge, because God had not given them a law, and that they were not properly sins, but evil actions, as those of beasts, who do wrong.

9. That the *Gentiles* died, not because they sinned, but because they were composed of a body subject to corruption.

10. That as to the second creation, to wit that of *Adam*, he had been created to be the first patriarch of the *Jewish* people, to whom God was to manifest himself in due time, and afterwards to the *Gentiles*, in order to form but one church of both.

Preceptorial PRE'BEND, a prebend, the revenues whereof are appointed for the maintenance of a preceptor or master for the instruction of youth *gratis*.

Golden PREBEND (of *Hereford*) one of the 28 minor prebendaries, who has the first canon's place that falls *ex officio*, so called, because he had the altarages, in respect of the gold commonly given there.

PRECA'RIOUS (in *Commerce*) is a kind of trade carried on between two nations at war, by the intervention of a third at peace with them both.

PRECARIOUS (in *Jurisprudence*) a fund or stock, whereof a person has not the full propriety, whereof he cannot dispose absolutely, and which is most of it borrowed.

PRECA'RIOUSNESS (of *precarius*, L.) slenderness of title, small assurance, dependence on courtesy, humour, &c.

PRE'CEDENCY (among *Men*) the manner in *England* is thus, that all nobles of each degree take place according to the seniority of creation, and not of years, unless they are lawfully descended of the blood royal, and then they take place of all others of the same degree.

After the king, the princes of the blood, *viz.* the sons, grandsons, brothers, and nephews of the king are to take place.

Then the great officers of the crown are to precede all other of the nobility, *viz.* the archbishop of *Canterbury*, the lord chancellor, the lord keeper of the great seal, the lord archbishop of *York*, the lord treasurer, the lord president of the privy council, and the lord privy seal.

Next dukes, marquisses, dukes eldest sons, earls, marquisses eldest sons, dukes younger sons, viscounts, earls eldest sons, marquisses younger sons, bishops, barons, viscounts eldest sons, earls youngest sons, barons eldest sons, privy counsellors, judges, masters of *Chancery*, viscounts younger sons, barons younger sons, knights of the garter (if no otherwise dignified, which is seldom found) knights bannerets, baronets, knights of the *Bath*, knights batchelors, colonels, serjeants at law, doctors, and esquires.

All deans, chancellors, prebendaries, doctors of divinity, law and physick, are usually

placed before all sorts of esquires.

All colonels, by the law of arms, ought to precede simple knights, and so are all general officers, master of the ordnance, quarter-master-general, &c. all batchelors of divinity, law and physick, all masters of art, barristers, captains, and other commission officers in the army, may equal and precede any gentleman, that hath none of these qualifications.

PRECEDENCE (of *Women*) women before marriage, have precedency by their father; but there is difference between them and the male children, that the same precedency is due to all the daughters that is due to the eldest, though it is not so among the sons.

During the marriage, the wife regularly participates of the condition of her husband, by the civil law and law of nations.

Yet this rule has some exceptions, for tho' in *France* the wives of those who have their dignities by office, enjoy the same precedency with their husbands, yet it is not so with us, who think that offices are bestowed on husbands upon a personal account, which is not communicable to their wives. But yet, in the dignity of knights batchelors, the wife participates of the husband's title and precedency.

By our law, if a woman have precedency by her birth or descent, she remains still the same, notwithstanding she marry a person of inferior dignity, contrary to the rules of the civil law.

If the daughter of a nobleman marry another nobleman, she will lose the precedency due to her by birth, tho' she would not have lost it if she had married a gentleman.

After the husband's decease, the wife did by the civil law enjoy her husband's precedency during her widowhood; but if she married a person of inferior quality, she loses her precedency; but the queen never loses her former dignity, tho', after the king's death, she marry the meanest person.

A PRE'CEDENT Book, a book containing instruction, rule, lesson, examples or authorities, to follow in judgment and determinations in the courts of justice.

PRECES'SION of the *Equinoxes* (*Astronomy*) is the advancing or going forwards of the equinoctial points: for the equinoxes, by a very slow and insensible motion, change their place, going backwards and westwards, contrary to the order of the signs.

PRE'CIIOUSNESS (of *precieux*, F. and *nefs*) valuableness.

PRECIPICE (*præcipitium*, L. *precipice*, F.) a headlong steep; a fall perpendicular, without gradual declivity.

I ere long that *precipice* must tread,
Whence none return, which leads unto the
dead. Sandys.

No stupendous precipice denies
Access, no horror turns away our eyes.
Denham.

Swift down the precipice of time it goes,
And sinks in minutes, which in ages rose.
Dryden.

His generous mind the fair ideas drew
Of fame and honour, which in dangers lay;
Where wealth, like fruit, on precipices
grew
Not to be gather'd but by birds of prey.
Dryden.

PRECIPITANT (*præcipitans*, L.) falling
or rushing headlong.

Without longer pause,
Downright into the world's first region throws
His flight precipitant.
Milt. Par. Lost, b. iii.

The birds heedless while they strain
Their tuneful throats, the low'ring heavy
lead
O'ertakes their speed; they leave their little
lives
Above the clouds, precipitant to earth.
Philips.

PRECIPITANTNESS (of *præcipitans*, L.)
rashness, hastiness, unadvisedness.

PRECIPITATE (*præcipitatus*, L.) rash,
hasty, unadvised.

Philosophical PRECIPITATE, is made
with running mercury put into a matrafs, and
set in sand heat for 40 days, or till all the
mercury is reduced to a red powder. This
is called *Precipitate per se*.

PRECISE'NESS (of *precision*, F. and *ness*)
stiffness, formalness, finicalness, affectedness,
exactness, scrupulousness, particularness.

PRECISION (*School Term*) the same as
abstraction.

PRECONISA'TION (in the consistory at
Rome) a declaration or proposition made by
the cardinal-patron of a person, nominated
by some prince to a prelateship.

PREDESTINA'TION (in *Theology*) a
judgment or decree of God, whereby he has
resolved from all eternity, to save a certain
number of persons, hence called *Elect*.

PREDESTINATION, is also used to sig-
nify a concatenation of second causes, appointed
by providence; by means whereof things are
brought to pass by a fatal necessity; con-
trary to all appearance, and maugre all op-
position.

PREDETERMINA'TION (with *School-*
men) that concurrence of God which makes
men act, and determines them in all their
actions, both good and evil.

PRE'DICATE (*prædicatum*, L.) that lat-
ter part of a logical proposition, or that which
is affirmed of the subject, as when we say,
John is a Sailor, the word *Sailor* is called the
predicate, because it is spoken or affirmed of
the subject *John*.

PREDOMINANTNESS (of *predominare*,
F.) a being predominant, an over-ruling qua-
lity, prevalence, having some superiority over
some other.

PRED'Y the Hole (*Sea Phrase*) means, lay
or stow every thing there, in its due order and
proper place.

PRE-ELECTED (*præ-electus*, L.) chosen
before.

PRE'-EMINENTNESS (*pre-eminence*, F.
of *præ-eminentia*, L.) an exceeding of others
in quality or degree.

PREEN'ING (with *Naturalists*) the action
of birds, in cleaning, composing and trim-
ming their feathers, to enable them to glide
more easily thro' the air. For this use nature
has furnished them with two peculiar glands,
which secrete an unctuous matter into an oil-
bag perforated, out of which the bird on occa-
sion draws it with its bill.

PRE-ENGAG'ED (of *pre* and *engagé*,
F.) engaged before-hand.

PRE-EXIST'ENTNESS, a being pre-
existent.

To PRE'FACE (*præfatio*, of *præfari*, L.
to speak before) to make a preparatory intro-
duction to a discourse.

PREF'ERABLENESS, quality of deserv-
ing to be preferred before others.

PREG'NANTNESS (of *prægnans*, L. and
ness) a being great with child; also (spoken
of evidence or proof) strength; also (of in-
vention, wit, judgment, &c.) ripeness, quick-
ness, sharpness.

PREJUDICIALNESS (of *prejudicial*) in-
juriousness, &c.

PREL'ATE (of the *Garter*) the first offi-
cer of that noble order, and as ancient as the
order itself.

PRELIM'INARIES (*preliminaries*, F. of
præ, before, and *limen*, a threshold) the
first steps in a negotiation, or other important
business.

To PRELU'DE (*præludere*, L.) to lay
down some general propositions before the
main business is begun or entered upon.

PREMATURE'NESS (*præmaturitas*, L.)
early ripeness, or ripeness before the time.

PREMED'ITATEDNESS (*præmeditatus*,
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No stupendous precipice denies
Access, no horror turns away our eyes.
Denham.

Swift down the precipice of time it goes,
And sinks in minutes, which in ages rose.
Dryden.

His generous mind the fair ideas drew
Of fame and honour, which in dangers lay;
Where wealth, like fruit, on precipices
grew
Not to be gather'd but by birds of prey.
Dryden.

PRECIPITANT (*præcipitans*, L.) falling
or rushing headlong.

Without longer pause,
Downright into the world's first region throws
His flight precipitant.

Milt. Par. Lost, b. iii.

The birds heedless while they strain
Their tuneful throats, the low'ring heavy
lead
O'er takes their speed; they leave their little
lives
Above the clouds, precipitant to earth.

Philips.

PRECIPITANTNESS (of *præcipitans*, L.)
rashness, hastiness, unadvisedness.

PRECIPITATE (*præcipitatus*, L.) rash,
hasty, unadvised.

Philosophical PRECIPITATE, is made
with running mercury put into a matrafs, and
set in sand heat for 40 days, or till all the
mercury is reduced to a red powder. This
is called *Precipitate per se*.

PRECISE'NESS (of *precision*, F. and *ness*)
stiffness, formalness, finicalness, affectedness,
exactness, scrupulousness, particularness.

PRECISION (*School Term*) the same as
abstraction.

PRECONISA'TION (in the consistory at
Rome) a declaration or proposition made by
the cardinal-patron of a person, nominated
by some prince to a prelateship.

PREDESTINA'TION (in *Theology*) a
judgment or decree of God, whereby he has
resolved from all eternity, to save a certain
number of persons, hence called *Elect*.

PREDESTINATION, is also used to sig-
nify a concatenation of second causes, appointed
by providence; by means whereof things are
brought to pass by a fatal necessity; con-
trary to all appearance, and maugre all op-
position.

PREDETERMINA'TION (with *School-*
men) that concurrence of God which makes
men act, and determines them in all their
actions, both good and evil.

PREDICATE (*prædicatum*, L.) that lat-
ter part of a logical proposition, or that which
is affirmed of the subject, as when we say,
John is a Sailor, the word *Sailor* is called the
predicate, because it is spoken or affirmed of
the subject *John*.

PREDOMINANTNESS (of *predominare*,
F.) a being predominant, an over-ruling qua-
lity, prevalence, having some superiority over
some other.

PRED'Y the Hole (*Sea Phrase*) means, lay
or stow every thing there, in its due order and
proper place.

PRE-ELECTED (*præ-electus*, L.) chosen
before.

PRE'-EMINENTNESS (*pre-eminence*, F.
of *præ-eminencia*, L.) an exceeding of others
in quality or degree.

PREEN'ING (with *Naturalists*) the action
of birds, in cleaning, composing and trim-
ming their feathers, to enable them to glide
more easily thro' the air. For this use nature
has furnished them with two peculiar glands,
which secrete an unctuous matter into an oil-
bag perforated, out of which the bird on occa-
sion draws it with its bill.

PRE-ENGAG'ED (of *pre* and *engagé*,
F.) engaged before-hand.

PRE-EXIST'ENTNESS, a being pre-
existent.

To PRE'FACE (*præfatio*, of *præfari*, L.
to speak before) to make a preparatory intro-
duction to a discourse.

PREF'ERABLENESS, quality of deserv-
ing to be preferred before others.

PREG'NANTNESS (of *prægnans*, L. and
ness) a being great with child; also (spoken
of evidence or proof) strength; also (of in-
vention, wit, judgment, &c.) ripeness, quick-
ness, sharpness.

PREJUDICIALNESS (of *prejudicial*) in-
juriousness, &c.

PREL'ATE (of the *Garter*) the first offi-
cer of that noble order, and as ancient as the
order itself.

PRELIM'INARIES (*preliminaries*, F. of
præ, before, and *limen*, a threshold) the
first steps in a negotiation, or other important
business.

To PRELU'DE (*præludere*, L.) to lay
down some general propositions before the
main business is begun or entered upon.

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early ripeness, or ripeness before the time.

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to preside over games; and at length their power grew to that height, that they could alter laws, repeal them, and ordain new ones.

PRET'INESS (of *prætig* and *nerre*, *Sax.*) beautifulness, &c.

PRETO'R'IUM, the place, hall, or court, in which the *Roman* pretor lived, and in which he sat and administer'd justice to the people.

To **PREVAIL** (*prevailoir*, *F.* *prævalere*, *L.*) 1. To be in force, to have effect, to have power, to have influence: 2. to overcome, to gain the superiority.

While *Malbro's* cannon thus prevails by sand,
Britain's sea-chiefs by *Anna's* high command,
Resistless over the *Thuscan* billows ride.

Blackmore.

Thus song could prevail
O'er death and o'er hell,
A conquest how hard, and how glorious;
Though fate had fast bound her,
With *Styx* nine times round her,
Yet musick and love were victorious.

Pope,

The serpent with me
Persuasively hath so prevail'd, that I
Have also tasted. *Milton.*

PREVALENCE } (*prevalence*, *F.* *præ-*
PREVALENCY } *valentia*, *L.*) superiority, influence, predominance.

Why, fair one, would you not rely
On reason's force with beauty's joined,
Could I their prevalence deny,
I must at once be deaf and blind.

Prior.

PREV'ALENTNESS (of *prævalens*, *L.* and *nefs*) prevalence.

PREVARICATION, is also a secret abuse committed in the exercise of a publick office, or of a commission given by a private person.

PREVARICA'TORY (of *prævaricari*, *L.*) shuffling, &c.

PREVENIENT (*præveniens*, *L.*) preventing. *Milton.*

PREVE'NTION (in *Canon Law*) the right that a superior person or officer has to lay hold on, claim, or transact an affair, before an inferior to whom it more immediately belongs.

PRE'VIOUSNESS (of *prævius*, *L.*) foregoing or introductory quality.

PREY'ING upon (of *proye*, *F.* or *prædans*, *L.*) seizing on by violence.

PRIAPE'IA (in *Poetry*) obscene epigrams, &c. composed on the god *Priapus*.

PRI'APUS (*Πρίανος*, *Gr.*) the son of father *Bacchus* and *Venus* (according to the poets) a lascivious fellow, whom the women followed so, that the citizens were fain to expel him; but *Venus* (as they say) plaguing them, they were constrain'd to build a tem-

ple to him, and offer him sacrifice. They worshipped him as the protector of their vineyards and gardens, who could defend their fruit from mischievous birds and thieves, and punish such as endeavour to hurt and blast them by their enchantment.

His image is described naked, with a distorted countenance and hair dishevelled, crowned with garden herbs, holding a sickle in his hands, as an ensign of terror and punishment. He was thus set up in orchards, &c. in the manner of a scare-crow, and made of the first piece of wood that came to the hands of the peasant. He was often in a doubt whether he should make a god of it, or commit it to the flames; it was not regularly carv'd, nor beautiful, and generally without feet. The ass was offered to him, because, as he was going to violate the chastity of *Vesta*, as she lay asleep, *Silenus's* ass bray'd and awakened the goddess.

He is said to be the son of *Bacchus* and *Venus*, that is, the *Sun* and *Moisture*, to intimate that all trees, planets and fruits are generated, and receive their vegetation by the heat of the sun and radical moisture.

PRIAPUS (*Anat.*) the genital parts of a man; the *Penis* and *Testes*.

PRICK'LINESS (of *pricke*, *Sax.*) the having prickles, &c.

PRIEST (*priester*, *Teut.* *prek*, *Dan.* *ppeor*, *Sax.* which some derive of *προεστειν*, *Gr.* an elder: But *Stephen Guichard*, in *l'Harmonie Etymologique des Langues*, derives the name priest, of *prester*, *F.* and that from *πρεσβυς*, incendiarius, of *πρίστω*, *Gr.* *incendo*, *inflammo*) a clergyman, one who performs sacred offices.

The *Romans* called their priests *Flamins*, the ancient *Britons* theirs *Druids*, the *Indians* theirs *Brachmins*, the *Mogul's* *Indians* call theirs *Daroes* or *Harbods*, the *Persians* theirs *Sedre*, the *Tartarians* theirs *Lama*, the *Morocco's* theirs *Alsaquis*, and the *Canada Indians* theirs *Pawwaw*.

PRIEST'LINESS (of *ppeoylice* and *neyye*, *Sax.*) priestly quality or behaviour.

PRIMAGE, a duty appointed by a statute of king *Henry VIII.* to be paid to mariners and masters of ships; to the master for the use of his cables and ropes; and to the mariners for loading and unloading the ship.

PRIMARINESS (of *primarius*, *L.* and *nefs*) the being first; chief quality.

PRIMATESHIP (*primatus*, *L.*) the dignity, &c. of a primate.

PRIME (in *Geometry*) the 60th part of a degree.

The **PRIME** or *Golden Number*, was so called, because marked in the calendar of *Julius Cæsar*, with letters of gold, and is a circle of nineteen years; in which time, it is supposed, that all the luminations and aspects, between the sun and moon, did return to the same

same place. The chief use of it, is to find the age and change of the moon.

PRIME Figures (with *Geometricians*) are such which cannot be divided into any other figures, more simple than themselves; as a *triangle* into planes, the *pyramids* into solids: for all planes are made of the first, and all bodies or solids are compounded of the second.

PRIME (in *Fencing*) is the first and chief of the guards, which is that the body is in immediately after drawing the sword, being the fittest to terrify the adversary; the point of the sword being held higher up to the eye than in any other guard.

PRIME'NESS (of *primus*, L.) chiefness, excellentness.

PRIME'VALNESS } (of *primævus*, L.
PRIME'VOUSNESS } and *nefs*) the being of the first age.

PRIMIER Serjeant, the king's first serjeant at law.

PRIMIGE'NIAL (*primigenius*, L.) first in its kind, original.

PRIMIGE'NIALNESS } (of *primo-*
PRIMIGE'NIOUSNESS } *genius*, L. and *nefs*) originalness, the being the first of the kind.

PRIM'ITIVE (with *Grammarians*) an original word from which others are derived; one that is not derived of any other language, nor compounded from any other words of the same.

PRIMITIVENESS (of *primitivus*, L. and *nefs*) originalness.

PRIM'NESS, demureness or affectedness of looks, quaintness; also affectedness in drefs.

PRINCE, is one who is a sovereign in his own territories, yet holds of some other as his superior lord, as the princes of *Germany*.

PRINCE'LINESS (of *prince-like* and *nefs*) princely quality, &c.

PRIN'CES, in antient times, were no other than the principal men in an army: in the days of *Augustus*, and afterwards, those who govern'd under the emperor, were stiled princes of the senate; in process of time, the emperors constituted the person immediately next to themselves, prince. This person, by the *English Saxons*, was called clyzo. We have in *England* but one prince distinguished by that title, which is the prince of *Wales*, which title was given by king *Henry III.* to his son *Edward*, and ever since, the king's eldest son is *Prince of Wales*.

A PRIN'IPAL (in *Commerce*) the first fund or sum put by partners into common stock.

PRINCIPAL (of a *College*, &c.) the head, the chief person.

PRINCIPAL, the sum of money borrowed or lent, distinct from the interest.

PRIN'ICIPALNESS (of *principalis*, L. and *nefs*) chiefness.

PRIN'ICIPALS (at *Urschenfeld* in *Herc-*

fordshire) the best beast, bed, table, &c. which pass to the eldest child, and are not to be divided or shared with the other goods.

PRIN'CIPIE (*principium*, L.) the first cause of the being or production of any thing; also an inducement or motive; also a maxim or undoubted truth; also a good practical rule of action, in which sense a person may be said to be a man of principles, when he acts according to the known rules of religion and morality.

First PRINCIPLE, a thing that is self-evident, and is, as it were, naturally known; as *that nothing can exist and not exist at the same time; that the whole is greater than a part*, &c.

Well PRIN'CIPIED, having good principles.

PRIN'ICIPLES (in *Chymistry*) are five of mix'd natural bodies; as *Pblegm* or *Water*, *Mercury* or *Spirit*, *Sulphur* or *Oil*, *Salt* and *Earth*.

Active PRINCIPLES (with *Chymists*) spirit, oil, and salt.

Passive PRINCIPLES, water and earth.

PRINCIPLES (with *Mathematicians*) are *Definitions*, *Axioms*, and *Postulates*.

PRINCIPLES (with *Hermetick Philosophers*) the two universal principles of sensible nature *Subtil*, and *Solid*, which, being joined in a greater or less degree, generate all that beautiful variety of beings in the universe.

PRINT'ER, a person who composes and takes impressions from moveable characters ranged in order, or plates engraven, by means of a press, ink, &c.

PRINT'ING, the art of printing has been used by the *Chinese* much more anciently than the *Europeans*; but their's seems to have been by immoveable characters only, cut in wood, as now we print papers for rooms, but the art of printing by moveable types, is said to have been invented by *Lawrence Coster*, of *Harlem* in *Holland*; others say, by *John Gottenburgh*, of *Germany*: It was brought into *England* by *Caxton* and *Turner*, whom king *Henry VI.* sent to learn it. One of the first printed books, now extant, is *Tully's Offices*, printed in the year 1465, and kept in the *Bodleian* library at *Oxford*.

PRISE } (of *priser*, F. to take) a vessel
PRIZE } taken at sea from the enemies of the state, or from pirates, by a man of war, or a merchant ship that has commission from the king.

PRISM (in *Opticks*) is a glass bounded with two equal and parallel triangular ends, and three plane and well polished sides, which meet in three parallel lines, running from the three angles of one end to those of the other, and is used to make experiments about light and colours; for the rays of the sun falling upon it at a certain angle, do transmit thro' it a

N n n

spectrum

spectrum or appearance, coloured like the rain-bow, on which Sir *Isaac Newton* founded his theory of colours.

PRIT'TLE PRATTLE (prob. of *praten*, Du. to prate) much and insignificant talk.

PRIVATEER, a ship fitted out by one or more private persons, with a licence from the prince or state to make prize of an enemy's ship and goods.

PRIVATEERING, sailing in such a ship, and with the design before-mentioned.

PRIVATENESS (of *privatus*, L. and *nefs*) secretness.

PRIVATION (in *Metaphysics*) is the want or absence of some natural perfection, from a subject capable to receive it, in which subject, it either was before, or at least ought to have been.

Partial PRIVATION (in *Metaphysics*) is only in some particular respect, and relates principally to its perfect actions or some decree of them, as when a person shuts his eyes or is purblind.

PRIVATIVENESS (of *privativus*, L. and *nefs*) depriving quality, or faculty of carrying away.

PRIVEMENT *enfient* (in *Law*) where a woman is with child by her husband; but not with quick child.

PRIVIES in Blood (in *Law*) those that are linked in consanguinity.

PRIVIES in Representation, such as are executors or administrators to a person deceased.

PRIVIES in estate (*Law Term*) are he in reversion, and he in remainder, when land is given to one for life, and to another in fee; that their estates are created both at one time.

PRIVIES in Tenure, as the lord of the manor, by escheat, that is, when the land falls to the lord for want of heirs.

PRIVILEGE (in *Commerce*) is a permission from a prince or magistrate, to make and sell a sort of merchandize; or to engage in a sort of commerce, either exclusive of others, or in concurrence with them.

PRIVILEGED Person, one who has the benefit of, or enjoys some privilege.

PRIV'INESS (of *privus*, L.) the having the knowledge of.

PRIV'ITIES, the privy or secret parts of a human body.

PRO, a preposition signifying for, or in respect of a thing, &c.

PROBAB'ILISTS, a sect among the Roman Catholics, who adhere to the doctrine of probable opinions.

Poetical PROBABILITY, is the appearance of truth in the fable or action of a poem.

PROB'ABLE Opinion, an opinion founded on a grave motive, or an apparently good foundation, and which has authority enough to persuade a wise person disinterested.

PROB'ABLENESS (*probabilitas*, L.) probability.

PROBA'TION (in a *Monastick Life*) a time of trial, or the year of novitiate, which a religious person must pass in a convent to prove his virtue, and whether he can bear the severity of the rules.

PROBA'TIONER (of *probatio*, L. and *ner*, an *English* term for a noun sub. of the doer) one that is under trial or examination, a scholar, a novice who undergoes a probation at the university.

PROBA'TIONER (among the *Presbyterians*) one who is licensed by the presbytery to preach, which is usually done a year before ordination.

PROBA'TIONARY, pertaining to probation or trial.

PROBA'TIONERSHIP, the state of a probationer.

To **PROBE** (of *probare*, L. to try) to search the depth, &c. of a wound, with an instrument called a probe.

PROBLEM (*problema*, L. *πρόβλημα*, Gr.) a proposition expressing some natural effect, in order to a discovery of its apparent cause.

PROBLEM (in *Algebra*) is a question or proposition, which requires some unknown truth to be investigated and discovered, and the truth of the discovery demonstrated.

A **PROBLEM** (in *Geometry*) is that which purposes something to be done, and more immediately relates to practical than speculative geometry, it being to be performed by some known rules, without regard to their inventions or demonstrations: as to divide a line, construct an angle, &c.

PROBLEM (in *Logick*) a doubtful question, or a proposition, that neither appears absolutely true nor false, but which is probable on both sides, and may be asserted either in the affirmative or negative with equal evidence.

Local PROBLEM (with *Mathem.*) is such an one as is capable of an infinite number of different solutions, so that the point, which is to resolve the problem, may be indifferently taken, within a certain extent, *i. e.* any where in such a line, or within such a plane, figure, &c. which is termed a geometrical place. It is also called an *indeterminate Problem*.

Solid PROBLEM (with *Mathem.*) is one which can't be geometrically solved, but by the intersection of a circle, and a conick section, or by the intersection of two other conick sections besides the circle.

Deliac PROBLEM, the doubling of a cube, so called on this account, that when the people of *Delos* consulted the oracle, for a remedy against the plague, the answer was, that the plague should cease when the altar of *Apollo*, which was in the form of a cube, should be doubled.

PRO-

PROCEDURE (*procedure*, F.) 1. Manner of proceeding, management, conduct.

This is the true *procedure* of conscience, always supposing a law from God, before it lays obligation upon man. *South.*

2. Act of proceeding, progress, process, operation.

Although the distinction of these several *procedures* of the soul do not always appear distinct, especially in sudden actions, yet in actions of weight, all these have their distinct order and *procedure*.

Hale's Orig. Mank.

To **PROCEED** (*procedo*, L. *proceder*, F.)

1. To pass from one thing or place to another.

Adam

Proceeded thus to ask his heav'nly guest.

Milton.

Then to the prelude of a war *proceeds*;

His horns, yet fore, he tries against a tree.

Dryden.

2. To go forward; to tend to the end designed.

Temp'rately *proceed* to what you would

Thus violently redress.

Shakesp. Coriolanus.

PROCEEDING (*procedens*, L.) coming from, having its spring or rise from; going forward, &c.

A **PROCEEDING**, a matter carried on or managed.

PROCELEUSMATIC *Foot* (in *Gram.*) a foot consisting of four short syllables, as *Pelagius*.

PROCESS (in *Law*) in its general sense is used for all the proceedings in any cause or action real or personal, civil or criminal, from the original writ to the end; also that by which a man is called into any court.

PROCES'SION, a ceremony in which both the clergy and laity walk together, singing litanies and other prayers, as they march along.

The ancient *Romans*, when their empire was in distress, or after some victory, made processions for several days together to their temples, either to invoke the help of their gods in the one, or to give them thanks for the other.

The Christian clergy likewise have their processions on the same account. The first of these were begun by *Cbrysoſtom*, at *Constantinople*, which was designed by way of opposition to the great appearances of the *Arians*. For they being discountenanced, were wont to meet without the town, singing anthems as they went along.

These processions were set on foot to prevent their having any influence on the orthodox; they bearing crosses with flambeaux upon them, singing their prayers.

From this original processions have grown

into their present use in the *Roman church*, wherein the priests and people proceed from one church to another, singing prayers and litanies; and since *Berengarius* declared against transubstantiation, it is made a point of religion to carry the consecrated elements of bread and wine in a triumphal manner under a canopy.

PROCES'SION (in *Theology*) a term used to signify the manner wherein the holy spirit is conceived to issue from the Father and the Son, in the mystery of the Trinity.

PROCESSION (in *Cathedral and Conventual Churches*) in former times the members had their stated processions, in which they walked two and two, in their most ornamental habits, with musick, singing hymns, and other expressions of solemnity, agreeable to the occasion.

The parish-priest also of every parish had a customary procession, with the patron of the church, the chief flag or holy banner, and the other parishoners in *Ascension-Week*, to take a circuit round the limits of the manour, and pray for a blessing on the fruits of the earth.

Hence came our present custom of *Perambulation*, which is still called our going a *Processioning*, though most of the order, the devotion, the pomp, and superstition, is laid aside.

PROCLAMATION (of *Exigents*) an awarding an exigents in order to an *Outlawry*; a writ of proclamation issues to the sheriff of the county where the party dwells, to make three proclamations for the defendant to yield himself or be outlawed.

PROCLI'VOUS (*proclivus*, L.) inclining downwards.

PROCLIVITY (*proclivitas*, L.) aptness or propensity in a thing to incline or tend downwards, an aptness, proneness.

PROCON'SULSHIP (of *proconsul*, L. and *ship*) the office or dignity of a *Proconsul*.

PROCTORSHIP, the office, &c. of a proctor.

PROCURA'TION, an act whereby a person is empowered to act, treat, receive, &c. in a person's name, as if he himself were actually there.

PROCURATION (in *Old Customs*) a reservation of service due from the vassals to their lords, by whom they were to be entertained at certain times in the year, when they made a visit to their farms, in consideration of which it was customary to pay a certain sum of money.

PROCURATION (among *Ecclesiastics*) in imitation of the temporal lords, the lords spiritual, as bishops and arch-deacons, used to be entertained by the churches under their jurisdiction, so that the arch-deacons often putting the parish priests to an extravagant charge, complaint was made thereof to the

popes, who endeavoured to redress this grievance by councils and bulls, and particularly pope *Innocent III.* upon a complaint made against the arch-deacon, who is said to have visited with an hundred horse in his company, so that when he came to a parsonage house, he and his retinue devoured all immediately.

PROCURATION *Money*, given to money scriveners by such persons as take up sums of money at interest.

PROCUREMENT (*procuratio*, L. and *ment*) a getting, or a thing procured.

PROCU'RER, a getter, &c. also a bawd or pimp.

PRO'CYON (*πρόκυων*, Gr.) a constellation placed before the *Great Dog*, and thence takes its name. It is *Orion's* dog. He is reported to have been a great lover of hunting; and for that reason has a dog by him. There are also a hare and other wild beasts near him. It has three stars, of which the first rises very splendid, and resembles a dog, and thence is called *Procyon*.

To **PROD'IGALIZE** (of *prodigus*, L.) to be a prodigal, to spend profusely.

PROD'IGALNESS (*prodigalitas*, L.) lavishness, profuseness, &c.

PROD'IGIOUSNESS (of *prodigiosus*, L. and *ness*) wonderfulness, monstrousness, excessiveness.

PRODUCE' (*productio*, L. *produit*, F.)

PRODUCT } effect, fruit.

PRODUC'TIVENESS (*productivus*, L.) aptness to produce.

PROFANE'NESS (of *profanus*, L. and *ness*) an abusing of holy things, impiety; a disrespect paid to the name of God, and to things and persons consecrated to him.

PRO'FILE (*profile*, F. *profilo*, Ital.) side-ways or side-view, as a picture in profile, *i. e.* drawn side-ways, as a head or face set side-ways, as on coins.

PROFILE, is sometimes used for a design or description, in opposition to a plan or *Ichnography*. Hence

PROFILING is designing or describing with rule or compass.

PROFITABLENESS (of *profitable*, and *ness*) beneficialness, advantageousness.

PROF'LIGATENESS (*profligatus*, L. and *ness*) abandonedness to debauchery, lewdness to the highest degree.

PROFLUENT (*profluens*, L.) flowing plentifully.

The **PROFOUND'** (*profundus*, L.) the depth, the abyss, greatness of depth. *Milton*.

PROFOUNDNESS (*profunditas*, L.) depth, deepness.

PROG (prob. of *procuratum*, L. gotten) something gotten.

PROGENERA'TION, a breeding or bringing forth, L.

PROGNOS'TICK (of *προγνωσκων*, Gr.) a sign or token that indicates something about to happen.

PROGRES'SIVENESS (of *progressif*, F. of L.) the quality of proceeding or going forward.

PROHIBI'TION (in *Law*) a writ issued to forbid any court, either spiritual or secular, to proceed in a cause there depending, upon suggestion that the cognizance thereof does not belong to that court.

PROJEC'TION (in *Mechanicks*) the action of giving a projectile its motion.

PROJECTION (in *Perspective*) the appearance or representation of an object on a perspective plane.

PROJECTION of the Sphere in Plano (in *Mathem.*) a representation of the several points or places of the surface of the sphere, and of the circles described thereon, &c. as they appear to the eye situated at a given distance, upon a transparent plane, situate between the eye and the sphere.

PROJECTION (with *Alchym.*) is the casting of a certain imaginary powder, called the *Powder of Projection*, into a crucible full of prepared metal, in order to its being transmuted into gold.

PROJECTION monstrous, of an image (in *Perspective*) is the deformation of an image upon a plane, or the superficies of some body, which seen at a certain distance will appear formous.

Powder of PROJECTION, or the *Philosopher's Stone*, is a powder supposed to have the virtue of changing copper, lead, &c. into a more perfect metal, as into silver or gold, by the mixture of a small quantity with it.

PROJEC'TIVE Dialling, a method of drawing, by a method of projection, the true hour lines, furniture, &c. on dials, or any kind of surface whatsoever, without having any regard to the situation of those surfaces, either as to declination, inclination, or reclination.

PROLA'TION (in *Musick*) the act of shaking or making several inflections of the voice in the same syllable.

PROLEP'SIS (*προληψις*, Gr.) anticipation, prevention, pre-occupation; a conceiving things in mind before-hand.

PROLIF'ICKNESS, aptness to breed.

PROLU'SION (in *Literature*) a term applied to certain pieces or compositions, made previously to others, by way of prelude or exercise.

PROME'THEUS (of *προμηθεύς*, of *προ*, before, and *μηθεύς*, Gr. council) according to the poets, was the son of *Japetus*, the father of *Deucalion*, who first made man of clay or earth; whose wit *Minerva* admiring, promised him any thing that was in Heaven, that he wanted to perfect his work; he coming thither, and seeing that all things were animated by heavenly fire, having a little *Ferula* in his hand, put it to the chariot wheel of the sun, and that being kindled, he brought fire

fire on the earth, and put life and soul into the man that he had made of clay. *Jupiter* being angry at him, first sent *Pandora*, the wife of his brother *Epimetheus*, with a box to her husband, which after he had opened, there flew out thence sundry sorts of diseases, and afterwards commanded *Vulcan* to bind *Prometheus* with iron chains, on mount *Caucasus*, and to put an eagle or a vulture daily to devour his liver, which did every night renew again to his great torment. He remained in this condition, till *Hercules* by his virtue and valour released him.

Some interpret this fable thus, that *Prometheus* taught the way of fetching fire out of stones, by striking them together, and thence he is said to have fetched fire from Heaven. And that he had his abode on mount *Caucasus*, from whence he continually beheld the stars, and studied their motions and influences, and thence they gave it out, that he was bound to this mountain. And by the eagle consuming his liver, is signified how the thought of his studies, did, as it were, prey upon him.

Bochartus imagines that this fable is derived from the signification of the word *Magog*, and that that was the name of *Prometheus*, which signifies a heart devoured, and consuming with cares or otherwise.

Others say, *Prometheus* was a wise man, who studied the stars, on the highest part of mount *Caucasus*, and that by his putting heavenly fire into his clay man, is meant, his instructing the dead clayey carcases of mankind with wisdom, and that the inward trouble he had to accomplish his desire, might be compared to a vulture gnawing his entrails.

PROMINENTNESS (*prominentia*, L.) a jutting out, or standing forward.

PROMISCUOUSNESS (of *promiscuus*, L. and *nefs*) mixedness.

A perfect **PROMISE** (with *Moralists*) is when a person does not only determine his will, to the performance of such or such a thing, for another hereafter; but also shews, that he gives the other a full right of challenging or requiring it from him; bare assertion are not to be an obligation, neither do expressions in the future convey a right.

PROMISSORY, one to whom a promise is made.

PROMPTOR (of *promptare*, Ital.) a dictator or assistant to actors in a play; one posted behind the scenes, who watches attentively the actors speaking on the stage, suggesting to them and putting them forward when at a stand, and correcting them when amiss in their parts.

To **PROMULGE** (*promulgare*, L.) to publish, properly used of the *Roman* laws, which were hung up in the market-place, and exposed to publick view for three market days before they were passed or allowed.

PRONATION (with *Anat.*) is when the palm of the hand is turned downwards, as *Supination* is when the back of it is turned upwards.

Personal PRO'NOUNS (in *Gram.*) are such as are used instead of names of particular persons, as *I*, *Thou*, *He*, &c.

PRONOUNS Relative (in *Gram.*) are these placed after nouns, with which they have such affinity, that without them they signify nothing, as *which*, *who*, *that*.

Possessive PRONOUNS (in *Gram.*) are such that express what each possesses, as *mine*, *thine*, &c.

Demonstrative PRONOUNS (in *Gram.*) are such as point out the subject spoken of, as *this*, *these*, &c.

PRONU'BA, a title of *Juno*, given her on account of her being believed to preside over marriage.

PRONUNCIATION (in *Gram.*) the manner of articulating or sounding the words of a language, represented to the eye by writing and orthography.

PRONUNCIATION } (with *Paint.*)

PRONOUNC'ING } the marking and expressing of all kinds of bodies, with that degree of force necessary to make them more or less distinct and conspicuous.

PRONUNCIATION (with *Rhet.*) is the regulating and varying the voice and gesture, agreeably to the matter and words, in order to affect and persuade the hearers.

PROOF (with *Printers*) a printed sheet sent to the author or corrector of the press, in order to be corrected.

PROOF (in *Arith.*) an operation, whereby the truth and justness of a calculation is examined and ascertained.

PROPAGA'TOR (*propagateur*, F.) an increaser; also a spreader abroad, L.

To **PROPEND** (*propendere*, L.) to be prone.

PROPENSE'NESS (*propensitas*, L.) proneness, readiness to, inclination, bent of mind.

PROPER (*propre*, F. *proprius*, L.) *r.* Peculiar, not belonging to more, not common.

As for the virtues that belong unto moral righteousness and honesty of life, we do not mention them, because they are not *proper* to christian men, as they are christians, but do concern them as they are men. *Holder.*

No sense the precious joy conceives,
Which in her private contemplations be;

For then the ravished spirit the senses leaves,
Hath her own pow'rs, and *proper* actions free.

Davies.

Outward objects, that are extrinsical to the mind, and its own operations, proceeding from powers intrinsical and *proper* to itself, which become also objects of its contemplation, are the original of all knowledge.

Locke.

2. One's own.

Now learn the diff'rence at your *proper* cost,
Betwixt true valour and an empty boast.

Dryden.

PROPER (in *Physick*) something naturally and essentially belonging to any being.

PROPER

PROPER (in respect to *Words*) is understood of their immediate and particular signification; or that which is directly and peculiarly attached to them.

PROPER (in the *Civil Law*) is used in opposition to acquired; for an inheritance derived by direct or collateral succession.

PROPERNESS (*proprietas*, L. *propriété*, F.) peculiarity, convenientness, fitness.

PROPERTY (*proprietas*, L. *propriété*, F.) the right or due that belongs to every person, virtue, or natural quality, rightful possession of a thing.

PROPERTY (with *Logicians*) is understood in a four-fold sense.

1. *Property*, is that which agrees to some kind only, altho' not to every person comprehended under the same kind; as it is proper to man only to be a *Grammarians*, *Poet*, or *Physician*, but yet it is not proper to every man to be such.

2. *Property*, is that which agrees to every single person, and yet not to a man only.

3. *Property*, is that which agrees to every man, and to man only, and yet not always, as hoariness, in old men only, but yet not always, but for the most part in old age.

4. *Property*, is when any thing agrees to every man, to man only, and always to man, as *to speak*, *to laugh*, &c.

PROPHANE. See *Profane*.

PROPHE'SIES (in *Law*) are taken for wizardly foretellings of matters to come, in certain and enigmatical speeches.

PROPHETICALNESS (of *propheticus*, L. *prophetique*, F. of *προφητικός*, Gr. and *nefs*) prophetic nature and quality.

PROPI'TIATORINESS (of *propitiatorius*, L. *propitiatoire*, F. and *nefs*) atoning or propitiating quality.

PROPI'TIOUSNESS, favourableness.

PROPORTION, a rule or measure; the relation which the parts have among themselves, and to the whole.

PROPORTION (in *Painting*, &c.) is the just magnitude of the several members of a figure, a group, &c. with regard to one another, to the figure, the group, and the whole piece.

PROPOR'TIONABLENESS (of *proportio*, *babilis*, L. and *nefs*) agreeableness in proportion.

PROPOR'TIONAL, a quantity either lineal or numeral, which bears the same ratio or relation to a third, that the first does to the second.

PROPOR'TIONALNESS } **PROPOR'TIONATENESS** } proportionality, Likeness of proportion.

Continued PROPOR'TIONALS, are such that the third number is in the same ratio to the second, as the second has to the first, and the fourth the same ratio to the third, that the third has to the second, as 3, 6, 12, 24.

Mean PROPORTIONALS, are when in three quantities there is the same proportion of the first to the second, as of the second to the third; the same proportion of 2 to 4, as of 4 to 8, and 4 is the mean proportional.

Exceptive PROPOSITION (with *Schoolmen*) is one that is denoted by an exceptive sign, as *beside*, *unless*.

Exclusive PROPOSITION (with *Schoolmen*) is one denoted by a sign or character of exclusion, as *only*, *solely*, *alone*.

PROPOSITION (in *Poetry*) is the first part of an epic poem, in which the author proposes or lays down, briefly and in general, what he has to say in the course of his work.

PROPOSITION (in the *Mathem.*) a thing proposed to be demonstrated, proved, or made out, either a problem or theorem.

PROPOSITION, is an oration or speech which affirms or denies, or an oration that signifies either *true* or *false*.

Affirmative PROPOSITION, is that in which the subject and attribute are joined or do agree, as *God is a spirit*.

Negative PROPOSITION, is that when they are disjoined or disagree, as *Men are not stones*.

A true PROPOSITION, is such as declare a thing to be what it really is; or not to be what it is not.

A false PROPOSITION, is such an one as signifies a thing to be what it is not; or not to be what it is.

PROPOSITIONS general } (with *Logicians*)
PROPOSITIONS universal }
are known by the signs, *Every*, as every covetous man is poor; *No*, as no man can serve God and mammon.

PROPOSITIONS particular, are known by the signs *some*, *a certain*, *somebody*, as *some men are ambitious*.

PROPOSITIONS singular, are when a proper name of a man is contained in them, as *Cicero was an orator*, *Plato a philosopher*.

PROPOSITIONS general contrary, are such, of which one generally affirms, and the other generally denies, as *all men*, &c. *no man*, &c.

A simple PROPOSITION, is that which has but one subject, and one attribute.

A compound PROPOSITION, is that which has more than one subject, as *life and death*, *health and sickness*, *poverty and riches* come from the Lord.

PROPOSITIONS (by *Logicians*) are reduced to four kinds, which, for the help of memory, are denoted by the four letters, *A*, *E*, *I*, *O*.

A is an universal affirmative.

E is an universal negative.

I is a particular affirmative.

O is a particular negative.

And for the ease of memory, they are comprised in these two verses.

Afferis

Afferit A, Negat E; verum generalitar ambo.

I Afferit, O Negat, sed particulariter ambo.

The use of a proposition, is when men, by occasion of discourse, fall at variance, and cannot agree upon their matter; being both earnest to know the truth, they bring the matter to a point, debate that, and then go on to another.

*A Finite } PROPOSITION { (with
Definite } School-*
men) is that which declares something determinate on a subject, as *a man is a two-footed animal.*

*Infinite } PROPOSITION { (with
Indefinite } School-*
men) is one wherein either one or both the terms are infinite, or have a negative prefixed to them, as *man is not white.*

A Direct PROPOSITION (with School-
men) is such an one wherein a higher and more general is predicated of a lower and more particular; as *a man is an animal.*

An Indirect PROPOSITION (with School-
men) is one wherein an inferior is predicated of a higher; as *an animal is Man.*

Hypothetical PROPOSITION (with School-
men) is one which consists of several simple ones; affected with some conditional ones, as, *if the sun be set, it is night.*

Disjunctive PROPOSITION (with School-
men) is one which consists of several, affected with a disjunctive conjunction, as, *it is either dark or light.*

A copulative PROPOSITION (with School-
men) is one that consists of several, affected with a conjunction copulative; as, *Henry does not stand and sit.*

A modal PROPOSITION (with School-
men) is one which, besides the pure matter and form, involves some mode or manner of disposition; as, *it is necessary that man be rational.*

To **PROPOUND** (*proponere*, L.) to make proposals or offers of a reconciliation of a difference; or upon any business whatsoever.

PROPRIETY (with *Logicians*) is the fourth of the universal ideas, and is when the object is an attribute, which, in effect, belongs to the essence of the thing; but is not first considered in that essence, but as dependent on the first idea, as *divisible, immortal, &c.*

PROPRIETY (with *Gram.*) is where the direct and immediate signification of a *Word* agrees to the thing it is apply'd to.

PRO' RATA (in *Commerce*) according to proportion or share.

PRO'SA, a goddess of the *Pagans*, who, as they believed, made the infant come in the right manner into the world.

PROSELYTES. These were among the *Jews* of two sorts.

1. The *Profelytes of Righteousness* and *Profelytes of the Gate*,

The *Profelytes* of righteousness submitted to the law of *Moses*; and the others inhabited among the *Jews*, and were oblig'd to observe the seven commandments of the sons of *Noah*, which the *Jews* accounted the law of nature, which all persons were bound to observe, and were;

1. To abstain from idolatry.
2. To hallow the name of God.
3. Not to commit murder.
4. To abstain from adultery and incest.
5. Not to be guilty of stealing.
6. To do justice and to submit to it.
7. To forbear eating things strangled and blood.

These the *Jews* believ'd to have been given by God, the first 6 to *Adam*, and the last to *Noah*; and this was all the revealed religion there was till the time of *Moses*, which they were obliged to profess and promised to observe.

But as to the *Profelytes of Righteousness*, they, if men, were obliged to be circumcised, and to offer sacrifice. But the women were obliged to receive baptism, and to have sacrifices offered for them.

PROSERPINA (so called of *Serpens*, because sown corn creeps forth into the light; or of *Περσεφονη*, Gr. *Varro*) the daughter of *Jupiter* and *Ceres*, was the wife of *Pluto*, who was forced to steal her, all the goddesses refusing him on account of his ill looks, and the darkness of his kingdom.

Ceres sought her for a long time, and at last hearing she was in Hell, went thither, and got her to be released, on condition that she had tasted nothing there; but *Ascalapbus*, telling that she had eaten two or three kernels of a pomegranate, it hinder'd her departure; however, *Ceres* at length obtained of *Jupiter*, that she should have her daughter's company one six months, and the other six she should be with *Pluto* below. The moral of this is taken to be the seed of corn sown, remaining in the ground in the winter, and springing up in the summer.

Others by *Proserpine* understand the moon, and say it is because the moon remains as long in the upper, as she does in the lower regions. The ancients called the upper hemisphere by the name of *Venus*, and the lower by the name of *Proserpine*.

This goddess has three names, either because of three offices that are attributed to her, or because the poets confound the three deities in one. In heaven she is called *Luna*, (the moon) on earth *Diana*, and in hell *Proserpina*. They sacrific'd to her a barren heifer.

The ancients painted *Proserpina* in white garments, filled with flames.

PROSPECTIVE, pertaining to viewing, &c.

PROSPERITY (*prosperitas*, L.) the condition of a person who has all things according

to his heart's desire, and who succeeds in his undertakings; happiness, good success, good fortune.

PROSPERITY (*Hieroglyphically*) was represented by an eagle.

PROSPEROUSNESS (of *prosperous*, L. and *nefs*) prosperity.

PROSTITUTION (*Metaphorically*) a stooping to any mean or base action or office.

PROSYL'LOGISM (of *πρὸς* and *συλλογισμός*, Gr.) a reason or argument produced to strengthen or confirm one of the premises of a syllogism.

PROTECTION (in a *Special Sense*) an exemption or immunity, given by the king to a person, to secure him against law-suits, or other vexations; also a writing to secure from an arrest for debt.

PROTERVIA (among the *Romans*) a kind of sacrifice, in which whatsoever was left of the banquet must be burnt.

A PROTEST (in *Commerce*) a summons made by a notary publick to a merchant, &c. to discharge a bill of exchange drawn on him, after his having refused either to accept or pay the same.

PROTESTANTS, a name assumed by the people of several imperial towns and others in *Germany*, in the year 1529; by reason of their protesting against a decree, made in the diet of *Spire* by *Ferdinand*, arch-duke of *Austria*, and other *Roman Catholick* princes, who demanded liberty of conscience, till a council was held in pursuance of a decree, made in 1526.

This name of *Protestant* was at that time confin'd to those people before-mention'd; but the reformation of religion spreading far and near in several parts of *Europe*, it has been assumed generally by all those who have reformed from popery, how much soever diversified among themselves, and in contradistinction to those of the popish religion.

PROTEVANGELION, a book ascrib'd to *St. James* the apostle, treating on the birth of the *Virgin Mary*, and *Jesus Christ*. *Posseulus* brought this book from the east, affirming that it was publickly read in the eastern church, and formerly believ'd to have been written by *St. James*, first bishop of *Jerusalem*. This copy he translated into *Latin*, but the many fabulous relations found in it, make it be accounted spurious.

PROTEUS (*πρωτεύς*, q. *πρωτός*, Gr. the first and most ancient of the gods) according to the poets, was one of the sons of *Oceanus* and *Thetis*, *Neptune's* shepherd, or keeper of his *Phoci*, or sea calves. Others say he was the son of *Nuptune* and *Phoenico*, and that *Neptune*, taking a peculiar delight in variety of shapes and figures, and the power of transmutations he was wont to bestow it on his favourites, and bestowed it on his son *Proteus* in the highest degree. The *Latins* call him *Vertumnus*, because he could turn himself in-

to all sorts of shapes and figures, and was a notable fortune-teller; but those who pretended to make use of him, were to surprize him, and bind him fast, until he took his proper shape, and told them what they wanted.

He was represented riding in a chariot drawn by sea cattle, a sort of horses with two legs, and tails like fishes. Historians say he was a king of *Carpathus*, an island in the *Mediterranean Sea*, and that for his great wisdom and justice he was chosen to be a king of *Egypt*, and after his death deified by his people. The reason why he was said to be a sea god, and the feeder of sea calves, is because his dominion was upon the sea side, and his subjects were very skillful in maritime affairs, and it being the custom of the kings of *Egypt* to wear diadems, on which were the representations or figures of various things, as a lion, a dragon, a tree, fire, &c. thence arose the fiction, that *Proteus* could change himself into all shapes. This *Protetus* or *Vertumnus*, was *Vesores*, king of *Egypt*, four years before the *Trojan* war, *Anno Mundi* 2758. *Paris* went to him after he had stolen *Helena*.

PROTHONOTARY (of the *Common Pleas*) enters and enrolls all declarations, pleading, assizes, judgments, and actions, &c.

PROTRU'SION (of *protudere*, L.) a thrusting or putting forth.

PROTUBERANTNESS, a bunching out.

PROUD (*prude*, or *prute*, *Sax.*) 1. Too much pleased with himself.

The proudest admirer of his own parts might find it useful to consult with others, tho' of inferior capacity. *Watts*.

2. Elated, valuing himself.

Fortune, that with malicious joy,

Does man her slave oppress,

Proud of her office to destroy,

Is seldom pleas'd to bless.

Dryd. Hor.

In vain of pompous chastity you're proud,
Virtue's adultery of the tongue, when loud.

Dryden.

High as the mother of the Gods in place,
And proud, like her, of an immortal race.

Dryden.

3. Arrogant, haughty, impatient.

The patient in spirit is better than the proud in spirit. *Ecclesiastes*.

4. Grand, lofty, splendid, magnificent.

Storms of stones, from the proud temple's height

Pour down, and on our batter'd helms alight.

Dryden.

PROUD'ISH (of *pruz*, *Sax.*) a little proud.

To be **PROUD** (spoken of *Dogs*) to be desirous of copulation.

PLUNDER

PROUDNESS (of *ppuz* or *ppuzian*, and *perre*, *Sax.*) pride.

PROVEND' } (according to some, of
PROVEND'ER } *præbendo*, L. affording)
a measure containing the quantity of grain daily given to a horse or other beast of labour, for his ordinary sustenance.

To go to **PROVEND** (in *Monasteries*) is to go to meals.

PROVERB (*proverbium*, L.) a concise, witty, and wise speech, grounded upon long experience, and containing for the most part some good caveat.

PROVIDED (*pourvenque*, F.) on condition.

PROVIDENCE (*providentia*, L.) fore-wit, wariness, forecast; but more especially the fore-sight or supreme intelligence of God, and his government of all created beings; or the conduct and direction of the several parts of the universe, by a superior intelligent being.

The notion of *Providence* is very ancient, even in the heathen theology; it is mentioned by *Thales*.

It is founded on this supposition, that the Creator has not so fixed and ascertained the laws of nature, nor so connected the chain of second causes, as to leave the world to itself; but that he still holds the reins in his own hands, and occasionally intervenes, alters, restrains, enforces, suspends, &c. those laws by a *particular Providence*.

The *Epicureans* deny any *Providence*, as thinking it inconsistent with the ease and repose of the divine nature to meddle with human affairs.

Others deny the existence of a *Providence*, from the seemingly unjust distribution of good and evil, which seem to fall indiscriminately on the just and unjust.

Simplicius argues thus for a *Providence*: if God does not look after the affairs of the world, it is either because he cannot or he will not; but the first is absurd, since to govern can't be difficult, where to create was easy; the latter is both absurd and blasphemous.

Universal PROVIDENCE (in *God*) is that whereby he takes care of all things in general, but of mankind especially.

Particular PROVIDENCE (of *God*) is that whereby he superintends and takes care of every individual thing in the world; continuing them in their beings, disposing of their operations and effects in such a wise order, as may be most suitable to those wise ends and purposes, for which they are designed.

PROVIDENCE (by the *Ancients*) was represented as a lady with a scepter in her hand, and pointing to a globe, lying at her feet, with her other hand; sometimes she was pictured holding a rudder and globe in her hands, at other times with a *Cornucopia* and a vessel full of corn at her feet.

PROVIDENCE (*Hieroglyphically*) was by

the *Egyptians* represented by a basilisk, with the head and eyes of a hawk, because it is related of it, that there is no other creature fuller of spirits and vigour. It is also reported of a basilisk that it kills at a distance, only by sending forth from its eyes a secret poison, which it conveys to the creature with whom it is displeased.

PROVIDENCE (in *Painting*) is represented as a lady lifting up both her hands to Heaven, with these words, *Providentia Deorum*; or with a globe at her feet, and holding a scepter in her right hand, and a *Cornucopia* in her left.

PROVIDENTIALNESS (of *providentia*, L. and *nefs*) the happening of a thing by divine providence, providential effect.

PROVIDENTNESS, thriftiness, savingness.

PROVINCE (with *Ecclesiasticks*) an archbishoprick; also the extent of the jurisdiction of an archbishop.

The seven united **PROVINCES** of the *Netherlands*, the provinces of *Guelderland*, *Zutphen*, *Holland*, *Zealand*, *Utrecht*, *Friesland*, *Over-Yssel*, and *Groeningen*, who in the year 1579, at *Utrecht*, made a firm alliance, whereby they united themselves never to be divided; yet reserved to each province all its former rights, laws and customs.

PROVISO (in *Law*) concerning matters judicial, is whereof the plaintiff in an action desists in prosecuting his suit, and does not bring it to trial in due time, the defendant in such case may take out the *Venire facias* to the sheriff, which hath in it these words, *Proviso quod*, &c.

PROVOCATIVENESS, provoking nature or quality.

PROXIES, annual payments made by the parochial clergy to the bishop, &c. on visitation.

PRUDENCE (*prudencia*, L.) wisdom, the first of the cardinal virtues, which teaches us to govern our lives, manners and actions, according to the dictates of right reason.

PRUDENCE (by *Moralists*) is defined to be a habit of the mind, whereby a man judges and determines truly how he should act and proceed; what he should do or avoid in all things relating to his advantage, temporal or eternal, so as to render himself happy both here and hereafter.

PRUDENTIALNESS (of *prudens*, L. and *nefs*) prudence.

PRUDENTNESS (*prudencia*, L.) prudence, prudent management.

PRUNELLA (in *Medicine*) a driness of the throat and tongue, happening in continual fevers, especially acute ones, attended with a heat and redness of the throat, and scurf covering the tongue; sometimes whitish, and sometimes blackish.

PRURIGINOUSNESS (of *pruriginosus*, L. and *nefs*) itchiness, the having the itch.

PRYK, a kind of service or tenure, an old-fashioned spur with one point only, which the tenant holding land by this tenure was to find for the king.

PRY'ING (*incert. Etym.* except of *pro-vant*, F. making a trial of) searching, enquiring, or diving into.

PSALMOG'RAPHIST (ψαλμογραφος, of ψαλμός, and γραφειν, Gr. to write) a writer of psalms.

PSATYR'IANs, a sect of the *Arians*, who held that the son was not like the father in will, that he was taken from or made of nothing, and that in God, generation was not to be distinguished from creation.

PSE'PHOMANCY (ψευδομαντεία, of ψηφός, a stone, and μαντεία, Gr. divination) a divination by pebble-stones, distinguished by certain characters, and put as lots into a vessel, which, having made certain supplications to the gods to direct them, they drew out, and according to the characters, conjectured what should happen to them.

PSEU'DO (of ψευδής, Gr. false, counterfeit) a term or particle used in the composition of many *Latin* and *English* words.

PSEUDO-MECHANICAL (of ψευδός, false, and μηχανικός, Gr.) contrary to the laws of mechanism.

PSEUDO-PRO'PHESY (of ψευδοπροφητεία, Gr.) false prophecy.

PSILOTHRIX (of ψιλός, naked, and τριξ, Gr. hair) a depilatory or medicament proper to make the hair fall off.

PSY'CHE (ψυχή, Gr. the soul or life) a goddess by which the ancients seem to mean the human soul, she was represented with the wings of a butterfly on her shoulders, to intimate by the nimbleness of that creature, the activity, nature and properties of the soul.

PSYCHOL'OGIST (of ψυχολογία, of ψυχή, the soul, and λέγω, Gr. to say) one who treats concerning the soul.

PSYCHROM'ETER (of ψυχρος, cold, and μέτρον, Gr. measure) an instrument for the measuring the degree of moisture or humidity of the air.

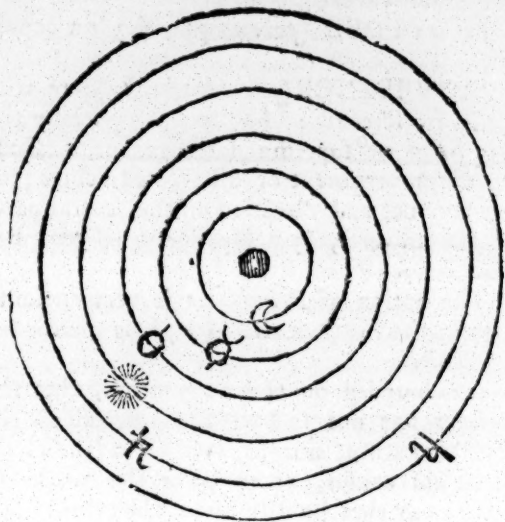
PSY'CHOMANCY (of ψυχομαντεία, of ψυχή, the soul, and μαντεία, Gr.) a divination by the ghosts, souls, or spirits of dead persons.

PTOLEMA'ITES (so named after *Ptolemy* their leader) a branch of the *Gnosticks*, who held that the law from *Moses* came part from God, part from *Moses*, and part from the traditions of the doctors.

PTOLEMA'ICK System (of the *Heavens*) that system, which was invented by *Ptolemy*, the great *Alexandrian* astronomer, the illustrator and maintainer of it, though the invention was much older, having been held by *Aristotle*, *Hiparchus*, &c.

This is an *Hypobesic* order or disposition of the heavens and heavenly bodies, wherein the earth is supposed to be at rest and in the center,

and the heavens to revolve round it from *East* to *West*, carrying with them the sun, planets and fix'd stars, each in their respective spheres. Next above the earth is the *Moon*, then the planet *Mercury*; next *Venus*, above her the *Sun*; next above him *Mars*, and then *Jupiter*; beyond him *Saturn*: over which are placed the two *Crystalline* spheres; and lastly, the *Primum mobile*, supposed to be the first heaven, that gives motion to all the spheres. See *System*.



This system was generally believed, till the discovery of *America* disproved one part of it, and the consideration of the rapid motion of the sun, and the other planets, put *Nicholas Copernicus*, a famous *German* mathematician, about 200 years ago, upon forming a new *System* that might be more consistent with the celestial phenomena; and late improvements have put this *Ptolemaick System* quite out of countenance; and even demonstration is not wanting to confute it. See *Copernican System*.

PU'BERTY (*pubertas*, L.) the age when the hair begins to grow visible upon the privities of either sex.

Among the *Jews* it was reckoned from 13 years of age to 13 and a half, and then were reckoned young men, and were obliged to the observance of all the precepts of the law, and in particular were obliged to marry.

The time of puberty for the maids began at 12 years old, and ended at 12 and a half, unless nature was so backward as to shew no visible signs, and at the end of the time of her pubertiship she was at liberty, and her father had no longer any power to hinder her from marrying.

Among the *Romans* it was reckoned from the age of 14 to 16, so that when they entered upon the 17th year, they took the *Toga virilis*, as then commencing men; but among the *Athenians* it extended to the 18th year.

PUB'LICANS, among the *Jews* were generally looked upon as the vilest, by vile impositions

positions getting the appellations of extortioners, thieves or pick-pockets; the *Jews* were so averse to these people, that they would not allow them into their temple or synagogue, nor admit them to partake of their publick prayers or offices of judicature, nor even take their evidence in their courts of law.

PUB'LUCK *Faith*, (in the reign of king *Charles I.*) a pretence or cheat to raise money upon the publick faith of the nation, to make war against the king, about the year 1642.

PUB'LUCKNESS (of *publicus*, *L.* and *ness*) manifestness; a being exposed to all persons, or to many.

PUD'DLE (*patrovillis*, *F.*) a hole or lower place on the ground, with standing water.

To **PUDDLE** (*patroviller*, *F.*) to move or stir water with the hands, &c.

PUDICI'TIA, a goddess adored at *Rome*, represented as a woman veiled, of a very modest countenance, she had two temples, one for the wives of the *Patricians*, and another for those of the *Plebeians*.

PUD'LAYS, pieces of stuff to do the office of levers or hand-spikes.

PUERILE'NESS (*puerilitas*, *L.*) childishness, boyishness.

PUFF (at *Sales* or *Auctions*) one that attends, to bid money for the goods put up to sale, to draw in others to out-bid him; also to advance the value or character of any thing privately to make others buy it, or to have a good opinion of it.

PUGNA'CIOUSNESS (of *pugnax*, *L.* and *ness*) fighting disposition.

PUIS'SANTNESS (of *puissant*, *F.* and *ness*) mightiness, &c.

PUIS'NE, a younger born, or a child born after another.

PUL, a general name which is given by the *Persians*, to all the copper-money current in the empire.

PU'LIOL, a sort of herb, puliol-royal, penny-royal.

To **PULL** (*pullian*, *Sax.*) 1. To draw violently towards one.

Ill fortune never crushed that man, whom good fortune deceived not; I therefore have counselled my friends to place all things she gave them so, as she might take them from them, not *pull* them.

Ben. Johnson's Discovery.

2. To draw forcibly.

He was not so desirous of wars, as without just cause of his own to *pull* them upon him.

Hayward.

3. To pluck, to gather.

When bounteous autumn rears his head,

He joys to *pull* the ripen'd pear.

Dryden.

4. To pull down; to degrade.

He begs the gods to turn blind fortune's wheel,

To raise the wretched and *pull down* the proud.

Roscom.

What title has this queen but lawless force?
And force must *pull* her down.

Dryden.

PUL'LET (of a *Ship*) a close room in the hold, in which, laying some pigs of lead, or other weighty things, she may be sufficiently ballasted with loss of little of her hold, and more room left for the stowage of goods.

PUL'MONARY *Vessels* (with *Anat.*) those vessels which carry the blood from the heart to the lungs, and back again; being the pulmonary vein, and the pulmonary arteries.

PUL'PIT (*pulpitum*, *L.*) a place erected for speaking publickly.

PUL'POUSNESS (of *pulposus*, *L.* and *ness*) fulness of pulp.

PULSE (*puls*, *L.*) all sort of grain contained in shells, husks or cods, as beans, peas, &c.

PULSE (*pulsus*, *L.*) is the immediate index of the heart, by the mediation whereof the blood is diffused thro' the whole body, which is affected indifferently thereby, according to the different motion thereof; or the pulse is the beating and throbbing of the arteries; that reciprocal motion of the heart and arteries, whereby the warm blood, thrown out of the left ventricle of the heart, is so impelled into the arteries, to be by them distributed thro' all the parts of the body, as to be perceivable by the touch of the finger.

Unequal **PULSE** (with *Physicians*) is either in respect of time or strength, i. e. it either strikes quicker or slower, or else stronger or weaker.

Interrupted **PULSE**, is either when the strokes are much smaller than usual, or when their intervals are much greater.

Inense **PULSE**, is a pulse whose stroke is very hard, or else this strength is made up with the multiplicity and frequency of mications, as in the height of fevers.

Remiss **PULSE**, is a pulse whose strokes are less quick or less strong, and in sickness indicate more danger than in the other.

Deep **PULSE**, is more frequent in old folks than in young, and shews a disposition to asthma's, lethargy, and melancholy, &c.

Superficial **PULSE**, is one which shews an exact temperament of body, and a merry disposition of mind.

Trembling **PULSE**, indicates great extremity.

Wandering **PULSE**, is one which is sometimes felt in one place, and sometimes in another, and sometimes no where, and is never but a few minutes before death.

A strong **PULSE**, denotes a brisk and copious influx of the nervous juice into the *Villi* of the heart.

A slow **PULSE**, denotes a slowness of the influx of the nervous juice from the brain into the *Villi* of the heart.

O o o 2

A quick

A quick PULSE, intimates acrimonies, spirits, agitated fevers, phrenzies.

A weak PULSE, denotes the contrary to the former.

An intermitting PULSE, denotes that life is in a slippery situation.

A hard PULSE, signifies that the membrane of the artery is drier than ordinary.

A soft PULSE, denotes the contrary to that before mentioned.

PUL'SION (in *Physicks*) the stroke by which any medium is affected, by the motion of light, sound, &c. thro' it.

PUL'VERABLE, that may be powdered.

To PUL'VERIZATE (*pulverizare*, L.) to reduce to powder.

PULVERULENCE (*pulverulentus*, L.) dustiness.

PULVIS *fulminans* (with *Chymists*) the thundering powder, a mixture of three parts of salt petre, two of tartar, and one of brimstone, all finely powdered. A small part, even a single dram of this being put into a shovel over a gentle fire, till it melts by degrees, and changes colour, will go off with a noise like that of a musket, but hurts no body in the room, by reason its force tends chiefly downward.

PUMICE-STONE (*pumex*, L. and *mig-rzan*, Sax.) a spongy, light, crumbling stone, cast out of mount *Aetna*, and other burning mountains; used in graving, polishing, and other uses.

Air PUMP. See *Machina Boyleana*.

PUN (prob. of *punnian*, Sax. of *pointe*, F. and *punctum*, L.) a quibble, or playing with words.

PUNCH, for chamber maids, is made without water, of lime juice, with the juice of orange and lemon, twice as much wine as lime juice, and four times as much brandy and sugar.

PUNCH (*incert. Etym.*) a drinkable well known.

A PUNCH (*poisson*, F.) an instrument for making holes.

PUNCH-HORSE (with *Horsemen*) is a well-set, well-knit horse, having a short back, thick shoulders, with a broad neck, and well lined with flesh.

PUN'CHINS } (with *Architects*) pieces
PUN'CHIONS } of timber raised upright under the ridge of a building, wherein the little forces, &c. are jointed.

PUNCHION, a little block or piece of steel, on one end of which is some figure, letter, or mark engraven, either in *Creux* or in *Relievo*, impressions of which are taken on metal or some other matter, by striking it with a hammer on the end not engraved.

PUNCHION (for *Coining*) a piece of iron steeld, whereon the engraver has cut in *Relievo* the several figures, arms, effigies, inscription, &c. that are to be in the matrices wherewith the species are to be marked.

PUNCHIONS (for *Printing*) are made of steel as before, used in stamping the matrices, wherein the types or printing characters are cast.

PUNCHIONS, are also various, used by several artificers in iron, steel and other metals.

PUNCTIL'IOUS (*pointilleux*, F.) exceptitious, captious; also of small consequence.

PUNCTIL'IOUSNESS (of *pointilleux*, F. and *ness*) triflingness, aptness to take exceptions.

PUNC'TION } (in *Surg.*) an aperture
PUNC'TURE } made in the lower belly in dropical persons to discharge the water.

PUNC'TUALNESS, exactness, regularness.

UN'GENTNESS (of *pungens*, L.) prickiness, sharpness.

PU'NINESS (of *puisse*, F. younger, and *ness*) weakliness, tenderness, unthrivingness, spoken of children.

PUN'NING (*parler par pointe*, F. q. d. with a sharp or pointed word) using words of a like or near sound in a satyrical or bantering sense.

PU'PIL (in *Civil Law*) a boy or girl not yet arrived at a state of puberty, i. e. 14 years of age the girl, and 21 the boy.

PU'PILAGE (of *pupillus*, L. an orphan, and *age*) minority; also guardianship.

PUPIL'LA (with *Oculists*) the round aperture of the *Tunica Uvea* in the eye; so called because it represents your image, when look'd into, no bigger than *Pupilla*, L. a little puppet.

PUPILLAR'ITY, the state or condition of a pupil.

PUP'PET (of *poupée*, F. *pupus*, L.) a sort of baby or little figure of a man, &c. made to move by lines, &c. on stages and in puppet shows.

PUR'CHASE (in *Law*) signifies the buying or acquisition of lands or tenements with money, by deed or agreement; and not obtaining by descent or hereditary right.

PURCHASE (of *pourchasser*, F.) a thing bought or to be bought, as land, houses, &c.

PURE *Mathematicks*, are arithmetick and geometry, which only treat of number and magnitude, considered abstractedly from all kind of matter.

PURE'NESS (*puritas*, L. *pureté*, F.) purity, unmixedness, unspottedness, unstainedness, unblemishedness, innocency.

PURGA'TION } (with *Physicians*) purg-
PUR'GING } ing by stool, is an excretory motion, quick and frequent, proceeding from a quick and orderly contraction of the carneous fibres of the stomach and intestines, whereby the chyle, excrements and corrupted humour, either bred or sent there from other parts, are protruded from part to part, till they are quite excluded the body.

PURGA'TION (in *Pharmacy*) the cleansing

ing of a medicine, by retrenching its superfluities, &c. as stones out of dates, tamarinds, &c.

PUR'GATIVE, of a purging quality.

PUR'GATIVENESS (of *purgatif*, F. and *nefs*) purging, purifying or cleansing quality.

PUR'GATORY (*purgatorium*, of *purgare*, L. to cleanse or purge) is supposed to be a place to which those persons souls go by way of punishment after the separation from the body, who have not expiated their sins by acts of sorrow and penance in this life, where they are to bear a temporary punishment hereafter.

The *Roman Catholics*, to shorten this time of punishment, conceive the prayers and works of supererogation of persons on earth, and intercession of saints in Heaven, to have a very great efficacy.

This doctrine was a stranger in the Christian church for the first 600 years, but in the times of gross ignorance, when visions, lyes, and legends prevailed much, it crept into the *Roman* church, but the *Greeks* would never receive this doctrine.

At first it became a custom among the Christians to visit the tombs and burying-places of martyrs, in order to excite their minds and raise their courage, to be able to undergo martyrdom; there they repeated what this and that saint had done and suffered, and commended and praised them for them: then they intimated how agreeable it would be to the saint, if those who were living would imitate them. From this they proceeded to say, that they *did bear* and approve their resolutions.

And as opinions concerning the state of the soul before the day of judgment grew into vogue, they imagined them not so completely happy as they might be, and thence began the custom of praying for them, and not long after they proceeded to pray to them.

With these notions came in the doctrine of saying masses for souls departed, and building monasteries, and leaving large sums for saying masses, &c.

PURIFICA'TION, a ceremony of the Jewish religion, ordained by the law of *Moses*; where 'tis said, *That a woman should keep within 40 days after her lying-in, if she was delivered of a Son, and 80 if a Daughter*, and when that time was expired, she was to go to the temple and offer a lamb, with a young pigeon or turtle dove; or if she were poor, two pigeons or two turtles.

The *Feast of the PURIFICATION*, among Christians, is observed in honour of the *Virgin Mary's* going to the temple, where according to custom she presented our Saviour *Christ*, and offered two turtles for him.

There is in the *Bibliotheca Patrum*, a homily upon this feast, written by *Methodius*, a bishop of *Tyre*, who lived in the third century.

Pope *Sergius I.* added the procession with wax tapers, to give (as the Papists pretend)

a more sensible representation of the mystery, and from thence it was called *Candlemas-day*.

PURIFICA'TORY (*purificatorius*, L.) of a cleansing quality.

PUR'IM (פּוּרִים *Heb.* i. e. lots, on account of the lots, mentioned in the 9th Chap. of *Esther*) a name given by the *Jews* to one of their feasts, celebrated in commemoration of *Esther*, who prevented the people of the *Jews* from being intirely destroyed by the conspiracy of *Haman*.

PUR'ITANS, a sort of strict *Calvinists*, who appeared in *England* between the years 1565 and 1568, of which the celebrated *Thuanus* gives the following account.

'In *England*, *Coleman*, *Burton*, and *Hal-lingham*, and others of the same opinion, who believed, or at least pretended so, that their scheme of religion was more pure and unexceptionable, than that of others, began to question the received discipline of the church of *England*, and to oppose the liturgy and authority of the bishops, saying that these differed but little from the church of *Rome*, and that for their parts they thought themselves obliged to the plan of *Geneva*; who altho' they received checks at first, yet their party encreased to a considerable number.

'There were some bishops even inclinable to their persuasion, besides others of the lay gentry, who had a mind to have some more of the church lands, not to mention the common people, who are commonly in love with novelty, and were best pleased with those that made most noise against them.'

To this account of the *Puritans* a certain author adds, with all just and due deference to the authority of this great foreigner; tho' it must be allowed, that there might be *Enthusiasts* among them, there was a great deal of piety and sincere religion among those people called *Puritans*, which could not be deny'd even by some who were of a quite contrary opinion to them.

PURITANISM, the principles and doctrines of the *Puritans*, a sect of ancient dissenters from the church of *England*.

PUR'ITY (*puritas*, L. *pureté*, F.) pureness.

PURITY (*Hieroglyphically*) with the noble dispositions of the mind, was signified by a cock, there being no bird of a more generous and braver courage, undaunted at the sight of imminent dangers.

PURLIEU-MAN, one who is allowed to hunt or course in his own purlieu, with certain limitations.

PUR'LING (*pholiquans*, L.) running with a murmuring noise, as a stream or brook does.

To **PURLOIN'** (*pourloigner*, F.) to pilfer, to filch, properly to get privily away, to lurch.

PUR'PLISH, inclining to a purple colour.

PURPURE.

P U

PURRING, a word formed from the sound or continuation of the letter R) the noise of a cat.

PURSE (with the *Grand Signior*) a gift or gratification of 500 crowns.

PURSE of money (in the *Levant*) about 112 pounds sterling; so called because all the *Grand Signior's* money is kept in leather purses or bags of this value in the seraglio.

PURSEVANT (*poursuivant*, F.) an officer, a sort of serjeant at arms, to be sent upon any special occasion or message; but more especially for the apprehending a person who has been guilty of an offence.

PURULENCE } (of *purulentus*, L.
PURULENTNESS } and *nefs*) fulness

of matter or corruption.

To **PUSH** (*pousser*, F.) 1. To make a thrust.

But issues, ere the fight his dread command,
That none shall dare

With shorten'd sword to stab in closer war,
Nor *push* with biting point, but strike at length. *Dryden.*

2. To make an effort.

War seem'd asleep for nine long years, at length

Both sides resolved to *push*, we try'd our strength. *Dryden.*

3. To make an attack.

PUSH. 1. Thrust, the act of striking with a pointed instrument.

Ne might his corse be harmed
With dint of sword or *push* of pointed spear. *Spenser.*

2. An impulse, force impressed.

Jove was not more
With infant nature, when his spacious hand
Had rounded this huge ball of earth and seas

To give it the first *push*, and see it roll
Along the vast abyss.

Addison's Guardian.

PUSILLANIMOUSNESS (*pusillanimité*, F. of L.) want of courage.

A PUS'LE } (prob. of *poesese*, Du.) a
A PUZZLE } dirty slut.

PUSSA (among the *Chinese*) a goddess called by some authors the *Cybele*, of the *Chinese*.

This idol is represented sitting on the flower of the lote tree, above the top branches of the tree, laying her two hands one upon another on her breast; besides which she has also sixteen arms, stretched out eight on the right side, and eight on the left, holding in each hand either a sword, knife, book, bason, wheel, or other mysterious and symbolical things.

This idol is adorned with very costly ornaments, shining with diamonds, and other precious stones.

To **PUT** a horse (with *Horsemen*) signifies to break or manage him; and thus they say, *put your horse upon caprioles or curvets*; this

P Y

horse was not well put; your horse puts and re-presents himself upon raised airs.

To **PUT** a horse upon the *Haunches*, signifies to make him bend them in galloping in the manage, or upon a stop.

PUTRIDNESS (*putiditas*, L.) stinkingness, &c.

PUT/LOCK } (with *Carpenters*) they are

PUR/LOG } those pieces that lie horizontally to the building, one end lying into it, and the other end resting upon the *Ledgers*, which are those pieces that lie parallel to the side of the building.

PUTREFACTION (with *Naturalists*) is defined to be a slow kind of corruption in bodies, generally wrought by the moisture of the air, or some other surrounding fluid matter, which quite changes the texture, and sometimes the figure of the mixed body from what it was before.

PUTRIDNESS (of *putredo*, L. and *nefs*) corruptedness, rottenness.

PUZZLING (q. d. *posting* or *post*) perplexing, &c.

PYANEP'SIA (*πυανηψια* Gr.) a festival celebrated by the *Athenians* in the month *Pyanepsion*, answering to our *September*.

PY-BAL'D Horse, is one that has white spots upon a coat of another colour, as bay, iron grey, or dun colour.

PY'BALDNESS, the being of two colours.

PYGMIES (*πυγμαῖοι*, Gr.) a fabulous people of the ancients, who are said to be perpetually at war with the *Cranes*, and being not above one cubit high, are said to have all their household-stuff, and even the natural production of their country proportionable. Their women were said to bear children at five years old, and to grow old at eight. They report that they ride upon goats in the spring time, armed, and march towards the sea-side to destroy the cranes nests and their eggs, or else the cranes would destroy them. *Pliny* places them in the *East Indies*, *Strabo* in the remotest parts of *Africa*, and *Aristotle* near the river *Nile* in *Egypt*.

PYRAMID (of *πυραμῖς* of *πῦρ*, Gr. fire, because flames of fire grow from a breadth at bottom, to a sharp point) an obelisk.

Geometrick PYRAMID, a solid standing on a square basis, and terminating at the top in a point; or a body whose base is a polygon, and whose sides are plain triangles, their several tops meeting together in one point.

A **PYRAMID** (*Hieroglyphically*) was put to represent the nature of the soul of man.

PYRAMID (in *Architect.*) a solid, massy edifice, which from a square, triangular, or other base, rises diminishing to a vertex or point.

PYRAMIDAL Number (*Aritb.*) are the sums of polygonal numbers, collected after the



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the same manner as the polygon numbers themselves are extracted from arithmetical progressions.

PYRAMIDA'LE *corpus* (with *Anat.*) a plexus of blood vessels on the back of the testicles; called so from its pyramidal form, the same as *Corpus varicosum*.

PYRAMIDA'LES *musculi* (*Anat.*) certain muscles which take their name from their resemblance to a *Pyramid*; certain muscles of the nostrils and the *Abdomen*, the last of which lie upon the lowest tendons of the *Recti*; so that they proceed from the *Os pubis*, the higher they climb the narrower they grow, and end about the navel in the white seam.

PYRAM'IDAL } of, belonging, or
PYRAMID'ICAL } like to a *Pyramid*.

PYRAMID'ICALLY, in the form of a *Pyramid*.

PYRAMID'ICALNESS (of *pyramidal*, F. of *pyramidalis*, L. and *ness*) of a pyramidal form.

PYRAMIDOID' (of *πυραμίδος* and *εἶδος*, Gr. form) is what is sometimes called a parabolick spindle, and is a solid figure formed by the revolution of a parabola round its base or greatest ordinate.

PYRAMIDOG'RAPHER (of *πυραμίδος* and *γραφῆς*, Gr.) a describer of *Pyramids*.

PY'RAMIDS (of *Egypt*) one of the seven wonders of the world, are huge piles of building, within three leagues of *Grand Cairo*. There are three principal ones, different in dimensions; of which two are shut up, and the third is open. This is 520 feet high, and 682 feet square; it has 208 stone steps, each stone about three feet thick, and thirty feet long. At one of the angles is a little square room, and at the top a very fine platform of twelve great square stones, that are almost seventeen feet square, from which the strongest man is not able to throw a stone clear of the *Pyramid*. There are sixteen steps to the door. The entrance is square and even all along. This walk leads to two more, at the end of one of them is a hall, where is an empty tomb of one stone, of *Porphyry*, made, as some say, for that *Pharaoh* which pursued the *Israelites* into the *Red-Sea*. At the end of the other walk or alley, there is a hole made, as is probable, to let the bodies down to the caverns below. The two *Pyramids* which are lock'd, are much after the same form. At some steps of the open *Pyramid*, is an idol, which *Pliny* calls *Sphinx*, but the *Arabs* call it *Abin el baboun*, being a bust of one stone, cut out of a natural rock, representing the face of a woman of a prodigious bigness. It is 26 feet high, and 15 from the ear to the chin. On the top of the head there is an hole, through which a man might pass, that reaches down to the breast, and ending there. According to *Pliny*, the largest of these *Pyramids* was 20 years in building, tho' 366000 men were all that while employed about it.

The largest of these was built, some say, by *Cheops*, or as others, by *Chemnis*, as a sepulchre; but he, being torn in pieces in a mutiny of the people, did not obtain the honour of being interred in it. The second was said to be built by his brother *Cephus*: the third by *Mycerias*; or, as others say, by the strumpet *Rhodope*.

PYRENOI'DES (*πυρηνοειδής*, of *πυρην*, a kernel, and *εἶδος*, shape, Gr.) a process of the second vertebra of the back; thus called from its resemblance to a pear in shape.

PYRI'ASIS (*πυριασις*, Gr.) a precious stone of a black colour, which being rubbed, burns the fingers.

PYRI'TES (*πυρίτης*, Gr.) a semi-metal, supposed to be the marcasite of copper, or the matrix or ore in which that metal is formed.

PYRI'TIS (*πυρίτις*, Gr.) a precious stone which (it is said) will burn the fingers if one holds it hard.

PYROBOLI'CAL, of or pertaining to *Pyroboli*, or the art of making fire-balls, bombs, &c.

PYROB'OLIST, a maker of fire-balls, &c.

PYROB'OLY (of *πῦρ*, fire, and *βαλλω*, Gr. to throw) the art of gunnery.

PYROETS (with *Horsemen*) are motions either of one pift or tread, or of two pifts or treads.

PYROETS', of one tread, or what the *French* call *de la tête a la queue*, are entire and very narrow turns made by a horse upon one tread, and almost at one time, so that his head is placed where his tail was, without putting out his haunches.

PYROETS, of two pifts, are turns of two treads upon a small compass of ground, almost of the length of the horse.

PYROLA (*Botany*) the herb winter-green, *L.*

PYROMANCY (*πυρομαντεία*, of *πῦρ*, fire, and *μαντεία*, divination, Gr.) a divination by the fire of the sacrifice. The good signs were these: if the flames immediately took hold of and consumed the victims; if the flames were bright and pure, without noise or smoak; if the sparks tended upwards in form of a *Pyramid*, and the fire went not out, till all was reduc'd to ashes. The contrary signs were, when the fire was kindled with difficulty; when the flame was divided; when it did not immediately spread itself over all the parts of the victim, but creeping along consumed them by little and little; when it ascended not in a strait line, but whirled round, turned sideways or downwards, and was extinguished by wind, showers, or any other unlucky accident; when it crackled more than ordinary, was black, casting forth smoak or sparks. All these, and such like omens, signified (with them) the displeasure of the gods.

PYRO'PUS (*πυροπός*, of *πῦρ*, fire, and *οψ*, the

the face, Gr.) a carbuncle of a fiery redness, a ruby; also one that has a carbuncled face.

PYROSIS (of πυρ, Gr.) a burning redness in the face.

PYROTECH'NIAN } a maker of
PYROTECHNICIAN } fire-works,
one skilled in pyrotechny.

Military PYROTECHNY (πυροτεχνία, Gr.) is the doctrine of artificial fire-works and fire-arms, teaching the structure and use both of those used in war, for the attacking of fortifications, &c. as *Cannons, Bombs, Granades, Gunpowder, Wildfire, &c.* and those made for diversion, as *Serpents, Rockets, &c.*

Chymical PYROTECHNY, is the art of managing and applying fire in *Distillations, Calcinations, Sublimations, &c.*

Metallick PYROTECHNY, the art of fusing, refining, and preparing metals.

PYROTECH'NICK } of or pertaining
PYROTECH'NICAL } to pyrotechny.

PYROT'ICS (πυροτικά, Gr.) causticks, medicines, which being apply'd to the body, grow violently hot, and cause redness or blisters in the skin, or that close up and bring wounds to a crust or scab.

PYR'RHA, the wife of *Deucalion*. See *Deucalion*.

PYR'RHICK Dance, some refer the original of it to *Minerva*, who led up the dance in her armour, after the conquest of the *Titan*: others refer it to the *Corybantes*, *Jupiter's* guard in his cradle, who leaped up and down, clashing their weapons to hinder old *Saturn* from hearing the cries of his infant son. *Pliny* attributes the invention to *Pyrrhus*, the son of *Achilles*, who instituted such a company of dancers at the funeral of his father. The manner of the performance seems to have consisted chiefly in the nimble turning of the body, and shifting every part, as if it was done to avoid the stroke of the enemy. *Julius Scaliger* tells of himself, that while he was a youth, he often danced the *Pyrrhick* before the emperor *Maximilian*, to the amazement of all *Germany*. And that the emperor was so surprized at his warlike activity, that he cried out, this boy was either born in a coat of mail, instead of a skin, or else has been rocked in one instead of a cradle.

PYR'RHO, the *Greek* philosopher, the first founder of the *Scepticks*, who taught that there was no certainty of any thing.

PYRRHO'NIANS, a sect of ancient philosophers, whose distinguishing tenet was, that they professed to doubt of every thing, maintaining that men only judged of truth or falsehood by appearances. The present *Pyrrhonians* or *Scepticks* are such, who from the great number of things that are dark and obscure, and from the aversion they bear to popular credulity, maintain that there is nothing certain in the world.

PYRRHOPOE'CILOS (πυρροποειλος, Gr.) a kind of marble with red spots, of which the *Egyptians* made pillars, which they dedicated to the sun.

PYTHAG'ORAS (in *Painting*) is drawn clad in white garments, adorned with a crown of gold.

PYTHAGORE'AN System, so called, on account of its being maintained by *Pythagoras*, is a system in which the sun is supposed to rest in the center of our system of planets, and in which the earth is carried round him annually, in a tract or path between *Venus* and *Mars*. It is the most ancient of any, and the same with the *Copernican*.

PYTHAGOREAN Theorem, is the 47th proposition of the first book of *Euclid*.

PYTHAGO'REANISM (of *Pythagoras*) the doctrine or principles of the *Pythagoreans*.

PY'THIA (Πυθία, Gr.) the priestess who delivered the oracles of *Apollo* at *Delphos*. Before she ascended the *Tripos*, she used to wash herself in the fountain *Castalia*, and sitting down on the *Tripos*, shook the laurel-tree that grew by it, and sometimes eat its leaves. She was also crowned with laurel, that being thought to conduce to inspiration. Being placed upon the *Tripos*, she received the divine afflatus in her belly, and began immediately to swell and foam at the mouth, tearing her hair, cutting her flesh, and in all her other behaviour appears like one phrenetick and distracted, especially if the spirit was sullen and malignant; but if it was in a kind and gentle humour, her rage was not so violent.

PYTH'IA, the *Pythian* games celebrated in *Greece*, in honour of *Apollo*; also the priestess of *Apollo*.

PY'THON (πυθων, of πυθω, Gr. to putrify, because ingendered of the putrefaction of the earth after the flood, or of פתח Heb. an asp) a serpent prodigiously large, whereby *Juno* persecuted *Latona*, when big with *Apollo* and *Diana*, the first of which, viz. *Apollo*, killed that serpent, and in memory of that victory appointed the *Pythian Games*.

The serpent *Python* being slain by *Apollo*, is thus interpreted. By *Python* is understood the ruins of waters and bogs, which cover the earth, and seems to run over it; but *Apollo* (i. e. the sun) dispersing the vapours in the air, by his arrows (i. e. his beams) slew this serpent. Others interpret it, that *Apollo* being the god of wisdom, does, by good prepared medicines, destroy all poisonous diseases in the body of man, which diseases are represented by the infectious serpent *Python*.

Q

Q q, Roman; Q q, Italick; Q q, English; c p, Sax.; are the 16th letter of the alphabet; but the *Greeks*, He-
breus

brews and Asiatics, have not this letter, and the *Saxons*, &c. express it by *cw*. This letter *q* always hath its vowel following it.

It is a mute letter, and has much the same sound as *qu*, and may serve instead of it, as the *Latins* frequently change *qu* into *c*, as *loquer*, *locutus*, &c.

Q (among the *Ancients*) a numeral letter standing for 500.

Q̄ with a dash stood for 500000.

Q. D. stands for *quasi dictum*, L. i. e. as it were said.

Q. E. F. (in *Mathemat.*) stands for *quod erat faciendum*, L. i. e. which was to be done.

Q. V. stands for *quantum vis*, L. i. e. as much as you will.

To **QUACK** (*quacken*, Dutch, to cry as a goose.) 1. To cry like a duck. This word is often written *quacke*, to represent the sound better.

Wild-ducks *quack* where grasshoppers did sing.
King.

2. To chatter boastfully; to brag loudly; to talk ostentatiously.

Believe mechanick virtuosi
Can raise them mountains in *Potosi*,
Seek out for plants with signatures,
To *quack* of universal cures.

Hudibras, P. III.

QUACK. 1. A boastful pretender to arts which he does not understand.

The change, schools and pulpits are full of *quacks*, jugglers and plagiaries. *L'Esrange*.

Some *quacks* in the art of teaching, pretend to make young gentlemen masters of the languages, before they can be masters of common sense. *Felon on the Classics*.

2. A vain boastful pretender to physick; one who proclaims his own medical abilities in publick places.

At the first appearance that a *French quack* made in *Paris*, a little boy walked before him, publishing, with a shrill voice, "My father cures all sorts of distempers;" To which the doctor added in a grave manner; "the child says true." *Addison*.

QUACK'ING (of *quacken*, Du.) making a noise as ducks do.

QUACK. See *Quacksalver*.

QUACK'ERY (of *quack*, Teut.) frivolousness.

QUACK'ISM (of *quack*, Teut.) trifling, the practise of quackery.

QUA'DRA, any square frame or border in building, encompassing a *basso relievo*, panel-painting, or other work.

QUADRAGES'IMA *Dominica* (q. d. the 40th day after *Easter*) the Sunday immediately preceding *Lent*.

QUADRAGES'IMA, the fortieth, L.

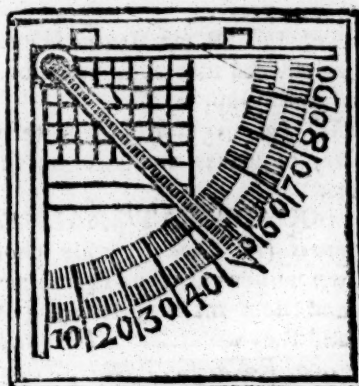
QUADRAGES'IMAL (*quadragesimalis*, L.) of or pertaining to *Lent*.

QUADRAGES'IMALS, in times of po-

pery, it was a customary thing for people to visit their mother church on *Mid-Lent* Sunday, to make their offerings at the high altar. And the like superstitious devotion was performed in the *Whitsund* week. But these processions and oblations, being commuted for a payment called *Pentecostals* or *Whitsund* farthings, were changed into a customary payment, and called *Quadragesimals*.

QUA'DRAN (in *Poetry*) a stanza or stave, consisting of four verses.

QUA'DRANT (*quadrans*, L.) a mathematical instrument of great use in *Astronomy*, *Navigation*, &c. that is triangular, and contains just the fourth part of a circle, containing 90 degrees; and oftentimes the space contained between a quadrantal arch and two *Radii* perpendicular one to another in the center of a circle, is called a quadrant.



QUA-DRANTS are variously contrived, and as differently furnished for their various uses; but this they have all in common, that they

consist of a quarter of a circle, whose limb is divided into 90 degrees, and have either a line and plummet suspended from the center; or, a label with sights.

QUADRANT (*quadrans*, L.) a fourth part.

A **QUADRANTAL Triangle** (with *Geomet.*) a spherical triangle like a die, having a quadrant for one of its sides, and one right angle.

QUADRAT (in *Astrology*) an aspect of the heavenly bodies, wherein they are distant from each other a quadrant or 90 degrees, the same as quartile.

QUA'DRATE (*quadratum*, L.) a four cornered figure, a square.

Simple **QUADRAT'ICKS** (with *Mathem.*) are such where the square of the unknown root is equal to the absolute number given.

Affected **QUADRAT'ICKS** (with *Mathemat.*) are such as have some intermediate power of the unknown number, between the highest power of the unknown number, and the absolute number given.

QUADRATO *Quadratum*, is the fourth power of numbers; or the product of the cube multiplied by the root.

QUADRATO-Cubus, the fifth power of numbers.

QUADRATO QUADRATO Cubus, the seventh power.

QUADRA'TRIX (in *Geometry*) a mechanical line, by means whereof right lines may be found equal to the circumference of a circle or other curve, and the several parts of it,

QUA'DRATURE (*quadratura*, L.) the making a thing square, or the finding a square equal to the area of any figure given.

QUADRATURE of *Curves* (in the higher *Geometry*) is the measuring of their area, or the finding a rectilinear space, equal to a curvilinear space.

QUADRELS (in *Architecture*) a kind of artificial stones, so called from their form, they being square, made of chalky, whitish and pliable earth, and dry'd in the shade. They were two years in drying, and were much used by ancient *Italian* architects.

QUADREN'IAL (of *quadriennis*, L.) of the space of four years.

QUADRICAP'SULAR (in *Botan. Writ.*) having a seed pod divided into four partitions, as *Stramonium*, thorny-apple, L.

QUA'DRIFID (*quadrifidus*, L.) a term used by Botanists, of leaves divided or notched into five parts.



QUADRILAT'ERAL *Figures* (in *Geometry*) are those whose sides are four right lines, and those making four angles, and they are either a *Parallelogram*, a *Trapezium*, *Rectangle*, *Square*, *Rhombus* or *Rhomboides*, as in the figure.

QUADRILAT'ERALNESS (*quadrilaterus*, L. and *ness*) the property of having four sides, right-lines, forming as many angles.

QUADRIL'LA, a small troop or company of cavaliers, pompously dressed, and mounted for the performance of carroufels, jousts, tournaments, running at the ring, and other diversions of gallantry.

QUADRIPHYL'LOUS (of *quatuor*, L. and *φυλλον*, Gr. a leaf) plants whose flowers have leaves or petals.

QUA'DRIVALVES (in *Botany*) those seed pods open in four valves or partitions.

QUADRU'PEDOUS (*quadrupedus*, L.) four-footed.

QUADRUPLATO'RES (in the court of *Exchequer*) promoters, those that in popular and penal actions are delators, having thereby part of the profit assigned by the law.

QUADRU'PLED (*quadruplicatus*, L.) made four-fold.

QUÆ'RE } is where any point of law or
QUÆ'RIE } matter in debate is doubted; as not having sufficient authority to maintain it.

QUÆSTIONA'RII (anc. *Law Books*) those persons who went about with indulgences from door to door, asking charity either for themselves or others.

QUAIL' (*Hieroglyphically*) was by the *Egyptians* used to resemble impiety, because it is related of this bird, that it chatters

furiously, and torments itself, as if it were offended, when the crescent of the moon first appears.

QUAINT'NESS (*incert. Etym.*) oddness, strangeness; also accomplishedness.

QUAK'ER (prob. *spacepe*, *Sax.*) one who quakes or shivers, a professor of quakerism.

QUAK'ERS (a sect so denominated from those quaking motions and gestures, they appeared in at their meetings or assemblies for devotion) they appeared in *England* about the year 1650; some of their particular tenets are,

1. That they are required by the holy spirit to use *Thee* and *Thou*, or the plain language.

2. That quivering and quaking are now sometimes used by the power of God, and justify these extravagant motions from the scripture.

3. They believe new revelations still to be continued, and that their ministers may thus be enlightened up to the degree of prophecy and vision.

4. They own a distinction in the Godhead, an essential quality between Father, Son, and Holy Ghost; but except against the word person, as too gross to express it.

5. They believe extraordinary commission or special manifestations of God to his children, in the highest degree of immediate revelations,

6. And from hence they infer, that by virtue of this privilege, their ministers receive the gospel in the same manner as *Paul* did, not of *Man*, but by the *Revelation* of *Jesus Christ*.

7. They say, that those who are not infallible are not in the spirit, and by consequence no ministers, and that every true member of the true church has certainty and infallibility of judgment, and knows the infallibility of the truth he professes; yet they do not lodge this infallibility in any private person, nor in their whole church; but that this infallible spirit, privately or particularly works in the hearts of men; and that those who improve their talent, have the same rule of the holy spirit to read and understand the scriptures, that the apostles and prophets had when they wrote.

8. They deny that the holy scriptures are the only object (*i. e.* rule) of faith, or that the letter of the scriptures (or written word) is the word of the spirit.

9. They assert, that the light within is the rule for every person to walk by, and that God speaks to men now in the same immediate manner, as he did to the holy apostles and prophets.

10. They affirm, that the lives of the saints are not at all sinful, and that it is the doctrine of devils to preach that men shall have sin, and be in a warfare as long as they are on earth.

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11. Quakers administer neither baptism nor the Lord's supper, and disown the institution of both sacraments.

12. They likewise hold swearing unlawful.

13. They acknowledge that the civil magistrate is ordained of God to punish with the sword; but say that it is not lawful for any of their party to make use of it.

14. They declare against paying of tithes, calling it an Antichristian yoke of bondage.

QUAK'ING (cpacian, Sax.) shaking, shivering for cold, &c. trembling.

QUALIFICATOR (in the Canon Law) a divine appointed to qualify or declare the quality of a proposition, brought before an ecclesiastical tribunal; chiefly before the inquisition in Spain, &c.

QUALIFICATORS (in the inquisition in Spain) certain ecclesiasticks, who when a person is try'd for heresy in that court, and the question arises concerning the quality of a proposition, maintained by Hereticks, or those suspected of Heresy are to pronounce; whether it is downright Heresy, or has not a tincture of it? whether it is erroneous or sounds ill, and is offensive to pious dispositions? whether it is rash, scandalous or schismatical? or lastly, whether it is seditious, blasphemous, or dangerous?

They are likewise judges of the prisoner's defence, whether their answers to the matters objected are sufficient and reasonable, or absurd and wide of the point?

They are likewise consulted by the Inquisitors, when they are debating about the apprehending of any person that has been informed against, and here they are obliged to deliver their opinion in their own hand writing, to be inserted into the process, as being the ground and warrant upon which their trial proceeds; but the Inquisitors are not obliged to follow their opinion, it not being conclusive in the court, but only taken as advice.

QUALITY (*qualitas*, L. *qualité*, F.) 1. Nature relatively considered.

Other creatures have not judgment to examine the quality of that which is done by them, and therefore in that they do, they neither can accuse nor approve themselves.

Hooker.

Since the event of an action usually follows the nature or quality of it, and the quality follows the rule directing it, it concerns a man, in the framing of his actions, not to be deceived in the rule. South.

The power to produce any idea in our mind, I call quality of the subject, wherein that power is. Locke.

2. Property, accident.

No sensible qualities, as light and colour, heat and sound, can be sufficient in the bodies themselves absolutely considered, without a relation to our eyes and ears, and other organs of sense: these qualities are only the

effects of our sensation, which arise from the different motions upon our nerves from objects without, according to their various modification and position. Bentley.

QUALITY (among Logicians) is the third of the categories, of which, according to Aristotle's divisions, there are four sorts: the first of which comprehends *Habitude*: which see. The second comprehends *natural Powers*: which see. The third comprehends *sensible Qualities*: which see. The fourth comprehends *Form and Figure*: which see.

QUALITY (in *Physicks*) the affection of a thing whence it is denominated such; or that which causes a thing to affect our senses in this or that manner, and gives it this or that denomination.

Primary sensible QUALITIES, are such as are found in all bodies, or which agree to all matter, considered as matter, such are *Extension, Figure, Motion, Rest, Solidity, Impenetrability and Number*.

Secondary sensible QUALITIES, are such as result from a composition or mixture of the elements; as *Light, Heat, Cold, Colour, Sound, Taste, Smell, Hardness, Softness, Fluidity, Firmness, Roughness, Smoothness, Transparency and Opacousness*.

Spiritual QUALITIES, are the qualities of the soul, or those affections of the mind, as it is in this or that habitude or disposition; as *Knowledge, Opinion, Certainty, Doubting, &c.* all moral virtues and vices.

Corporeal QUALITIES, according to the *Peripateticks*, are things distinct from the bodies themselves; and are superadded to them, or flow from their substantial forms. But the modern philosophers explode this notion of qualities distinct from the body, and say they are no other than the affections of the bodies themselves, as *Figure, Magnitude, Motion, &c.* of the parts whereof they consist.

QUALITY (in *Metaphysicks*) is an accident which influences its subject after the manner of an essential form.

Active QUALITIES (with *Philosophers*) such as by virtue whereof operations are actually produced on other bodies, duly disposed in respect thereunto; as the *Heat of Fire, the Moisture of Water*.

Passive QUALITIES (in *Physicks*) those whereby bodies are disposed to receive the action of others; as *Inflammability in Oil, &c.*

Real QUALITIES (in *Physicks*) are those which remain in the subject, and only act on bodies adjacent to them; as *Fire* in a piece of iron not ignited, &c.

Intentional QUALITIES (in *Physicks*) are such as issue from the subject and operate at a distance; as *Light* from the *Sun*.

QUALM'ISHNESS (of *cpelmeiyc* and *neyre*, Sax.) a being subject to be troubled with fainting fits; also scrupulousness of conscience.

QUANTITY (*quantitas*, of *quantus*, L. how great) signifies whatsoever is capable of any sort of estimation or mensuration, and which, being compared with another thing of the same nature, may be said to be greater or less, equal or unequal to it.

Continual QUANTITY (in *Metaphy.*) is a quantity whose parts are joined together by a common term. Quantity is an accident, by which a material substance is intended. The species of *continued Quantity*, are a *Line*, a *Superficies*, and a *Body*. For quantity is extended, either into *Length* only, and then it is called a *Line*, tho' not a material one, but such as the mind can frame by idea; or else it is extended into length and breadth, and that is called a *Superficies*; or else into length, breadth and depth, and that makes a mathematical *Body*, which is not to be understood as if it were a corporeal substance.

Divided QUANTITY (in *Metaphy.*) is a quantity, the parts of which are not linked together by a common term, but are divided, as number, that may be defined a multitude of units.

Moral QUANTITY, is that which depends on the manners of men, and the free determination of their wills; as *the Prices and Value of Things*; *Degrees of Dignity*, *Good and Evil*, *Rewards and Punishments*, &c.

Physical QUANTITY (in *Phy.*) is that which nature furnishes us within matter and its extensions, or in the powers and forces of natural bodies; as *Gravity*, *Motion*, *Light*, *Heat*, *Cold*, *Rarity* and *Density*.

Notional QUANTITY, is that which arises from the operation of the understanding only, such as the largeness, and narrowness of the capacity of the mind and its conceptions.

Positive QUANTITIES (in *Algebra*) are those which are greater than nothing, and which have the sign $+$ prefixed.

Negative QUANTITIES (in *Algebra*) are such as are less than nothing, and have this sign $-$ prefixed.

QUARANTAIN' } (at the Republick of
QUARANTINE } Venice a custom observed, by virtue of which all merchants or others, who come from the *Levant*, are obliged to remain 40 days in the house of St. *Lazarus*, before they are admitted into the city; except the passengers bring letters of health, which if they do, then often the time is shortened.

But if they do not bring these testimonials, or if the plague happens to be in the place from whence the ship came, then the whole ship's crew, as well as passengers, are obliged to stay the full time, in the house of health, to be purified, tho' not one single person of them be sick, and likewise all the cargo which they think capable of being infected from the air, &c.

And if any of the *Quarantineers* fall sick

of any distemper, during the 40 days, the time is doubled.

This house is built in the water, and surrounded with a wall, in which there are several apartments, and some are shut up and restrained in their conversation, and those whose time is nearly finished are not permitted to talk with those that are just come in.

And if any person desires to see a friend who is shut up in this *Lazaretto*, he must stand at some distance, and if any visitor touch a person performing *Quarantine* he must be confined, and stay as long as the directors shall please to appoint, to be thoroughly purged.

All manner of provisions are brought hither from the city; and every person may have his food dressed as he pleases.

England and all other nations, oblige those who come from infected places to perform *Quarentine* with their ships, &c. a longer or shorter time, as may be judged most safe.

QUARDECU'E, the 24th part of a *French* crown, containing 16 sols, *F.*

QUARREL (*querelle*, *F.*) 1. A brawl, a petty fight, a scuffle: 2. a dispute, a contest.

As if earth too narrow were for fate,
On open seas their quarrels they debate;
In hollow wood they floating armies bear,
And forc'd imprison'd winds to bring them near.
Dryden.

3. A cause of debate.

I could not die any where so contented as in the king's company; his cause being just, and his quarrel honourable. *Shakesp. Hen. V.*

To **QUARREL** (*quereller*, *F.*) 1. To debate, to scuffle, to squabble.

Beasts called sociable quarrel in hunger and lust; and the bull and ram appear then as much in fury and war, as the lion and the bear. *Temple's Miscellanies.*

2. To fall into variance.

Our discontented counties do revolt.

Our people quarrel with obedience.

Shakesp. K. John.

3. To find fault, to pick objections.

They find out miscarriages wherever they are, and forge them often where they are not; they quarrel first with the officers, and then with the prince and state. *Temple.*

QUAR'RELSOME (*querelleux*, *F.* and *jom*, *Sax.*) apt to quarrel.

QUAR'RELSOMNESS (*humeur querelleux*, *F.* *jom* and *neyye*, *Sax.*) quarrelsome humour.

QUAR'RIL, a piece of *Spanish* coin, in value about three half-pence *English* money.

QUART (in *Fencing*) the fourth.

QUAR'TER (of *quarta pars*, L. *quartier*, *F.*) a fourth part of any thing, as of an hundred weight twenty eight pound, of a chaldron eight bushels.

QUARTER round (in *Carpentry*) any moulding,

moulding, whose contour is a circle, or approaching to a circle.

To **QUARTER** (*écarter*, F.) to cut or divide into quarters.

To **QUARTER** *Soldiers* (*être en quartier*, F.) to lodge, or send to lodgings.

QUARTER (in a *Camp*) in general is the ground on which a body of troops encamps; also the troops encamped.

To *beat up an enemy's* **QUARTERS**, is to drive them from the ground or encampment.

QUARTER of an *Assembly*, is the place where troops meet to march in a body, and is the same as *Rendezvous*.

QUARTER *intrenched*, is a place fortified with a ditch and parapet, to secure a body of troops.

QUARTER (in *Military affairs*) is the sparing the life, and giving good treatment to a conquered enemy.

QUARTER (of a *City*) a canton or division of it; when it consists in several isles, &c. and is separated from some other quarter by a river, a great street, or other boundary.

To *work from* **QUARTER** to **QUARTER** (in *Riding Academies*) is to ride a horse three times an end upon the first of the four lines of a square, and then changing hands to ride him three times upon the second, and so to do upon the third and fourth.

QUARTER-Wheeling (in *Milit. Aff.*) is the turning the front of a body of men round where the flank was.

QUARTERAGE (*quartier*, F.) money paid quarterly.

QUARTER-CAST (with *Horsemen*) a horse is said to cast his quarter, when, for any disorder in the coffin, there is a necessity to cut one of the quarters of the hoof.

QUARTERING (in *Carpentry*) signifies the putting in of *Quarters*; and sometimes 'tis used for the quarters themselves.

Counter **QUARTERING** (in *Herald.*) is when the quarters of a coat are quartered over again, or subdivided each into four.

QUARTERINGS (in *Heraldry*) are partitions of an escutcheon, according to the number of coats that are to be on it; or they are the several divisions made in it, when the arms of several families are born altogether by one, either on account of intermarriages or otherwise.

QUARTERIZA'TION, part of the punishment of a traitor, by dividing his body into four parts besides the head, which quarters are frequently set upon poles over the gates of the city.

QUARTERLY (in *Heraldry*) is when a shield is divided into four equal parts, in the form of a cross.



QUARTERN (*quarta pars*, L.) the fourth part of an integer, either in weight or measure.

QUARTERS (in *Architecture*) all those slight upright pieces, between the punchions

and post, which serve to lath upon. They are of two sorts, *single* and *double*. *Single Quarters* are sawn stuff, two inches thick and four inches broad. The *double Quarters* are sawn to four inches square.

QUARTERS (of the *Heavens* (with *Astron.*) are the four principal points, viz. *East, West, North* and *South*.

QUARTERS (with *Astron.*) are certain interfections in the sphere, both in the world and the zodiack, to two of which they give the names of *Oriental* and *Masculine*, and to the other two *Occidental* and *Feminine*.

QUARTERS of the moon (*Astron.*) the moon is said to be in the *first Quarter* when she is a quarter of the zodiack, or three signs distant from the sun, turning to us just half her enlightened body; but when the moon comes to be diametrically opposite to the sun, and shews us her whole enlightened face, she is said to be in the *full*: And when she proceeds towards her conjunction, and shews more than half her enlightened face, she is said to be in the *third* or *last Quarter*.

Fore-QUARTERS (of a *Horse*) are the shoulders and fore-legs.

Hind-QUARTERS (of a *Horse*) are the hips and legs behind.

QUARTERS (of a *Horse's Foot*) are the sides of the coffin comprehended between the toe and the heel on one side and t'other of the foot.

Inner **QUARTERS** (of a *Horse's Foot*) are those opposite to one another, facing from one foot to the other.

False **QUARTERS** (with *Horsemen*) are a cleft of the horn quarters, extending from the cornet to the shoe, which voids blood, and causes much pain, and makes a horse lame.

QUASI Contract (in *Civil Law*) an act which has not the strict form of a contract; but yet has the force of it, L.

QUASI Crime (in *Civil Law*) the action of a person who does damage or evil involuntarily.

QUA'TREFOILS (in *Heraldry*) fourleaved grafs.

QUATUORDE'CIMANS (*quatuordecim*, L. fourteen) a sect of *Christians* in the 2d century, who were for celebrating the feast of *Easter* on the 14th day of the moon, upon what day of the week soever it happened, as the *Jews* did; this dispute was at first among those called *Catholicks*, but did not make any breach of charity: but afterwards in the year 196, pope *Victor*, in a council held at *Rome*, excommunicated those that celebrated *Easter* on any other day than Sunday: but *Irenaeus*, bishop of *Lyons*, and others disliking this severity, was occasion of warm disputes about the matter, till it was terminated by the council of *Nice* in the year 335, as follows.

1. That *Easter* should not be celebrated till after the *Vernal Equinox*.
2. That the *Vernal Equinox* should be fixt to the 21st of *March*.
3. That

3. That it should be observed on that *Sunday*, which immediately followed the 14th of the moon.

4. That if the 14th of the moon happened to be on a *Sunday*, it should be observed on the next *Sunday* following, that *Easter* might not be celebrated by them on the same day that it was by the *Jews*.

To *QUA'VER* (prob. of *quater*, L. to shake) to shake or trill a note, to run a division with the voice.

QUEA'SINESS (prob. of *quetschen*, Teut. to offend, and *neffe*, Sax.) sickness at the stomach, propenseness to vomit.

QUEER'NESS, oddness, fantasticalness, &c.

QUEINT ? (incert. *Etymologia*) odd, uncommon, humorous, as a *queint Expression*.

QUEINT'NESS } uncommonness, humorousness.

To *QUEME*, as to queme a thing into one's hand, to put it in privately.

QUENCH'ABLE (of *cpencan*, Sax. and *babilis*, L.) capable of being quenched.

QUERE LA (*Old Rec.*) an action or suit at law preferred in any court of justice, where the plaintiff was *querent* or complainant.

QUERENT (*querens*, L.) complaining.

QUERIMO'NIOUSNESS (of *querimonius*, L.) a complaining humour.

QUER'RY (*ecuyer*, F.) a groom of a prince, or one conversant in the king's stables, and having the charge of his horses; also the stable of a prince.

QUER'ULOUSNESS (of *querulus*, L.) a complaining disposition.

QUEST (of *quæsitus*, L. sought) an inquest or inquisition; an enquiry made upon oath of an impannelled jury.

QUEST'IONABLENESS (of *question*, F. of L. and *nefs*) doubtfulness, liableness to be called in question.

QUEST'IONLESS (of *question*, F. and *lefs*) without doubt.

QUESTIONS, propositions made or offered by way of dispute.

QUEST-MEN (in the city of *London*) a certain number of parishioners chosen annually, to go from house to house, and into the market, to weigh the weights, and measure the measures of the particular tradesmen, by a standard beam, weights and measures, to examine whether they were true and just.

QUE'UE de bironde (in *Fortification*) i. e. a swallow's tail; a kind of outwork, the sides of which open or spread towards the head of the campaign, and draws in towards the gorge.

QUICK-Sæt (of *cpice* and *vettan*, Sax. to plant) a sort of thorn, of which hedges are made.

QUICK'NESS (of *cpic* and *neffe*, Sax.) agility, nimbleness, briskness.

QUICK-Silver (of *cpic* and *yilpepe*, Sax.)

a mineral or prodigy among metals, which is fluid like water, and tho' a very heavy body, yet easily flies away when set over the fire.

QUICK-Sighted (of *cpic* and *geyihde*, Sax.) having a sharp eye.

QUICK' Witted (of *cpic* and *piz*, Sax.) having a sharp wit.

QUID (prob. of *cu'd*, Sax. *cu'd*) a morsel or quantity of tobacco, to be held in the mouth or chewed.

QUID pro quo, one good turn for another, trick for trick; a *Rowland* for an *Oliver*, L.

QUID'DITATIVE (of *quidditas*, L.) essential.

QUID'DITY (in *Metaphysics*) signifies the same as *Being*, but infers a relation to our understanding; for the very asking what a thing is, implies, that it is an object of knowledge.

QUI'ES (among the *Romans*) *Res.* A deity which had a temple without the city of *Rome*.

QUIES'CENCE (of *quies* and *essentia*, L.) a state of rest.

QUIES'CENTS (*quiescentes literæ*, L.) letters that do not move, or are not pronounced in reading.

QUIETISM (of *quietus*, L. quiet) the principles, &c. of the *Quietists*.

QUIETISTS (so denominated from *quies*, L. i. e. quiet or rest) a Christian sect in the 16th century, followers of *Michael Molinos*, a *Spanish* priest, who endeavoured to propagate these opinions in *Italy*, the chief of which were,

That men ought to annihilate themselves, in order to be united to God, and to remain afterwards in quietness of mind, without being concerned for any thing that might happen to the body.

By this he inferred that no action was either criminal or meritorious; because the soul and its faculties being annihilated, had no part therein, so that these principles led persons to transgress all laws sacred and civil.

In the year 1687, the pope and inquisitors declared this doctrine to be false and pernicious, and ordered his books to be burnt. He himself recanted, and was afterwards imprisoned, and died in 1692.

It is thought that there are still in being many of this sect in *Italy*, tho' they conceal their principles, and that the doctrine has crept over the *Alps* into *France*; the archbishop of *Cambray*'s book entitled, *The maxims of the saints explained*, having some tendency the same way.

QUIETNESS (of *quies*, L. and *nefs*) a quiet state, a being free from any perplexity, disturbance or trouble.

QUIL'LETS (prob. q. d. *Quibblets*, or little *Quibbles*) subtilties, quibbles, chicanery.

QUIN'CUNX, five twelfths of any intire thing divided into twelve parts.

QUIN-

QU

QUINCUNX (with *Astrol.*) an aspect when the planets are distant five signs.

• • • • **QUINCUNX** Order, an order
• • • of ranging trees, &c. by five, as
• • • it were, as thus.

Regular QUINDECAGON (of *quinque*, L. five, *deka*, ten, and *gamma* Gr. a corner) a plane figure of fifteen sides and angles, when they are all equal to one another.

QUINQUAN'NION } (in ancient Cus-
QUIN'QUEN'NIUM } toms) a respite of five years, which insolvent debtors formerly obtained by virtue of the king's letter, to have time for the payment of their debts.

QUINQUA'TRIA, festivals celebrated in honour of *Minerva*, so called, as some think, because they lasted five days; but others say, because they fell out five days after the ideas of the month, the same as *Panathenæa*. On the first of these days they offered sacrifices; on the second, third and fourth, were shewn the combats of gladiators, and on the fifth a cavalcade was made thro' the city; they began on the 13th of *March*.

QUIN'QUE, five, L.

QUINQUEFO'LIATED (of *quinque*, five, and *folium*, a leaf, L.) a kind of digitated leaf, consisting of five, as it were fingers, as in *Cinquefoil*.

QUINQUENNA'LIA, games or festivals, celebrated every fifth year, in honour of the deified emperors.

QUINT'AIN, an ancient custom, a post driven into the ground with a buckler fixed to it, for the performance of military exercises on horse-back, with poles, throwing of darts, breaking of lances, &c. He who breaks most poles, and shews most activity, wins the prize; also a right which the lord had to oblige all the millers, watermen, and other young people unmarried, to come before his castle, once every third year, and break several lances or poles against a post or wooden man, for his diversion.

QUINTESSENCE (*quinta essentia*, L.) 1. A fifth being.

The ethereal quintessence of heav'n
Flew upward, spirited with various forms,
That rowl'd orbicular, and turn'd to stars.
Milton.

2. An extract from any thing, containing all its virtues in a small quantity.

Who can in memory, or wit, or will,
Or air, or fire, or earth, or water find?
What alchymist can draw, with all his skill,
The quintessence of these out of the mind.
Davies.

Let there be light! said God; and forthwith light
Ethereal, first of things, quintessence pure,
Sprung from the deep.
Milt. Par. Lost, b. vii.

When the supreme faculties move regular-

QU

ly, the inferior passions and affections following, there arises a serenity and complacency upon the whole soul, infinitely beyond the greatest bodily pleasures, the highest quintessence and elixir of worldly delights.

South's Sermons.

QUINTESSENTIAL, consisting of quintessence.

QUINTIL'IAN (so called of *Quintilia* their prophetess) an ancient Christian sect, who admitted women to perform the sacerdotal and episcopal functions, grounding their practice on that passage of *St. Paul*, that in Christ there is no distinction of males and females.

QUINZIE'ME, a fifteenth, a certain tax, anciently so called, because raised on the fifteenth part of mens lands and goods; also the fifteenth day after any festival, L.

QUIRINA'LIA, feasts observed at *Rome*, in honour of *Quirinus*, i. e. *Romulus*, on the twelfth of the calends of *May*.

QUIRK (with *Architects*) a piece of ground either square or oblong, taken out of a corner, or any place else of a ground-plat to make a court yard, &c.

QUODLIBETA'RIAN, one who follows the dictates of his own fancy.

QUOIL (*koller*, Teut. a collar) a round of a cable, when the turns are laid one upon another, or a rope or cable laid up round, one turn over another, so that they may run out free and smooth without tkenks, i. e. without twistings or doublings.

Weather QUOIL (with *Sailors*) is when a ship has her head brought about so, as to lie that way that her stern did before, without loosing any sail, but only bearing up the helm.

QUO'RUM (i. e. of whom) a word frequently used in the commissions of the justices of the peace, as where a commission is directed to five or seven persons, or to any three of them, among whom, *B. C.* and *D. E.* are to be two, there *B. D.* and *C. D.* are said to be of the *Quorum*; because the rest cannot proceed without them. And thence a *Justice of the Peace* and *Quorum*, is one without whom the rest of the justices cannot act in some cases.

R

R r, *Roman*; **R r**, *Italick*; **R r**, *Old English*; **Ṛ ṛ**, *Saxon*; is the 17th letter of the alphabet; **P ϣ**, *Gr.* the 15th, **Ṛ** *Heb.* is called the 20th *Litera Canina*, or the dog's letter, because of its sound, something like the noise a dog makes when he snarls.

R. S. stands for *Regiæ Societatis*, L. i. e. of the Royal Society.

R

R A

R (with the *Ancients*) was a numerical letter, and signified 80.

R, with a dash at top, stood for 80000.

RABANITE (of רבנים *Rabbanim*, Heb. ancestors or fathers) a sect among the *Jews*, who follow the doctrine of their forefathers, and are such as properly succeeded the ancient *Pharisees*, all whose traditions they obstinately adhere to; by which they are distinguished from the *Caraites*, so called because they confine themselves to the scripture; and therefore these last do very greatly hate the other *Jews*, and look upon them as Hereticks.

RAB

RABBINS

RABBONI

RAB } **RABBINS** } **RABBONI** } *Heb.* { *i. e.* master, or doctor; some make

the following distinction between the name: *Rab*, they say, was a title of honour for those who had been received to be doctors in *Chaldea*; that *Rabbi* was a name proper to the *Israelites* of the *Holy Land*; and that *Rabbani* was not given to any but the wise men that were of the house of *David*. The *Rabbins* determined all matters in religion, and were concerned in civil affairs; they celebrated marriages, and publish'd divorces, and preach'd; and had the first seats in synagogues, &c.

To **RABATE** (*rabaté*, F.) to descend or come lower.

A RABBETING (with *Shipwrights*) is the letting in of the planks to the ship's keel, it being hollow'd away, that the planks may join the better and closer.

RAB'BET (of a *Ship's Keel*) the hollowing before-mentioned.

RAB'BOTH, the name of certain allegorical commentaries on the five books of *Moses*, of great authority among the *Jews*, who pretend they are very ancient, being compos'd about the 30th year of *Christ*, concerning which they have a great many fabulous stories; but it is easily to be prov'd that they are not of that antiquity that the *Rabbins* would have them to be.

RABDOIDES (*ραβδοειδής*, Gr.) See *Rhabdoides*.

RABID'ITY } (of *rabidus*, L.) mad-
RAB'IDNESS } nefs, furiousness.

RAB'INET (in *Gunnery*) the smallest piece of ordnance but one, being an inch and an half diameter at the bore, five feet and an half long, requiring a charge of six ounces of powder, and weighing three hundred pounds.

RA'CA } (רקה of ריק *Heb.* emp-
RA'CHA } ty) a word or expression of the highest contempt for a vain, empty fellow.

RACOURCI (in *Heraldry*) signifies the same as *Coupée*, i. e. cut off or shortened, denoting a cross or other ordinary, that does not extend to the edges of the escutcheon, as they do, when named without such distinction.

RACEMOSE (*racemosus*, L.) full of clusters.

R A

A RACHAT' } (of *racheter*, F. to re-
RACHE'TUM } deem) a compensation for theft, or the redemption of a thief. The same as *Theft-boat*.

RACHI'TÆ } (*ραχίς*, Gr.) muscles be-
RACHIÆ'I } longing to the back, so named by foreign anatomists, and are probably the same that are called by others *Semispinati*, L.

RACK'ING Pace (in *Horsemanship*) a pace in which a horse neither trots nor ambles, but is between both.

RACKOON', a *New England* animal, something like a badger, having a tail like a fox, being clothed with a thick and deep furr. It sleeps in the day-time in a hollow tree, and goes out a nights, when the moon shines, to feed on the sea-side, where it is hunted by dogs.

RAD (*rad*, *rad*, *rad*, Sax.) differ only in dialect, and signify *Counsel*.

RAD'DLINGS (*Architect.*) the bowings in or coping of walls.

RA'DIANTNESS (of *radians*, L.) glitteringness, &c.

A RA'DIATE discous *Flower* (with *Florists*) is that which has its disk encompassed with a ray, as in the sun-flower.

RA'DIATED (*radiatus*, L.) having rays or beams.

RADIA'TION of the animal *Spirits*, the manner of the motion of the animal spirits, on a supposition, that they are diffused from the brain towards all the parts of the body, through the little canals of the nerves, as light from a lucid body.

RAD'ICALNESS (of *radicalis*, L.) the quality of being radical, of having roots, or of being well founded.

RADICA'TION, the action whereby plants take root, or shoot out roots.

RAD'ICLE (*radiculi*, L.) that part of the seed of a plant, which, upon vegetation, becomes its root.

RADICO'SE (*radicosus*, L.) having a great, or many roots.

To **RADIF'ICATE** (*radificatum*, L.) to make roots.

RADIO'SE (*radiosus*, L.) that hath thick, or many beams or rays.

RA'DIUS (in *Mechan.*) a spoke or fellow of a wheel, because they issue like rays from the center of it.

RADIOMETER, a mathematical instrument called a *Jacob's Staff*.

RAD'MAN (*Doom's-Day Book*) supposed to be the same with *Rad-Knight*, or, as others suppose, from *רַבֵּן*, counsel, and if so, *רַבֵּן* man is a counsellor.

RAF'FLING (of *raffler*, F.) a play with three dice, wherein he that throws the greatest pair, or pair-royal, wins.

RA'GOT (with *Horsemen*) a horse that has short legs, a broad croup, and a strong thick body; and is different from a *Coussat*, in

in the thick



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in that the latter has more shoulders and a thicker neck.



RAGU'LED } as (in He-
RAGGU'LED } raldry) a
Cross raguled, may be best un-
derstood, by calling it two rag-
ged staffs in a cross, as in the

Figure.

RA'JA, a term used by the *Indians* for a sort of idolatrous princes, the remains of those who ruled there before the conquest of the *Moguls*.

RAIL' (of *raeg*, *Sax.* a woman's night rail) a bird so called, because its feathers hang loose about its neck.

RAIL'ERY } (of *railer*, *F.*) scolding,
RAIL'ING } harsh, opprobrious lan-
guage.

RAILS (prob. of *riegol*, *Teut.*) a wooden fence to inclose a place.

RAIN (pen of *penian*, *Sax.* probably of *pavis*, a drop, of *paivw*, *Gr.* to drop) a vapour drawn by the sun, and falling to the earth in drops.

Rain is formed of the particles of vapours joining together, which, being joined, fall down to the earth. The difference between *Dew* and *Rain* seems chiefly to be this, that *Dew* falls at some particular times, and in very small drops, so as to be seen when it is down, but is scarce perceivable while falling: whereas *Rain* is grosser, and falls at any time.

There are several causes that may singly, or jointly, produce *Rain*.

1. The coldness of the air may make the particles of the clouds to lose their motion, and become less able to resist the gravity of the incumbent *Air*, and of consequence to yield to its pressure, and fall to the ground.

2. The vapours may be gathered by the wind in such abundance, as first to form very thick clouds, and then squeeze those clouds together, till the watery particles make drops too big to hang any longer in the *Air*.

3. When the vapours arise in so great abundance, as to reach and mingle with the clouds above them, then they cause *Rain* in very large drops; and this may happen in still sultry weather, because then the *Clouds* having no sensible motion, and in the mean time the *Heat* filling the *Air* with vapours, they joined with the clouds, and being stopp'd in their progress, do open a passage for the stores of the clouds to descend upon the earth.

4. Sometimes the warm wind thaws the frozen clouds into drops, as we see snow dissolved by heat. Now the thicker and sooner any such clouds was gathered, the larger the drops will be, because there was greater store of vapours condensed there. And hence it is, that in summer time, we have sudden showers of rain in exceeding great drops. See *Snow and Hail*.

RAIN'BOW (*renboza*, *Sax.*)

Is the most admirable of all meteors, of which the following *Phænomena* are worthy to be taken notice of, and is a bow of divers colours represented in a dewy cloud, consisting of innumerable drops, each drop being like a globe of glass filled with water.

1. A Rainbow never appears but in a place opposite to the sun, so that when we look directly at it, the sun is always behind us.

2. When a Rainbow appears, it always rains somewhere.

3. The constant order of the colours of the Rainbow, is thus, the outmost is red, or saffron colour; the next is yellow, the third is green, the fourth or inmost is violet or blue.

4. The Rainbow is always exactly round; but does not always appear equally intire, the upper or lower parts being often wanting.

5. Its apparent breadth is always the same.

6. Those that stand upon the plain ground, never see above half the circle of the Rainbow, and frequently not so much.

7. The higher the sun is above the horizon, the less of the circle is seen, and *vice versa*, if there be no clouds to hinder.

8. No Rainbow appears, when the sun is above 41 degrees 46 minutes high.

9. Sometimes two Rainbows appear together, of which one is higher and larger than the other, and shews the colours aforesaid; but in an inverted order, and much paler.

10. A Rainbow may be seen in the night at the full moon, affording the same appearance as from the sun, but differing in colour.

11. The Rainbow does not appear the same to all persons; but one sees his particular bow, according to the position he stands in.

Of all these sufficient causes may be assigned, but must be omitted here for want of room.

A *Rainbow* may be artificially represented, by causing water to fall in small drops like rain, through which the sun shining, will shew a bow to the beholder, standing between the sun and the drops.

Lunar RAINBOW, the appearance of a bow, made by the refraction of the moon's rays, in the drops of rain in the night-time.

Marine RAINBOW, a *Phænomenon*, sometimes seen in a much agitated sea, when the wind sweeping part of the tops of the waves carries them aloft; so that they are refracted by the rays of the sun falling on them, and paint the colours of the bow.

RAIN'INESS (*renigney*, *Sax.*) aptness to rain, rainy quality.

Traet of RAINS (among *Sailors*) so named, because there are almost constant rains and continual calms, thunder and lightening very violently; and when the winds do blow they are only uncertain gusts, which shift about all round the compass. By which means, ships are sometimes detained there a long time, and make but little way in that tract of the sea

to the northward of the equator, between 4 and 10 degrees of latitude, and lying between the meridian of *Cape de Verde*, and that of the easternmost islands of the same name.

To **RAISE** (*apiyan*, *Sax. reiser*, *Dan.*) to set higher; also to increase; also to occasion or cause.

To **RAISE a Horse** (in *Horsemanship*) is to make him work at *Curvets*, *Capriols*, *Pesades*, &c. also to place his head right, and make him carry well, hindring him from carrying low, or a plunging himself.

To **RAISE a Siege** (*Milit. Term*) is to give over the attack of a place, and to quit the works thrown up against it, and the posts taken about it.

To **RAISE a Plan** (of a *Fortress*) is to measure with cords and geometrical instruments the length of the lines, and the capacity of the angles, in order to represent it in small upon papers, so as to know the advantages and disadvantages of it.

RAISED (of *apiyen*, *Sax.*) lifted up, &c.

RAISER (in *Carpentry*) a board set on edge, under the foreside of a step or stair.

RAISING Pieces (in *Architecture*) are pieces that lie under the beams, in brick or timber, by the side of the house.

RAITING } the laying of hemp, flax,
RAITING } timber, &c. when green
in a pond or running water, to season them for use.

Fore. RAIZE } (of a *Ship*) is that
RARE-AFTWARD } part of it which
is before, and is usually more than a third,
but less than half the length of the keel.

RAKE-AFT } (of a *Ship*) is
RAKE-AFTWARD } that part which
is at the setting on of the stern-post; and is
generally about a fourth or fifth of her *Fore-
rake*.

RAKE } (prob. of *רָקַע* *Heb.*
RAKE/HELL } with addition of the
RAKE/SHAME } words, *Hell* and *Shame*)
a profligate person, a debauchee, a base, rascally fellow.

RAKISH, profligate, debauched, &c.

RAKISHNESS, profligateness.

A RALLY (*raillerie*, *F.*) a bantering, jeering, &c. also a chiding.

A RALLY } (*ralliment*, of *rallier*, *F.*)
RALLYING } a re-assembling or gathering
together scattered troops.

RAM (*Hieroglyph.*) was put to signify a good governor and war.

RAM's Head (in a *Ship*) is a great block belonging to the fore and main halliards; and has in it three shivers, into which the halliards are put; and in a hole at the end of it the ties are reeved.

RAM'ADAM, a sort of *Lent* observed by the *Mahometans*, during which they fast the whole day with so severe superstition, that they dare not wash their mouths, nor even

swallow their spittle; but make amends by feasting all night; and spend more in this month than in six others.

They are forbid to eat, drink, or lie with their wives from break of day to sun set; but after sun set, when the *Imam* has caused the lamps to be lighted, which are on the tops of the minarets or turrets of the mosques, they make good cheer, and spend the best part of the night in feasting; sleeping in the day time, they do most of their business by night.

They call this month *holy* and *sacred*, and believe, that as long as it lasts the gates of Paradise are open, and those of Hell shut up; and it is accounted an unpardonable crime to drink wine at this time.

RAM'AGE (of *ramatus*, *L.* having boughs, of *ramus*, a branch) branches of trees, &c.

RAMAGE-Hawk (of *ramus*, *L.* the branch of a tree) a wild hawk that has been long among the boughs; or that has but newly left, or is taken from the ciry; and is so called in the months of *May*, *June*, *July*, and *August*.

To **RAMBLE** (*rammelen*, *Dut.* to rove loosely, in lust; *ramb*, *Swed.* to rove) to rove loosely and irregularly; to wander.

Shame contracts the spirits, fixes the *ramblings* of fancy, and gathers the man into himself. *South.*

He that is at liberty to *ramble* in perfect darkness, what is his liberty better than if driven up and down as a bubble by the wind. *Locke.*

Chapman has taken advantage of an immeasurable length of verse, notwithstanding which, there is scarce any paraphrase so loose and *rambling* as his. *Pope.*

Never ask leave to go abroad, for you will be thought an idle *rambling* fellow.

Swift's Directions to Footmen.
O'er his ample sides the *rambling* sprays,
Luxuriant shoot. *Thomson's Spring.*

RAMBLE, wandering, irregular excursion.
Thus conceit puts upon the *ramble* up and down for relief, till very weariness brings us at last to ourselves. *L'Estrange.*

Coming home after a short Christmas *ramble*, I found a letter upon my table. *Swift.*

A RAMBLER (*q. reambulator*, *L.*) a rover or wanderer.

RAMIFICATION (with *Anatom.*) the spreading of small vessels, which issue out from one large one: thus the several branches of the *Aorta*, by which the arterial blood is conveyed to all the outward parts of the body, are called the *ramifications* of that artery, *L.*

RAMIFICATION (in *Botan.*) small branches issuing out of larger ones; also the production of boughs and branches.

RAMIFICATIONS (in *Painting*, &c.) figures resembling boughs or branches.

RAMIN'GUE (with *Horsemen*) a resty horse, who resists or cleaves to the spurs, that with

With malice defends himself against the spurs, sometimes doubling the reins, and frequently jerking to favour his disobedience, F.

RAM'ISHNESS (of *ram*, *Sax.*) rankness of smell, like a goat, &c.

RAMOSE-Leaf (with *Botan.*) is that which is farther divided from an elated leaf, as in the common female fern.

RA'MOUSNESS (*ramositas*, L.) fulness of boughs or branches.

A RAMP (of *rampant*, F.) a hoidening, frisking, jumping, rude girl.



RAMPANT (in *Heraldry*) as a lion rampant, is when he stands so directly upright, that the crown of his head answers directly to the plants of his feet, on which he stands in a perpendicular line, and not by placing the left foot in the dexter corner of the escutcheon; so that the difference between a lion rampant, and a lion saliant, is, that a rampant stands upright, but the saliant stooping forwards, as making a sally.

A RAMPANT-Lion (*Hieroglyph.*) represents magnanimity.

RAM'PART } (*rampart*, F.) a large
RAM'PIER } massy bank of earth, raised about the body of a place to cover it from the great shot, and formed into bastions, courtaons, &c.

RAMPART (in *Civil Architecture*.) the space left void between the wall of the city, and the next houses.

To RAM'PIRE, to fortify a place with a rampart.

RAN (*nan*, *Sax.*) open or publick theft. A word still used in these, and the like phrases. *He spent, made away with, confounded all that he could rap and ran, or run.*

RAN'ANITES (of *rana*, L. a frog) a sect among the *Jews*, who are said to have a veneration for, and worship frogs; because God made use of them to plague *Pharaoh*, and they pretend to think that God is pleased with their superstition.

RAN'CID (*rancidus*, L.) that has contracted an ill smell by being kept close.

RAN'CIDNESS (*ranciditas*, L.) rankness, mustiness.

RAN'COROUS (of *rancorosus*, L.) spiteful, malicious, full of an old grudge.

RAN'COROUSNESS (*rancordia*, L. anger, q. *cor rancidum*) a grudge, spite, animosity, spleen, &c.

RAN'DOM (prob. of *randello*, Ital. unadvisedly, or *rendons*, O. F. uncertainty, or of *randon*, F.) without aim, at a venture.

RANGE (*rangée*, F.) a grate for a kitchen fire.

RANGE (with *Gunners*) the path of a bullet, or the line it describes from the mouth of the piece to the point where it lodges.

RANGED (*rangée*, F.) disposed, placed in its rank or order: or, as Mr. *Baxter*, of *rheng*, Brit. any long order.

RANG'ES (in a *Ship*) are two pieces of timber going across from side to side, one aloft on the fore-castle, a little abaft the fore-mast, and the other in the beak head, before the moulding of the bow-sprit.

RAN'GING (*Milit. Affairs*) is the disposing of troops in a condition proper for an engagement or for a march.

RANK (*rang*, F.) a due order, or a place allotted to a thing suitable to its nature, quality, or merit.

RANKNESS (*pancneye*, *Sax.*) the having a flowzy, strong, or noisom smell; also luxuriantness.

A RANT (in the *Drama*) an extravagant flight of passion, over-shooting nature and probability.

RANT'ER, an extravagant in flights of language or gay apparel.

RAN'ULA, a little frog. L.

RANUN'CULUS (in *Heraldry*) is taken for the butter-flower, being of a yellow or gold colour, and therefore some have fancied that it might be used in blazoning for *Or*, supposing that the metals and colours in *Heraldry* may be expressed as well by flowers as precious stones. But that has not been approved by any writers of note.

To RAP it, to swear passionately.

RAPA'CIOUSNESS (of *rapacitas*, L. of *rapere*, L. to snatch) ravening, ravenousness, aptness to take away by violence.

RAPE, a violent forcing a virgin or woman to carnal copulation against her will, for which crime the old punishment in *England* was loss of eyes and stones, but is now death.

RAPE (of the *Forest*) a trespass committed in the forest by violence.

RAPE, the wood or stalks of the clusters of grapes, when dry'd and freed from the fruit.

RAPE, a part of a county, being much the same as an hundred.

RAPHA (with *Anat.*) a ridge or line which runs along the under side of the *Penis*, and reaching from the *Frænum* to the *Anus*, divides the *Scrotum* and *Peritonæum* in two.

RAPHE (*Anat.*) the same as suture.

RAPID'ITY } (*rapiditas*, L. *rapidité*,
RAP'IDNESS } F. of *rapere*, L.) hasty motion, carrying somewhat with it.

RAPIFOLIOUS (in *Botan. Writ.*) having a leaf like a turnip.

RA'PINE (*rapina*, L. of *rapere*, to snatch violently, &c.) robbery, pillaging, a taking away a thing by open violence; and differs from theft, that being taken away privately, contrary to the mind of the owner, L.

RAPPAREES' (of *rapere*, L. to snatch or take away) certain *Irisb* robbers.

A RAP'PER, a great oath.

RAP'PING (of *fraper*, F.) a striking.

RAPP'D (*raptus*, L.) snatched or by force taken away.

RAPT'OR (in *Law*) a ravisher of women, who

who in former times was punished with the taking away his eyes and testicles, *L.*

RAPT'URE (*raptura*, *L.*) a taking or snatching away, as the rapture of *St. Paul* into the third Heaven; also a transport of mind caused by excessive joy.

RAP'TUROUS, ravishing, &c.

RARE *Body*, one that is very porous, whose parts are at a great distance one from another, and which contains but a little matter under a great deal of bulk.

RAREFACTION (with *Philosoph.*) as the rarefaction of a natural body, is its taking up more dimensions or larger space than it did before.

RAREFAC'TIVES } (with *Physicians*)

RAREFACIEN'TIA } medicines which open and enlarge the pores of the skin, to give an easy vent to the matter of perspiration.

To **RA'REFIE** (*rarefacere*, *L.*) to make thin.

RARE'NESS } (*raritas*, *L.* *rarité*, *F.*)

RA'RITY } a rare thing, a thing that is extraordinary for beauty, or workmanship; a curiosity, uncommonness, excellency, &c.

RARE'NESS (of *Meat.*) rawness; also thinness; also scarceness.

RAS'CAL (either of *parcal*, *Sax.* old trash, trumpery, or *racaille*, *F.* riffraff, or of *γάρια*, *Gr.* according to *Casaubon* of *קָרָן* of *קָרָן* *Heb.* vain, empty, &c.) a sorry fellow, a villain or rogue.

RASCAL'ITY (*la racaille*, *F.*) the scum of the people, the rabble; also a base, rascally action.

RAS'CALLINESS, baseness, vileness, villainousness.

To **RASE** on the Ground (with *Horsemen*) is to gallop near the ground.

RA'SED (*rasé*, *F.*) demolished; also blotted out.

RASH'ER of *Bacon* (prob. of *rasura*, *L.*) a thin slice.

RASH'NESS (*παῤνεργε*, *Sax.*) over-hastiness, &c.

RASP, a raspberry.

RASPON'TES } a sect of *Banians*, which

RASBON'TES } bear some resemblance to the sect of the *Samaritans*; they believe the transmigration of souls, but say that the souls of men go into birds, who advertise their friends of the good or evil which shall befall them, and are therefore very superstitious observers both of the singing and flight of birds.

The wives of these are wont, when their husbands die, to cast themselves into the funeral pile wherein they are burnt, unless by an article in the contract of marriage they proved that they should not be forced to it.

The men are generally stout, and of the soldiery and barbarous, having little compassion upon any thing but birds, which they take great care to nourish, in that when their souls shall pass into those sorts of animals,

they will exercise the same charity for them.

To *smell a RAT* (*soup conner*, *F.* *subolere*, *L.*) to discover some intrigue.

RAT (with *Mariners*) is a place in the sea, where there are rapid streams, and dangerous currents, or counter-currents.

RATABLE (of *rata*, *sc.* *portio*, *L.*) that may be rated.

RATAN', an *Indian* cane.

RA'TES of *Ships*, are the largeness and capacity of ships of war, and are fix: the difference is commonly reckoned by the length and breadth of the gun-deck, the number of tuns they contain, the number of men and guns they carry.

First RATE Ship, has the gun-deck from 159 to 174 feet in length, and from 44 to 45 feet in breadth, contains from 1313 to 1882 tuns, carries from 706 to 800 men, and from 96 to 110 guns.

Second RATE, has its gun-deck from 153 to 165 feet in length, and from 41 to 46 feet in breadth, contains from 1086 to 1482 tuns, carries from 524 to 640 men, and from 84 to 90 guns.

Third RATE, has its gun-deck from 142 to 158 feet in length, and from 37 to 42 feet in breadth, contains from 871 to 1262 tuns, carries from 389 to 476 men, and from 64 to 80 guns.

Fourth RATE, has its gun-deck from 118 to 146 feet in length, and from 29 to 38 feet in breadth, contains from 448 to 951 tuns, carries from 216 to 346 men, and from 48 to 60 guns.

Fifth RATE, has its gun-deck from 100 to 120 feet in length, and from 24 to 31 feet in breadth, contains from 269 to 542 tuns, carries from 45 to 190 men, and from 26 to 44 guns.

Sixth RATE, has its gun-deck from 87 to 95 feet in length, and from 22 to 25 feet in breadth, contains from 152 to 256 tuns, carries from 50 to 110 men, and from 16 to 24 guns.

RATIFICATION (*ratification*, *F.*) The act of ratifying; confirmation.

RATIFIER, the person or thing that ratifies.

They cry, "chuse we *Laertes* for our king." The *ratifiers* and props of every word, Caps, hands and tongues applaud it to the clouds. *Shakespeare.*

To **RATIFY** (*ratum facio*, *L.*) To confirm; to settle.

The church being a body which dieth not, hath always power, as occasion requireth, no less to ordain that which never was, than to ratify what hath been before. *Hooker.*

By the help of these, with him above
To ratify the work, we may again
Give to our tables meet, sleep to our nights. *Shakespeare.*

God *ratified* their prayers by the judgment they

they brought down upon the head of him, whom they prayed against. *South.*

Tell me, my friend, from whence had'st thou the skill,

So nicely to distinguish good from ill?

And what that art to follow, what to fly,
This to condemn, and that to ratify?

Dryden.

RATIFICA'TION (in *Law*) the confirmation of a clerk in a benefice, &c. formerly given him by a bishop, where the right of patronage is doubted to be in the king.

RAT'IO (in *Arith.* and *Geom.*) that relation of homogeneous things, which determines the quantity of one from the quantity of another, without the intervention of any third: Or,

RAT'IO (in *Mathemat.*) the rate, reason, or proportion that several quantities or numbers have one to another, with respect to their greatness or smallness.

RATIOCINABIL'ITY (of *rationabilis*, L.) rationableness.

RAT'ION (of *Bread*) for a foot-soldier, is a pound and a half a day.

RAT'IONABLE (*rationabilis*, L.) reasonable.

RAT'IONABLENESS (*rationabilitas*, L.) reasonableness.

RAT'IONAL Horizon (*Astronomy*) is that whose plane is conceived to pass through the center of the earth; and therefore divides the globe into two equal portions or hemispheres.

RATIONAL Quantity, &c. a quantity or number commensurable to unity.

RATIONAL Integer, is that whereof unity is an aliquot part.

RATIONAL Fraction, is that which is equal to some aliquot parts of an unity.

RATIONAL mix'd Number, is one that consists of an integer and a fraction, or of unity and a broken number.

RATIONAL Way of erecting a Figure, a method of distributing the spaces of twelve houses, so call'd by *Regiomontanus*, because of its excellency above those of the ancients. The method of this is, by dividing the equator into twelve equal parts, by six great circles drawn thro' the several sections of the horizon and meridian, after the same manner as *Ptolemy* and his followers did the zodiack.

RATIONA'LE, an account or solution of some opinion, action, hypothesis, phenomenon, or the like, on principles of reason.

RATIONA'LE (the *שֵׁט* of the *Hebrews*) a sacerdotal vestment worn by the Jewish high priest.

RAT'IONALNESS (of *rationalitas*, L.) reasonableness.

RAT'IONALIST (of *rationalis*, L.) one who prefers reason before revelation.

RAT'LINGS (in a *ship*) those lines which make the ladder steps to get up the shrouds and puttocks.

RAT-TAIL (with *Horsemen*) a horse that has no hair upon his tail.

To **RAT'TLE** (prob. of *ratolen*, Du. or *hæotan*, Sax.) to make a rattling noise, to talk confusedly or sillily, to be noisy.

A **MEER-RAT'TLE**, an empty, noisy, talkative person.

RATTLE-Snake (in *Virginia*, &c.) a large snake, having a rattle in his tail, composed of bones inclosed in a dry husk; but altho' the bite of it is mortal, yet it never meddles with any thing, unless provoked.

RATTOON', a *West-Indian* fox, which has this peculiar property, that if any thing be offered to it that has lain in water, it will wipe and turn it about with its fore-feet, before it will put it to its mouth.

To **RAVE** (*raver*, F.) to talk idly or madly, to be light-headed.

To **RA'VEN** (*præpan*, Sax.) to devour greedily.

The **RAVEN** and the *Crow*, were by the ancients dedicated to *Apollo*, because they are the blackest of all birds, and that colour is appropriated to him, because the heat of the sun-beams makes people black and tawny. For which reason the *Bramins* in *India* honoured black, in respect to the sun, to which they shew'd a singular devotion.

RAVEN (*Hieroglyphically*) is put to signify long life, and of one not given to change; a dead raven, a man dead in a very old age.

RAVENDIA, a sect of *Mahometans*, who believ'd the transmigration of souls, and that the soul of *Mahomet*, or some of the ancient prophets, animated the body of *Abas Giasar Almanzor*, the second caliph of the *Abassidan* race; and therefore would pay him divine honours, by making processions round his palace; like as is done at the temple of *Mecca*.

RAVENING (*rapine*, F. *rapina*, L.) rapine, greedy eating.

RAVENOUSNESS (of *præpian*, Sax.) to snatch greedily, or *ravissant*, F.) greediness, rapaciousness, devouring appetite.

RAV'IN (of *præpian*, Sax.) ravenousness. *Milton.*

A **RAVING** (*reverie*, F.) delirious talking, &c.

To **RAV'ISH** (*ravir*, F. of *rapere*, L.) to transport with joy, admiration, &c.

RAV'ISHINGNESS (*ravissement*, F.) a ravishing, charming, delighting nature or quality.

RAV'ISHMENT (in *Law*) is the taking away either a woman or an heir inward.

RAVISSANT' (in *Heraldry*) is the term used to express the posture of a wolf half-raised, as it were, just springing forwards upon his prey; see the figure.



RAW'NESS (of *hæapner*, Sax. or of *rauw*, Du.) being without skin; uncook'd, or not thoroughly dress'd; also unexperiencedness;

R A

ness; also having the skin flay'd or rubbed off.

RAY (*rayon*, F. *radius*, L.) a beam of the sun or any star.

RAY (in a *Figurative Sense*) the lustre or brightness of any thing.

RAY Cloth, cloth that was never coloured or dyed.

RAY (with *Botanists*) is several semi-florets, set round a disk, in form of a radiant star.

Diverging RAYS (in *Opt.*) are such as go continually receding from each other.

RAYMI, or *Intib Raymi* (of *Intib*, the sun, and *Raymi*, a feast) a festival which the *Incas* of *Peru* were wont to celebrate in honour of the sun.

This festival was celebrated in the month of *June*, after the summer solstice. At which ceremony attended all the officers of the army, and all the *Curaca's* or great lords of the kingdom, being assembled in the capital city. They all prepared themselves for this festival, by a fast of three days, during which time they abstain'd from their wives, and no fire was suffered to be kindled in the city.

The ceremony was begun by the *Inca* or king himself, who was esteemed the son of sun, tho' they had also another chief priest, who was of the royal family.

When the first was over, the *Inca* follow'd by the princes of the blood and the great lords of the court, went early in the morning into the great *Piazza* of *Cusco*, and there turning his face towards the east, and being all bare-footed, waiting for the rising of the sun, when they perceived it they worshipped it. And the *Inca* holding in his hand a great golden bowl, drank to the sun, and afterwards gave it to those of the royal family, to drink in like manner.

And the lords of the court they likewise drank another liquor, that had been prepared by the vestal virgins or priestesses of the sun.

When this ceremony was ended, they all returned towards the temple, where the *Inca* attended with the princes of the blood, entered and offered divers vessels of gold to the sun, and the figures of several animals made in silver and gold; and then the priest sacrificed the victims which were lambs or sheep, and then the ceremony ended with feasting and great rejoicings.

RAYONNANT' (in *Heraldry*) signifies darting forth rays, as the sun does when it shines out. So a *Cross Rayonnant* is one which has rays of glory behind it, darting out from the center to all the quarters of the escutcheon, as in the figure.



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RAZE (with *Horsemen*) a horse is said to raze, or have razed, when his corner-teeth cease to be hollow, so that the cavity, where the black mark was, is filled up, the teeth

R E

even, smooth and raz'd, or shaved, as *R* were, and the mark disappears.

RA'ZOR } (*culter rasorius*, L.) a bar-
RA'SOR } ber's knife or instrument for shaving.

REACH, the space or distance that a person or line, or thing can get or attain to; also the extent of a person's capacity or understanding.

REACH (with *Mariners*) is the distance of any 2 points of land, which bear to one another in a right line, and is principally us'd of navigable rivers; as, *Limehouse-Reach*, *Greenwich-Reach*, *Long-Reach*, *Chelsee-Reach*, in the river *Thames*.

REACH'LESS (*neacelear*, *Sax.*) negligent.

REACTION (in *Physicks*) is the action whereby a body acted upon returns the action by a reciprocal one upon the agent.

READ'INESS (of *Geneva*, *Sax.*) preparedness, promptitude, &c.

READINGS (in *Criticism*) as various readings, are the different manners of reading the text of authors in ancient manuscripts, &c. a diversity having risen from the corruption of time, or ignorance of the copyists.

READINGS (of *Law*) commentaries or glosses on the law text, passage, or the like, to shew the sense an author takes it in, and the application that he conceives to be made of it.

RE-AGGRAVA'TION (with *Rom. Cath.*) the last monitory published after three admonitions, and before the last excommunication.

RE'AL, a *Spanish* Coin. See *Ryal*.

REAL'GAL, a mineral, a kind of red arsenick, differing from the common, which is white; and from orpiment, which is yellow.

REAL'NESS (*realitas*, L.) real existence, the truth of the matter.

REALISTS, a sect of school philosophers, formed in opposition to the *Nominalists*.

REALITAS (with the *Scotists*) a diminutive of *res*, and is a term used to denote a thing which may exist of itself, or which has a full and absolute being of itself, and which is not considered as a part of any other.

To RE'ALIZE (in *Commerce*) a term scarce known before the year 1719, is to convert what is got in *Exchange-Alley*, &c. in paper and imaginary money into land, houses, moveables, or current species.

To REAR up (of *aprepan*, *Sax.*) to erect or set up an end; also to nourish or bring up.

REAR (in *Milit. Art*) the hindermost part of an army or fleet.

REASON (*raison*, F. *ratio*, L.) 1. The power by which man deduces one proposition from another, or proceeds from premises to consequences; the rational faculty.

Reason is the director of a man's will, discovering in action what is good; for the laws of

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of well doing are the dictates of right *reason*.
Hooker, b. i. 7.

Dim, as the borrow'd beams of moon and stars

To lonely, weary, wand'ring travellers,
 Is *reason* to the soul: and as on high,
 Those rowling fires discover but the sky,
 Not light us here; so *reasons* glimmering ray
 Was lent not to assure our doubtful way,
 But guide us upward to a better day.

Dryden.

It would be well, if people would not lay so much weight upon their own *reason* in matters of religion, as to think that impossible and absurd, which they cannot conceive: how often do we contradict the right rules of *reason* in the whole course of our lives? *reason* itself is true and just, but the reason of every particular man is weak and wavering, perpetually swayed and turned by his interests, his passions, and his vices. *Swift's Miscellanies*.

Another definition.

REA'SON a faculty or power of the soul, whereby it distinguisheth good from evil, truth from falsehood; or that faculty of the soul whereby we judge of all things; also the exercise of that faculty; or it may be defined that principle whereby, comparing several ideas together, we draw consequences; also argument, proof, cause, matter.

REASON (of *State*) in political affairs, a rule or maxim, whether it be good or evil, which may be of service to the state; properly, something that is expedient for the interest of the government; but contrary to moral honesty and justice.

REASON Pieces? (with *Carpenters*) *ra-*
 REASON Pieces S ther raising pieces, are pieces of timber which lie under the beams on the brick or timber, in the side of an house.

REA'SONABLENESS (of *rationabilis*, L. *raisonnable*, F. and *nefs*) equitableness, justice, or rational quality.

REA'SONING (with *Logicians*) is an action of the mind, by which it forms a judgment of several others, as when we judge that true virtue ought to have relation to God, and that the virtue of the Pagans was not true virtue, and it is said to be the third of the four principal operations of the mind.

To RE-ASSIGNⁱ (*reassigner*, F.) to assign again.

REATTACH'MENT (in *Law*) a second attachment of him, who was formerly attached, and dismissed the court without pay, as by the not coming of the justice, or the like casualty.

REBA'TE (with *Architects*) chamfering or fluting, F.

REBA'TE'MENT (in *Commerce*) that which is abated or discounted on payment of ready money, before it becomes due.

REBEL'LIQN (properly a renewing the

War) it was originally signified among the Romans by a second resistance, or rising up of such as had been formerly overcome in battle, and had yielded themselves to their subjection. It is now used for a traitorous taking up arms, or a tumultuous opposing the authority of the king, &c. or supreme power in a nation.

REBEL'LIOSNESS (of *rebellio*, L.) rebellion, disobedience, &c.

REBESKⁱ a sort of fine flourishes or branched work in carving, painting, or embroidery. See *Arebesk work*.

To RE-BUILD (of *re*, again, and *byzlian*, Sax.) to build again.

RE'BUS (un *rebus*, F. prob. of *rebus*, the abl. pl. of *res*, L. a thing) a name, device, a pictured representation, with words added to it; yet neither the one nor the other can make out any sense alone; the words or motto explaining the picture, and the picture making up the defect of the motto: as on a fun-dial, the words *we must*, alluding to the dial, *die all*; or as the paramour in *Cambden*, who, to express his love to his sweet-heart *Rose-Hill*, had in the border of his gown painted a rose, a hill, an eye, a loaf and a well, which in the *Rebus* language reads, *Rose-Hill I love well*.

REBUT'TER (in *Law*) is when the heir of the donor impleads the tenant alledging the land was intail'd to him, and the donee comes in, and by virtue of the warranty of the donor repels or rebuts the heir: because tho' the land was entail'd to him, yet he is heir to the warrantor likewise. This is when a man grants lands secured to the use of himself, and the issue of his body, to another in fee with warranty, and the donee leases out the land to a third person.

And likewise if a person allow his tenant to hold land without obliging him to make good any waste, if afterwards he sues him for waste made, he may debar him of this action by shewing the grant; and this is also called a rebutter.

RECAPIT'ULATORY, belonging to recapitulation.

RECARGAZOO'N, the cargo or lading of a ship homeward bound.

RECEI'VER - General (of the court of *Wards*) an officer which did formerly belong to that court, which being now taken away by act of parliament, the office is now vacant.

RECEI'VER (*receveur*, F.) a person who receives. It is often used in an ill sense, for one who takes stolen goods from a thief, and conceals them.

RECEIVER (with *Chymists*) a vessel used to receive what is distilled.

RECEIVER (of Mr. Boyle's air-pump) that glass out of which the air is drawn, and within which, any living creatures or other bodies are inclosed for the making any experiments upon them.

RECEN'-

RECEN'SION, a reckoning, counting or numbering, *L.*

RE/CENTNESS (*recentia*, *L.*) newness, &c.

RECEPTIBIL/ITY, capableness of being received, or of receiving.

RECEP'TION (with *Philos.*) the same as passion.

RECEPTION (with *Astrol.*) a sort of accidental dignity or fortitude happening to two planets, especially if agreeable in nature, when they are receiv'd in each other's houses, as when the sun arrives in *Cancer*, the house of the moon, and the moon in her turn arrives in the house of the sun; exhalation, triplcity.

RECESS (*recessus*, *L.*) 1. Retirement, retreat, withdrawing, recession.

What tumults could not do, an army must; my *recess* has given them confidence that I may be conquered. *K. Charles.*

Fair *Tbames* she haunts, and ev'ry neighb'ring grove,

Sacred to soft *recess* and gentle love.

Prior.

2. Departure.

We come into the world, and know not how; we live in it in a self-nescience, and go hence again, and are as ignorant of our *recess*. *Glanwill's Sceps.*

3. A place of retirement; place of secrecy; a private abode.

This happy place our sweet
Recess, and only consolation left.

Milton.

4. Departure into privacy.

The great seraphick lords and cherubim,
In close *recess*, and secret conclave sat.

Milton.

5. Remission or suspension of any procedure.

On both sides they made rather a kind of *recess*, than a breach of treaty, and concluded upon a truce. *Bacon.*

RECES'SION of the *Equinoxes* (in the new *Astron.*) is the receding or going back of the equinoxial points every year about 50 seconds; which happens by reason that the axis of the earth, after many revolutions round the sun, actually swerves from the parallelism, which it seems to keep with itself during the whole time of an annual revolution.

RE/CHANGE (in *Commerce*) the price of a new exchange, due upon a bill of exchange, which comes to be protested, and to be refunded to the bearer by the drawer or endorser.

RECHAN'GE (*Sea term*) such tackle as is kept in reserve on board of ship, to serve in case of failure of that already in use.

RE/CHARGE, of fire-arms, as a musket, &c. is a second loading or charge.

RECH/LESNESS (*rechelesnes*, *Sax.*) carelessness, negligence.

RECIPIAN'GLE, a recipient angle, an instrument for taking the quantity of angles; especially in the making the plans of fortifications.

RECIP'ROCAL (in *Poetry*) is said of verses that run the same both backwards and forwards.

RECIPROCAL (with *Gram.*) is a term apply'd to certain verbs and pronouns, in those modern languages, which return or reflect the pronoun or person upon himself.

RECIP'ROCALNESS (*reciprocatio*, *L.*) interchangeableness.

RECIPROCATED (*reciprocatus*, *L.*) mutually interchanged, or returned, like for like.

RECK'ONING (in *Navigation*) the estimating the quantity of the ship's way, or of the run between one place and another.

RECLAIM'ING (*Old Customs*) the action of a lord pursuing, prosecuting and recalling his vassal, who had gone to live in another place, without his permission.

A RECLINA'TION, a leaning backwards, *L.*

RECLINING (*reclinans*, *L.*) leaning backwards.

RECLU'SION, the state of a recluse.

A RECOIL' (*recol*, *F.*) the refilition of a body.

RECOLLEC'TION, a mode of thinking, whereby those ideas, sought after by the mind, are with pain and endeavour brought again to view.

RE/COLLECTS (in the church of *Rome*) or the minor brethren of *St. Francis*, a congregation of religious established about the year 1530; so denominated from the spirit of *Re-collection*, as to the observation of the rules of their founder *St. Francis*, in their purity and simplicity.

To RECOMMEND' (*commendare*, *L.*) to give a person a good character.

RECOMMEND'ATIVE, of a recommending quality.

RECONCILE'ABLENESS (of *reconcilabile*, *F.*) capableness of being reconciled.

RECONCILIA'RI (*Old Law*) a term used of a church which is said to be so, when it is consecrated again after it has been profaned or polluted, by having been possessed by pagans or hereticks.

To RECONNOI'TRE (in *War*) is to go to view and examine the situation of a camp, &c. in order to make a report.

To RECONNOI'TRE, a fleet or ship, is to approach near enough to know of what rate, nation, &c. it is of.

To RECONNOITRE a *Land*, &c. is to observe its situation, and find what land it is.

RECOV'ERABLENESS (of *recouvrable*, *F.* of *recuperabilis*, *L.*) capableness of being recovered.

Real

R E

Real RECOVERY (in *Law*) is an actual or real recovery of any thing, or the value thereof by judgment; as if a man sue for land, or any other thing, and hath a verdict and judgment for him.

Feigned } RECOVERY { (in *Law*) is a **Common** } certain form or course prescribed by law to be observed for the better assuring of land and tenements to us, the effect of it being to discontinue and destroy estates-tail, remainders and reversions, and to bar or cut off the entails of them.

RECREA'TIVENESS (of *recreatif*, F.) recreating quality.

RECRIMINA'TOR, one that blames another that blames him, *L.*

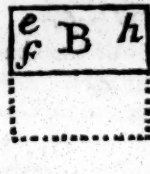
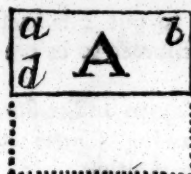
RECRUITS (in *Milit.*) are new men raised to strengthen the forces already a-foot, either to fill up the places of those slain or deserters, or augment the number of men in a company.



RECT'ANGLE (with *Geom.*) is a figure otherwise called a long square, has four right-sides, and its two opposites equal.

RECTANG'LED (of *rectus* and *angulus*, *L.*) consisting of right angles.

Similar RECTANGLES, are those that



have their sides about the equal angles proportional, that is, *ab*, *cd*, *ef*, *gh*.

RECTANGULAR'ITY } the being
RECTAN'GULARNESS } right-angled.

To **REC'TIFY** *Curves* (with *Mathem.*) is to find a strait line equal to a curve; or a plane equal to a curved surface.

REC'TI minores (with *Anat.*) two small muscles of the head, which appear both in sight at once, arising from the hinder part of the first *Vertebra* of the neck, and are let into the middle of the *Os Occipitis*, in two shallow depressures of the said bone.

REC'TO (in *Law*) a writ usually called a *Writ of Right*, of such a nature, as that whereas other writs in real actions are only to recover the possession of land, &c. in question, lost by the plaintiff or his ancestors, this aims to recover both the seisin thus lost, and the property of the thing; so that both rights are here pleaded together; that of the property, and that of the possession.

RECUM'BENTNESS (of *recumbens*, *L.*) the relying or depending upon.

RECUP'ERATORY (*recuperatorius*, *L.*) of or pertaining to a recovery.

RECUR'ENCY (of *recurrens*, *L.*) the running back or returning.

RECUR'RENT Verses, verses that read the same backwards as they do forwards, as *Roma*

R E

tibi subito, motibus ibit amor.

RECUR'VATURE (of *re*, backwards, and *curvatura*, *L.* a bending) a bending or bowing backwards.

RECUR'VEDNESS } (*recurvitas*, *L.*) a
RECUR'VITY } being bent backwards.

RECU'SANTS (*recusantes*, *L.*) persons who refuse to acknowledge the king's supremacy; properly *Roman* Catholics, who refused to submit; but it has been extended to comprehend all who separate from the established church of *England*, of whatsoever sect or opinion.

RECUSA'TION (in *Law*) an act whereby a judge is desired to refrain from judging some certain cause, on account of his relation to one of the parties, because of some enmity, &c.

RED (*rbund*, *C. Brit.* *red*, *Sax.*) one of the simple or primary colours of natural bodies, or rather of the rays of light.

RED-Book (of the *Exchequer*) an ancient manuscript volume, wherein are registered the names of those who held lands *per Baroniam*, in the time of king *Henry II.* and also it contains several things before the conquest. It is in the keeping of the king's remembrancer.

To **RED Shire** } (with *Smiths*) spoken of
To **RED Seer** } a piece of iron in their fire, that is heated too much, so that it breaks or cracks under the hammer, while it is working, between hot and cold.

RED'DLE } red chalk, a red fossil-stone,
RUD'DLE } used by painters in making craons, &c.

REDEEM'ABLES, lands, funds, &c. sold, with a reservation of the equity of redemption.

REDEEM'ABLENESS, capableness of being redeemed.

REDEMPTION (in *Law*) a faculty or right of re-entring upon lands, &c. that have been sold and assigned, &c. upon re-imbursing the purchase-money with legal costs.

REDEMPTION, a purchasing the freedom of another from bondage, *F.* of *L.*

REDEMPTION of Captives (in the church of *Rome*) a religious order, called also that of *Notre Dame de la Mercy*, who besides the three customary vows of chastity, poverty and obedience, make a fourth to employ themselves for the delivering Christian slaves who are detained by Barbarians, and also to enter into servitude for the redemption of Christians.

REDEMPTIONS (*anc. Law Writs*) grievous mulcts imposed, by way of commutation for the head or life of the delinquent.

REDE'VABLE, indebted, obliged or beholding to, *F.*

REDHIBITION (*Civil Law*) an action in a court, whereby to annul the sale of some moveable, and to oblige the seller to take it back again, upon the buyer's finding it damaged.

REDIC'ULUS (among the *Romans*) a deity so said to be called of *ridere*, to laugh, *q. d.* the god of laughter, on account of the precipitate and unexpected return of *Hannibal*, having made the *Romans* laugh and fall to ridiculing him; or rather of *redire*, to return.

He had a temple built to him near *Rome*, upon the way to the gate called *Capena*, near to which *Hannibal* approaching in order to enter into *Rome*, was obliged hastily to return with all his army, being seized with a sudden terror, occasioned as they said by a certain horrible *Speſtre*, which appeared in the air, as it were for the defence of the city, in memory of which they consecrated the temple to *Redculus*.

REDINTEGRA'TION (in *Civil Law*) the action of restoring a person to the enjoyment of a thing, whereof he had been illegally dispossessed.

REDMANS. See *Red Knights*.

RE'DOLENCY } (of *redolentia*, L.)

RE'DOLENTNESS } sweetness of smell, F.

To **REDRESS** (*redresser*, F.) 1. To set right, to amend.

In yonder spring of roses,
Find what to *redress* till noon.

Milton.

2. To relieve, to remedy, to ease. It is sometimes used of persons, but more properly of things.

She felt with me, what I felt of my captivity, and freight laboured to *redress* my pain, which was her pain. *Sidney.*

In countries of freedom, princes are bound to protect their subjects in liberty, property and religion, to receive their petitions, and *redress* their grievances. *Swift.*

REDRESS, reformation, amendment.

To seek reformation of evil laws is commendable, but for us the more necessary is a speedy *redress* of ourselves. *Hooker.*

3. Relief, remedy.

Such people, as break the law of nations, all nations are interested to suppress, considering that the particular states, being the delinquents, can give no *redress*. *Bacon.*

Grief, finding no *redress*, ferment and rage,
Nor less than wounds immedicable,
Rankle, and fester, and gangrene,
To black mortification.

Milton.

REDUCI'BLENESS, capableness of being reduced.

RE'DUCT (in *Carpentry*) a quirk or little place taken out of a larger, to make it more uniform and regular; also for some other conveniences, as cabinets, sides of chimnies, alcoves.

REDUC'TION of a *Figure*, *Design* or *Draught*, &c. is the making a copy thereof, either larger or smaller than the original.

REDUCTION (in *Surgery*) an operation,

whereby a dislocated, luxated or fractured bone is restored to its proper place.

REDUND'ANT *Hyperbola*, a curve of the higher kind, so called, because it exceeds the conick section of that name in the number of its hyperbolic legs; it being a triple hyperbola, with six hyperbolic legs.

REDUND'ANTNESS (*redundantia*, L.) overflowingness, superfluity.

To **REDUPLICATE** (*reduplicatum*, L.) to double over again.

REEFT' (with *Mariners*) part of a sail that is taken up, as when, in a great gale of wind, they roll up part of the sail below, to make it narrower, and not to draw too much wind: this taking up or contracting is called *Reefing*.

RE-EN'TRY (of *rentrer*, F.) entering again.

RE-ENTRY (in *Law*) a resumming and retaking that possession that had lately been foregone.

RE-ESTAB'LISHMENT (*retablissement*, F.) an establishing again.

To **REEVE'** (with *Sailors*) is to draw a rope thorough a block, to run up and down.

RE-EXTENT' (in *Law*) a second extent made upon lands or tenements, upon complaint made that the first extent was partially executed.

To **REFER'** (*referre*, L.) to put a business into the hands of another, in order to be considered or managed.

To **REFINE'** (*raffiner*, F.) to make fine, to purge and purify, by drawing liquors off from the lees, or metals, by melting.

REFLEC'TION, it is related that *Pythagoras* could write what he pleased on a glass, and, by the reflection of the same species, would make those letters appear upon the circle of the moon, so plain as to be read by any person, some miles distant from him. *Cornelius Agrippa* affirms the possibility of it, and that the method of performing it was known to himself and others.

REFLECTION (in the *Pythag.* and *Copernican System*) is the distance of the pole from the horizon of the disk; which is the same thing, as the sun's declination in the *Ptolemaick hypothesis*.

REFLECTION of the *Rays of Light* (in *Opticks*) is a motion of the rays, whereby, after impinging on the solid parts of bodies, or rather after a very near approach thereto, they recede or are driven therefrom.

REFLECTION (in *Mechanicks*) is the turn or regressive motion of a moveable, occasioned by the resistance of a body, which hindered its pursuing its former direction.

REFLEX' } (in *Painting*) is understood
REFLECT' } of those places in a picture, which are supposed to be illuminated by a light reflected by some other body, represented in the same piece.

REFLEX-

REFLEX'IBLENESS, capableness of being reflected, or that property of the rays of light, whereby they are disposed to be reflected.

REFORM', a re-establishment or revival of a former neglected discipline; also a correction of reigning abuses.

REFORMA'DO (in a *Ship of War*) a gentleman who serves as a volunteer, in order to gain experience, and succeed the principal officers.

REFORMA'TION, the time of the first establishment of the reformed or Protestant religion.

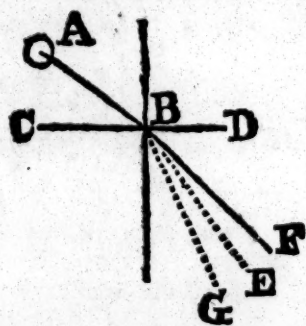
Right of REFORMATION, a right which the princes of *Germany* claim to reform the church in their territories, as being invested with the spiritual as well as temporal power.

REFORMATION (*Hieroglyphically*) was by the ancients represented by a *Phoenix*, of whom it is related, that another rises out of her ashes, after she hath been consumed by the sun beams.

REFRACTARINESS (of *refractorius*, L.) obstinacy, headstrongness, a refusing to be ruled, &c.

REFRACTED Dials, are such dials as are drawn in a concave or hollow bowl, so that the hour-lines may shew the true hour, when the bowl is full of water, or some other liquor.

REFRACTION (in *Mechanicks*) is the deviation of the moving body from its different course, by reason of the different density of the medium it moves in; or a flexion and change of determination occasioned by a body's falling obliquely out of one medium into another of a different density.



quely out of one medium into another of a different density.

A ball, as at A, moving in the air, into the line AB, and falling obliquely on the surface of the water GD, does not proceed straight to E, but deviates or deflects to B again; and if the ball moving in the water in the same line, AB, should fall obliquely on the surface of the water GD, it will not proceed straight to E, nor yet deflect to F, but to G.

REFRA'G ABLENESS (*refragabilitas*, L.) refractoriness.

REFRAIN'MENT (*refrænatio*, L.) a refraining.

REFRANGIBIL'ITY (*of the Rays of Light*) is the disposition to be refracted or turned out of the way, in passing out of one transparent body or medium into another.

REFRAN'GIBLENESS (*of re and frangibilis*, L.) capableness of being refracted.

REFRENA'TION (*refrænatio*, L.) a bridling or checking, a curbing or holding in, L.

REFRI'GERANT (*refrigerans*, L.) cooling.

REFRI'GERATIVENESS (*of refrigerativus*, L.) cooling quality.

REFUL'GENTNESS (*refulgentia*, L.) brightness, splendour.

REGA'LIS Aqua, an acid, corrosive spirit or water, serving as a menstruum for dissolving gold; it is prepared by mixing common salt or *sal armoniac* with spirit of nitre, or with common *aqua fortis*, L.

REGARDANT (in *Heraldry*) signifies looking behind, and is apply'd to beasts represented in an escutcheon, with their faces turned to their tails, as in the figure.



REGARD'ED (*regardé*, F.) looked upon with concern, respected, had respect to.

REGARD'FUL (*of regard*, F. and *pul*, Sax.) having regard to, careful of, concerned for.

REGARD'FULNESS, heedfulness, &c.

REGARD'LESS (*of regard*, F. and *ler*, Sax.) heedless.

REGARD'LESNESS, heedlessness.

REGARD'ER, an officer belonging to the king's forest, who is obliged by oath, to view and enquire of all offences and defaults that have been committed by the foresters, and all other officers, in the execution of their office.

REGENERATE, regeneracy. *Milton*.

REGEN'ERATENESS (*regeneratio*, L.) regeneration.

RE'GENT (in a *College*) a professor of arts and sciences, who holds a class or set of pupils.

REGERMINA'TION, a springing or budding out again, L.

REG'IBLENESS (*of regibilis*, L.) easiness to be governed.

REGIFUGE (*of regifugium*, of *regem* and *fugare*, L. to drive away) a festival held in ancient *Rome*, on the sixth of the calends of *March*, i. e. on the 24th of *February*, in memory of the expulsion of their king, particularly of *Tarquin's* flying out of *Rome* on that day.

REG'IMEN (in *Medicine*) a rule or course of living, with regard to eating, drinking, cloathing, or the like, accommodated to some disease, and to the particular course of physick the patient is under.

REGIMEN'TAL (*of regiment*, F.) of or belonging to a regiment.

RE'GIONS (with *Philos.*) are particular divisions of the air, which are accounted three, the *upper*, *middle*, and *lower*.

Upper REGION, commences from the tops of the mountains, and reaches to the utmost limits of the atmosphere, in which is a perpetual, equable calmness, clearness and serenity.

Lowest REGION, is that wherein we breathe, and is bounded by the reflection of the sun's rays; that is, by the height to which they rebound from the earth.

Middle REGION, is that wherein the clouds reside, meteors are formed, &c. extending from the extremity of the lowest to the top of the highest mountains.

REGIONARIES (in *Ecclesiastical History*) a title given to those who had the charge and administration of the church affairs from the fifth century.

REGISTERS in parish churches were first appointed by *Thomas Cromwell*, Earl of *Essex*, vicar-general to king *Henry the VIII.* A. C. 1538.

REGISTER Ships (in *Trafick*) such ships to which the king of *Spain*, or the council of the *Indies*, grant permissions to go and traffick in the parts of the *Spanish West-Indies*; so called, because they are registred before they set sail from *Cadiz*.

REGISTER (with *Letter Founders*) one of the inner parts of the mould; in which the types are cast.

REG'LET } (*Architect.*) a little, flat,

RIG'LET } narrow moulding, used chiefly in compartiments and pannels, to separate the parts or members from one another, and to form knots, frets and other ornaments.

REGLETS (with *Printers*) See *Riglets*.

REGRET (*regret*, F. *regretto*, Ital.)

1. Vexation at something past; bitterness of reflection. A passionate *regret* at sin, a grief and sadness at its memory, enters us into God's roll of mourners. *Decay of Piety*.

2. Grief; sorrow.

That freedom which all sorrows claim,

She does for thy content resign;

Her piety itself would blame,

If her *regrets* should waken thine. *Prior*.

To **REGRET** (*regretter*, F.) to repent; to grieve at.

Calmly he look'd on either life, and here
Saw nothing to *regret*, or there to fear;
From nature's temp'rate feast rose satisfy'd,
Thank'd heav'n that he had liv'd, and that
he dy'd. *Pope*.

REGULAR (*regulier*, F. *regularis*, L.)

1. Agreeable to rule; consistent with the mode prescribed.

The ways of heav'n are dark and intricate,
Puzzled in mazes, and perplex'd with errors;
Our understanding traces them in vain,
Lost and bewilder'd in the fruitless search;
Nor sees with how much art the windings
run,

Nor where the *regular* confusion ends.

Addison.

So when we view some well-proportion'd
dome,

No monstrous height, or breadth, or length
appear;

The whole at once is bold and *regular*:

Pope.

REGULAR Bodies (with *Mathem.*) are solid bodies, whose surfaces are composed of regular and equal figures, and whose solid angles are all equal, of which there are five.

1. A *Tetrahedron*, which is a pyramid comprehended under four equal and equilateral triangles.

2. The *Hexahedron*, or cube, whose surface is composed of six equal squares.

3. The *Octahedron*, which is bounded by eight equal and equilateral triangles.

4. The *Dodecahedron*, which is contained under twelve equal and equilateral pentagons.

5. The *Icosihedron*, which consists of twenty equal and equilateral triangles: These are all the regular bodies that can be, and they are called the *Platonick* bodies.

REGULAR Curves, (with *Mathem.*) are such as the perimeters of the conick sections, which are always curved after the same geometrical manner.

REG'ULARNESS (*regularité*, F. of *regularis*, L.) agreeableness to rules, exactness, strict order.

REG'ULO, a title given to the sons of the emperor of *China*.

REG'ULUS, a petty king; a *Saxon* title for a count.

Martial REGULUS of *Antimony* (with *Chymists*) a mixture of horse-shoe nails melted with the *Regulus*.

REGULUS (with *Astron.*) a star of the first magnitude in the constellation, *Leo*.

REGURCITA'TION, a swallowing again, L.

RE-IMBARK'ED (*reimbarqué*, F.) put on ship-board again, &c.

RE-IMBAT'TLED, put into battle array again.

RE-IMBURSE'MENT (in *Trafick*, &c.) a repayment; or returning what money a person had received by way of advance, &c.

To **RE-INGAGE** (of *re*, and *engager*, F.) to ingage again.

RE-INGAGE'MENT (of *re*, and *engagement*, F.) an engaging again.

RE-INVIGORA'TION, an invigorating again, or the second time.

RE JOINT'ING (with *Architects*) the filling up of joints of the stones in old buildings, when worn hollow by the course of time or water.

A **REITERATION** (with *Printers*) is when the last form is laid on the press.

REIT'TERS, an ancient title of the *German* cavalry.

RELA'TION (with *Grammar*.) is the correspondence which words have one to another in construction.

RELATION (with *Logicians*) is the fourth category, as that of *Father*, *Husband*, *Master*, *Servant*, *King*, *Subject*, and every thing that denotes comparison, as *equal*, *greater*, *less*.

RELATION (in *Philos.*) the mutual respect of two things, or what each is in regard to the other, **RELA-**

RELATION (in a *Law Sense*) is when, in consideration of law, two times, or other things, are considered as if they were all one; and by this the thing subsequent is said to take its effect by relation.

RELATION (in *Geometry, &c.*) is the habitude or respect of two quantities to one another, with regard to their magnitude: The same as *Ratio*.

RELATION (in *School Divinity*) is used to denote certain of the divine perfections, called personal ones, in regard, by those one divine person is referred to another, and distinguished from it, as in God there is one Nature, two Processions, three Persons, and four Relations; the Relations are *Paternity, Filiation, active Spiration, and passive Spiration*.

REL'ATIVE Substantives (with *Gram.*) are such as bear a relation to some others, as a father, son, daughter, husband, wife, &c.

RELATIVE Adjectives, are such as have relation to some others, as better, worse, higher, lower, equal, unequal, &c.

RELATIVE Pronoun, is such an one as has relation to a noun that goes before, as *he, him, that, who, which*, with their numbers.

REL'ATIVENESS (of *relativus, L.*) the having relation to.

RELAXA'TION (with *Surgeons*) a preternatural extension, or straining of a nerve, tendon, muscle, &c. either by violence or weakness.

RELAY' (in *Tapestry Work*) an opening left in a piece where the figures or colours are to be changed, or which is to be filled up when the other work is done.

A RELAY (of *rallier, F.*) a fresh equipage, horse, &c. sent before, or appointed to be ready, for a traveller to change, to make the greater expedition, as in riding post.

RELEGA'TION, a kind of exile or banishment for a time appointed, wherein the obnoxious person is required to retire to a certain place, and to continue there till he is recalled, *L.*

To RELENT (*valentir, F.*) 1. To soften, to grow less rigid or hard; to give.

In that soft season, when descending show'rs
Call forth the greens, and wake the rising
flow'rs;

When opening buds salute the welcome
day,

And earth *relenting* feels the genial ray.

Pope.

2. To melt; to grow moist.

All nature mourns, the skies *relent* in
show'rs,

Hush'd are the birds, and clos'd the droop-
ing flower's;

If *Delia* smile, the flow'rs began to spring,
The skies to brighten, and the birds to sing.

Pope.

3 To grow less intense.

The workmen let glass cool by degrees in
such *relentings* of fire, as they call their neal-
ing heats, lest it should shiver in pieces by a
violent succeeding of air.

Digby on Bodies.

4. To soften in temper; to grow tender; to
feel compassion.

Undoubtedly he will *relent*, and turn
From his displeasure. *Milton.*

He sung, and hell consented
To hear the poet's pray'r;
Stern *Proserpine* *relented*,
And gave him back the fair.

Pope.

RELENTLESS unrelenting, incapable to
relent. *Milton.*

RELENT'MENT (*rallentissement, F.*) a
relenting.

RELIEF (in *Chancery*) is an order sued out
for the dissolving of contracts, and other acts,
upon account of their being unreasonable,
prejudicial, grievous, &c.

RELIEF, See *Relievo*.

RELIEF' reasonable, is that enjoined by
some law, or fixed by an ancient custom, and
which does not depend on the will of the
lord.

RELIE'VO (in *Sculpture, &c.*) imbossed
work, the protuberance or standing out of
any figures above the ground or plane whereon
they are formed, *Ital.*

Demi RELIEVO, is when one half of the
figure rises from the plane or ground.

RELIEVO (in *Architect.*) is the projecture
of any ornament.

RELIEVO (in *Paint.*) is the degree of
force or boldness, wherewith the figures, be-
held at a due distance, seem to stand out from
the ground of the painting, as tho' they were
really imbossed.

RELIGION (*religio, L.*) is defined to be
a general habit of reverence towards the
divine nature, by which we are both enabled
and inclined to worship and serve God, after
that manner which we conceived to be most
agreeable to his will, so that we may procure
his favour and blessing.

Natural RELIGION, is what men might
know, and be obliged to by meer principles of
reason, improved by consideration and experi-
ence, without the assistance of divine re-
velation.

Revealed RELIGION, is what God has
obliged us to perform by the manifestation of
his will, upon the consideration of temporal
or future rewards and punishments. The
parts of revealed religion are *Faith* and
Practice.

RELIGION (with *Painters*) is represented
in a silver veil, with a mantle of white.

The

The divers RELIGIONS of the World.

ARABIA is subject to the Grand Signior and other *Mahometan* princes, who nevertheless tolerate *Christians* to live there, and they have also a famous monastery upon mount *Sinai*, which is possessed by the *Caloyers*, or religious *Greeks* of the order of *St. Basil*.

In *Turkish* ASIA *Mahometanism* is the religion of the country; nevertheless the Grand Signior tolerates other religions there as well as in *Europe*. The *Greeks* have two Patriarchs there, that of *Antioch*, and that of *Jerusalem*. In his empire are principally the *Christians* called *Armenians*, *Jacobines*, *Georgians*, *Maronites*, *Nestorians*; there are also *Roman Catholics*, who are for the most part *French* and *Venetian* merchants, *Cofies*, *Sabeans*, and a multitude of *Jews*.

BARBARY (in *Africa*) is inhabited by *Moors*, *Turks*, and *Arabs*, who are generally of the *Mahometan* religion, but the *Portuguese* and *Spaniards* have a few places there; there are some towns in which the infidels allow the *Christians* and *Jews* the exercise of their religion, paying tribute for it.

BRASILE (in *America*) is subject to the *Portuguese*; where they have an archbishop of *St. Salvadore*; the country of *Plata*, and that of the *Patagons*, are peopled with idolatrous inhabitants, but the *Spaniards* have divers places there, and endeavour to propagate the Christian religion among those idolaters.

CALICUT (in *India*) the people of this kingdom believe in one God, the Creator of Heaven and earth; but they think him to be unactive, and does not concern himself in human affairs; but say that an evil angel, named *Deumo*, governs the world, and to him they pay divine honours, and also to other false divinities.

CANADA (in *New France*, in *America*) the inhabitants are generally *Roman Catholics*, the country great part of it belonging to the *French*; but *New England*, *New Holland* and *New Swedeland*, have also colonies there, and profess the reformed religion of their respective countries.

But the savages, as *Iroquois*, *Hurons* and *Algonquains* and others, have little or no religion, except such as converse with the *Europeans*.

The Island CANDIA, now subject to the Grand Signior, besides *Mahometans* has *Roman Catholics*, *Greeks* and *Jews*, who pay tribute for their liberty.

CAFRARIA (in *Africa*) is peopled with idolaters, but the *Dutch* have two forts near the Cape of Good Hope, and the *Portuguese* a castle in the kingdom of *Sofala*.

The CARIBEE Islands and the natives of *Guiana* are idolaters; but some of them believe the immortality of the soul; also the inhabitants of the country of the *Amazons* worship idols.

CEYLON, is an island of idolaters; but

there are many *Mahometans* among them, and a good number of *Christians*. The *Hollanders* having divers cities there in their possession.

CHILY (in *America*) the *Spaniards* have established divers seminaries in *Chili*, in order for the conversion of the natives, who have but very little religion.

The CHINESE are idolaters; but the exercise of the Christian religion, at least as the *Jesuits* have been pleased to model it, is permitted, and their order have divers churches in that country; there are also a great number of *Jews*, who have their synagogues by the emperor's permission.

CONGO (in *Africa*) there are many idolaters in this kingdom, some *Mahometans*, and divers *Christians*, especially in the province of *Amplo*, of which the *Portuguese* are masters.

In CORFU, an island belonging to the *Venetians*, the inhabitants are of the *Greek* church.

The island of CYPRUS is under the dominion of the *Turks*, but the *Latin*, and *Greek* churches are allow'd to be there without any molestation. There are also *Armenians*, *Cofies*, and all sorts of sects, who only pay tribute for their liberty.

DALMATIA is possess'd by both the *Venetians* and *Turks*, and the little republick of *Ragusa* pays tribute both to the one and the other; but is of the *Romish* communion, and hath an archbishop. The *Venetians* have two bishopricks in *Dalmatia*, which are those of *Zara* and *Spalatro*.

DENMARK, is in general Protestants, and follow the confession of *Ausburg*.

EGYPT, the chief religion of this country is *Mahometan*, which is follow'd by the *Moors*, *Turks* and *Arabs*. The *Christian Cofies* have also churches there, and the *Jews* synagogues.

FLORIDA (in *America*) its natives are savages and idolaters, adoring the sun and moon, but there are colonies both of *English* and *Spaniards* there, and have introduced the Christian religion in divers places.

FRANCE is now generally of the *Roman Catholick* communion, since the late king *Lewis XIV.* has revoked the edict of *Nantz*, and prohibited the exercise of the Reformed Religion.

GENEVA, the inhabitants of this republick, are generally of the reformed religion.

GERMANY has almost as many religions as it has princes, states and free cities; but the emperor himself professes that of the Church of *Rome*; the principal sects besides are *Lutherans*, *Anabaptists* and *Calvinists*; but the *Lutherans* are the most numerous, and the most countenanced by authority.

The *Anabaptists* had formerly gained ground all over Germany, except *Austria* and *Bavaria*, but now there are scarce any of them; left,

left, except in places bordering on *Holland*; *Calvinism* is most profess'd in the *Palatinate* in the country of *Hesse*, dutchy of *Wirttemberg*, and the *Hans* towns.

GOA, the isle belongs to the *Portuguese*, who have divers churches and monasteries in it, and the archbishop of this island hath under him all the bishops of the *East-Indies*. And here the inquisition severely exercises its authority over those they call apostates.

GOLCONDA (in *India*) the king himself follows the religion of the *Persians*, but the people are idolaters.

GUINEA (in *Africa*) the inhabitants of this country worship idols; but the *English*, *Dutch* and *Danes*, possess several places on the coast, and the *Portuguese* have habitations in the country, where they endeavour to introduce Christianity: the *Negroes* mix some ceremonies of *Mahometanism* with their idolatry; so do the inhabitants of *Zaara* and *Bildegulderid* observe the *Mahometan* religion; but that of the natives of *Nubia*, is a mixture of the *Christian* ceremonies, with those of *Judaism* and *Mahometanism*; the *Abyssines* are the purest of all the *Eastern Christians*; as for *Manomotapa*, the ancient religion of that is heathenism idolatry; but Christianity has been established in divers places of it by the *Jesuits*.

HOLLAND, in all the dominion of the states, the reformed religion according to the mode of *John Calvin* is uppermost; but there are many *Anabaptists*, *Lutherans*, *Remonstrants*, suffered to be there, and also the *Lutherans*, are permitted to build churches; and the *Anabaptists* have also theirs; there are also a considerable number of *Jews*, who have a synagogue at *Amsterdam* and *Rotterdam*; likewise *Papists*, but they are not suffered the publick exercise of their religion.

HUNGARY, is inhabited partly by *Roman Catholics*, and partly by *Lutherans*.

JAPAN (in *India*) idolatry reigns here since the persecution of *Tarcosama*, who reigned there in 1630, and tho' the *Christians* had formerly, they have at present no church there.

INDIA, the empire of the *Mogul*, is subject to a *Mahometan* prince of the sect of *Ali*, which is that of *Persia*; but there are many idolaters in his dominions. There are also *Abyssines*, *Jews* and *Catholics*, for every nation there enjoys the free exercise of its religion.

Divers kingdoms in the *Peninsula of Indus*, on this side the gulph of *Bengala*, the inhabitants of which are almost all idolaters, but *Armenians*, *Banians* or *Indian Priests*, *Jews* and *Moors*, are suffered to live there, according to there several religions; besides *Arabs*, *Abyssines* and *Persians*, who partly follow the *Christian* religion, and that of the *Moors* or *Mahometans*.

The main land of **INDIA** beyond the

Ganges, is possess'd by divers idolatrous princes; the *Peninsula* of the same *Indus*, on the east side of the gulph, is also a country where they worship idols and false gods.

ITALY, the inquisition suffers not here, nor in any of the adjacent islands, any of those whom they call Hereticks; since they look upon them as rebellious subjects against the pope, the church's pretended head.

But yet they tolerate *Jews* for particular reasons; but they are made to pay tribute to the pope, for that liberty they enjoy in the ecclesiastical state.

MADAGASCAR, the natives of this island believe there is one God, creator of Heaven and earth, but they also worship an evil spirit; tho' the *French* who inhabit there do endeavour to introduce *Christianity* among them.

MALACCA is dependant upon the king of *Siam*, who here permits the exercise of all religions, and testifies a particular esteem for that of the *Christians*, but the gratest part of it belongs to the *Dutch*, who grant liberty of conscience to merchants of divers religions, who live and trade there.

MALTA, there is no religion permitted in this island, but that of the Church of *Rome*.

MEXICO or *New Spain*, is well stored with *Roman Catholics*, where there is an archbishop and divers bishops; the *Spaniards* are also masters of *New Castile d'Or*, where the *Roman Catholick* religion has been introduced by them; but the mountaineers of this country are still Idolaters, adoring the sun and moon as the principal divinities, supposing one to be the husband, and the other the wife.

The **MUSCOVITES** follow the religion of the *Greek* church, although they have a Patriarch of *Muscovy*, yet they acknowledge the church of *Constantinople*. The *Morduois*, who inhabit the frontiers of *Muscovy*, circumcise after the manner of the *Jews* and *Turks*, tho' they are not of their religions; they are neither profess'd *Christians* nor Idolaters, but live according to the laws of nature, and worship one God, the Creator of the world, to whom they offer the first fruits of all they gather, by casting them up towards Heaven.

NARSINGA (in *India*) here the people practise the same superstitions as they do at *Calicut*, and the country is full of *Pagods* or temples, built in honour of their *Dæmons*.

NETHERLANDS, in those parts that are under the government of *France* and *Spain*, there is no other religion tolerated but that of the *Roman Catholick*; and if there be any *Calvinists* and *Lutherans* there, they do not discover themselves.

PEGU (in *India*) the people of this kingdom are so obstinately bent upon Idolatry, that all the attempts hitherto to bring the *Christian* religion

religion into the country have been in vain.

PERSIA, in this empire the *Mahometan* religion prevails, according to the sect of *Ali*, which is different from that of *Abubeker*, *Omar* and *Osman*, whom the *Turks* prefer before that of *Ali*; but the *Persians* allow full liberty of conscience to all strangers, so that there are *Roman Catholics*, *Armenians*, *Nestorians* and *Sabeans*; *Jews*, and *Banians*, or *Indian* priests, and other *Idolaters*.

PERU (in *America*) belongs to the king of *Spain*, there the *Roman Catholick* religion is established by the *Spaniards*, who have an archbishoprick at *Lima*, and divers bishopricks in other provinces; and *Idolatry* remains but among very few of the savages.

The PHILIPPINE Islands belong to the king of *Spain*, who gives liberty of conscience to all those of the country that are *Idolaters*, and to divers *Indians* and *Chinese*.

The islands of *Sonda*, call'd *Java* and *Sumatra*, are inhabited by people addicted to the worship of idols; there are also *Mahometans* and *Christians*.

The *Hollanders* are very potent in the isle of *Java*, where the *Dutch* possess *Batavia*.

POLAND, this kingdom is of the *Romish* religion, tho' there are many *Protestants* in it, especially in lower *Poland*, about *Lublin*, *Prussia* and *Livonia*, towards the *Baltick*.

In the provinces that border upon *Moravia*, *Hungary* and *Silesia*, and those that advance towards the south and the *Levant*, they for the most part follow the *Greek* church.

REGUSA, this republick belonging to *Dalmatia*, pays tribute both to the *Turks* and *Venetians*; but is of the popish religion, and hath an archbishop.

SARDINIA professes the *Romish* religion, and uses the inquisition.

SCOTLAND is of the *Protestant* religion, but differs from *England*, in that the established religion of *Scotland* is *Presbyterian*, and that of *England* episcopal.

SPAIN, there are none but *Roman Catholics* in this kingdom, or at least known to be otherwise, the inquisition being there put in execution, and they suffer neither *Moors* nor *Jews* to be there.

SICILY professes the *Roman Catholics* religion, and also makes use of the inquisition.

SWEDEN follows the confession of *Augsbург*; in all the territories of the king of *Great-Britain* the *Reformed* religion is established.

SWITZERLAND consists of 13 cantons, of which five are *Romanists*, viz. *Uri*, *Switz*, *Underwald*, *Lucern* and *Zug*; the canton of *Solurn* is almost all *Catholicks*; *Zurich*, *Bearn*, *Bale* and *Schaffhausen* are either *Zuinglians* or *Calvinists*; *Friburg*, *Claris* and *Apenzeel* are partly *Romanists* and partly *Calvinists*. Their allies the *Vaudois* are partly *Zuinglians*; the country of the *Grisons* partly

Roman Catholics and partly *Protestants*. The *Valtoline* are all *Roman Catholics*.

TARTARY is subject to divers princes; the most potent of which is the great *Cham*. Some of these princes are *Mahometans*, others *Pagans* and *Idolaters*; there are also *Nestorians* and *Jews*; but these last observe but little of the law of *Moses*.

Crim TARTARY professes *Mahometanism*, but have some *Jews* and *Roman Catholics* among them, who are tolerated the exercise of their religion, paying tribute for it.

TRANSYLVANIA is filled with all sorts of religions, but that of the church of *Rome* is least in request.

TURKY, the *Mahometan* religion reigns there; but the Grand Signior suffers *Christians* and *Jews* in divers places. There are great numbers of *Christian Greeks*, and they have a patriarch at *Constantinople*, whose jurisdiction extends as far as *Natolia*.

VENICE, the inhabitants of this republick are generally *Roman Catholics*, and have banished the *Jews*.

VIRGINIA is possessed by the *English*, who are of the *Protestant* religion, but the natives believe there are divers gods of different orders, who depend upon one chief called *Keewis*, who is their sovereign, and he has been so from eternity; they esteem the sun, moon and stars to be demi-gods.

A RELIGIOUS Man (*Hierogly.*) was presented by a lion running from a cock; also by a palm-tree, the root whereof is unpleasant to look upon, but the fruit and branches are pleasant, both to the eye, and to the taste.

An Enemy to RELIGION (*Hierogly.*) was represented by an ass.

RELIGIOUSNESS, a religious disposition, piety.

To RELINQUISH (*relinquo*, L.) 1. To forsake; to abandon; to leave; to desert.

The habitation there was utterly relinquished. *Abbot.*

The *English* colonies grew poor and weak, though the *English* lords grew rich and mighty; for they placed *Irish* tenants upon the lands relinquished by the *English*. *Davis.*

2. To quit, to release, to give up.

The ground of God's sole property in any thing is, the return of it made by man to God, by which act he relinquishes and delivers back to God all his right to the use of that thing which had been freely granted him by God. *South's Sermons.*

3. To forbear, to depart from.

In case it may be proved, that amongst the number of rites and orders common unto both, there are particulars, the use whereof is utterly unlawful, in regard of some special bad and noisome quality; there is no doubt but we ought to relinquish such rites and orders,

ders, what freedom soever we have to retain the other still. *Hooker, b. iv. §. 11.*

RELINQUISHMENT, the act of forsaking.

RELIQUA, the remainder or debt which a person finds himself a debtor in upon the accompt.

RELIQUÆ, the ashes and bones of the dead that remained after the burning of their bodies, and which they very religiously kept in urns, and afterwards laid them up in tombs, *L.*

REL'ISHABLENESS, the being well tasted.

RELUCT'ANCY } (*reluctatio, L.*)

RELUCT'ANTNESS } a wrestling, or striving against, unwillingness, &c.

RELUCT'ANT (*reluctans, L.*) striving against.

REMARK'ABLENESS, worthiness of remark.

RE-MAR'RYING, the marrying again, or a second time.

REMED'ABLENESS, capableness of being remedied.

REMED'IBLENESS (of *irremediable, F.*) uncapableness of being remedied.

A REMEDY (*remedium, L. remede, F.*) physick, medicine; also cure, help, ease, comfort; also means for the redress of disorders or mischief; also a shift in misfortunes.

REMEMBRANCE (*remembranca, Ital. of rememorare, L.*) is when the idea of something formerly known recurs again to the mind, without the operation of the external object on the external sensory; remembering, memory.

REMEMBRANCERS (of the *Exchequer*) three officers or clerks in that office, as of the king, the lord treasurer, and of the first-fruits.

To **REMIND'** (of *re* and *mind*) to put in mind.

REMINIS'CENCE } (*reminiscentia, L.*)

REMINIS'CENCY } the faculty or power of remembering or calling to mind: that power of the human mind, whereby it recollects itself, or calls again such ideas or notions which it had really forgot: and in this it differs from memory, which is a treasuring up things in the mind, and retaining them there without forgetting them.

REMINIS'CERE, an ancient name for the second Sunday in *Lent*, being so called from the first word of the beginning of the mass for that day *reminiscere miserationum tuarum.*

REMISS'NESS (of *remis, F. remissio, L.*) slackness, negligence, carelessness.

REMIT'TANCE, forgiveness.

REMIT'TANCE (with *Bankers*) a due or fee allowed both for their wages, the tale of money, and the different value of the species where the money is paid.

REMIT'MENT } (in *Commerce*) a re-

REMIT'TANCE } turn of money from

one place to another in bills of exchange; orders, or the like.

REMIT'TER (in *Law*) is where a man has two titles in law, and is seized by the latter, and that proving defective, he is *re-mitted* or restored to the former more ancient title.

REMONSTRANT (*remonstrans, L.*) expostulatory, &c.

REMONSTRANTS, a party of *Christians* in *Holland*, called also *Arminians*, so denominated from a writing they called a *Remonstrance*, which they presented to the states of *Holland* in the year 1609, wherein they reduced their doctrines to these five articles.

1. That God in election and reprobation had regard on the one side to faith and perseverance, and on the other side to incredulity and impenitence.

2. That *Jesus Christ* died for all men without exception.

3. That Grace was necessary for the application of one's self to God.

4. That yet it did not act in an irresistible manner.

5. That before affirming that the regenerate cannot totally fall away, this question ought to be more accurately examined.

REMONSTRATED (of *re* and *monstratus, L.*) shewed by reason and instances, &c.

REMORA } the ship-halter. A small **REMEL'IGO** } fish called a *Sea-Lamprey* or *Suck stone*; of which the ancients had an opinion, that, by sticking to the keel of a ship it would stop its course. And thence *Remora* is taken for any delay, stop, let, hindrance, *F.*

REMORSE'LESS (of *remords, F. of re and morsus, L.*) and *newye, Sax.*) without check, or sting of conscience.

REMOTE'NESS (of *remotus, L.*) the being far from.

REMOVE'ABLENESS, liableness to be removed.

A REMO'VE, a moving, changing of place or abode.

REMPHAN, was deified by the *Egyptians*, for his great care of the country, and was represented by a *Star*, which probably was the star of the god *Rempban*, mentioned in the *Acts* of the apostles.

This star seems to be *Saturn*, for in an *Egyptian* alphabet, where the names of the planets are marked *Saturn* stands thus *PHOAN*. This god was also worshipped by the *Israelites*; some take it to be *Venus*, others *Adonis*. *Rempbis* was a king of *Egypt*, who liv'd about *Jacob's* time, and might probably be that *Pharaoh* that was so kind to *Joseph*.

REMPLI' (in *Heraldry*) *i. e.* filled up, signifies that all the chief is filled up with a square piece of another colour, leaving only a border of the proper



R E

colour of the chief about the said piece, as in the figure.

RE'MULUS (with *Anat.*) the narrow part of the ribs which join with the *Vertebrae*, or turning joints of the back-bone.

REMU'NERABLE, capable of being rewarded.

REMURIA (among the *Romans*) feasts instituted in honour of *Remus* the brother of *Romulus*.

RE'NAL *Glandules* (with *Anat.*) two flat and soft glands about the thickness of a nut, above the reins on each side.

RENAS'CENT (*renascens*, *L.*) springing up, or being born again.

RENAS'CIBLENESS (*renascibilitas*, *L.*) the power or capableness of being born again, of renewing, or regeneration.

A RENCOUN'TER (*rencontre*, *F.*) an encounter of two little bodies or parties of forces; an accidental meeting, an unexpected adventure, as when two persons fall out and fight on the spot, without having premeditated the combat; and thus it is opposed to a *Duel*.



RENCONTRE' (in *Her.*) or a *Rencontré*, denotes that the face of a beast stands right forward, as if it came to meet the person before it, as in the figure.

To REN'DER (with *Builders.*) See to *Parget*.

To REN'DER (in *Law*) a term used in levying a fine. A fine is either single where nothing is granted, or with render, whereby something is rendered back again by the cognisee to the cognisor; or double, which contains a grant or render back again of some rent, common, or other thing out of the land itself to the cognisor.

RENDI'TION, a rendering.

RENITENCY (of *renitens*, *L.*) a resisting or striving against.

RENITENCY (in *Philosophy*) that resistency or force that is in solid bodies, by which they resist the impulse of other bodies, or re-act as much as they are acted upon.

RENNET, the maw of a calf, commonly used for turning milk, in making curds for cheese, &c.

To RE'NOVATE (*renovare*, *L.*) to renew.

RENOWN (*renomme*, *F.*) fame, celebrity, praise widely spread.

She

Is daughter to this famous duke of *Milan*,
Of whom so often I have heard *renown*.

Shakespeare.

'Tis of more *renown*

To make a river, than to build a town.

Waller.

Nor envy we

Thy great *renown*, or grudge thy victory.

Dryden.

R E

To RENOWN (*renommer*, *F.*) to make famous.

Soft elocution does thy style *renown*,
Gentle or sharp according to thy choice,
To laugh at follies, or to lash at vice. *Dryden.*

— In solemn silence stand
Stern tyrants, whom their cruelties *renown*,
And emperors in parian marble frown.

Addison.

A bard, whom pilfer'd pastorals *renown*,
Just writes, to make his barrenness appear.

Pope.

RENOWNED, famous, celebrated, eminent, famed.

These were the *renowned* of the congregation, princes of the tribes, heads of thousands.

Numb. i. 16.

Of all the cities in Romanian lands,
The chief and most *renown'd* *Ravenna* stands,
Adorn'd in ancient times with arms and arts.

Dryden.

RE'NOWN'EDNESS, famousness.

RENT (of *penzan*, *Sax.*) torn in pieces.

RENT'ABLE, that may be rented.

RENT'ERING (of *rentaire*, *F.*) in *Manufactory*, the sewing of two pieces of cloth edge to edge without doubling them, so that the seam is scarcely to be seen; also the sewing up a rent or hole made in the dressing or preparing of cloth.

RENUEN'TES (*Anatomy*) a pair of muscles of the head, so named, as being antagonists to the *Annuentes*; their use is to throw the head backwards with an air of refusal.

RENVERSE (in *Her.*) denotes any thing set with the head downwards, as *Chevron renverse*, is a chevron with the point downwards, or when a beast is laid on its back, *F.* as in the figure.



RE-ORDINA'TION, the act of conferring orders a second time.

REP-Silver (*Old Rec.*) money anciently paid by servile tenants to their lord, to be quit of the service of reaping his corn.

To REPAIR' a *Medal*, is to clear off the rust, to render it clean, and as perfect as it may be.

REPAIR'ABLE, that may be repaired or mended.

REPAN'DOUSNESS (of *repanditas*, *L.*) bentness or bowingness backward.

To REPART (with *Horsemen*) is to put a horse on, or to make him part the second time.

REPARTEE' } (*repartie*, *F.*) a ready,
REPARTY' } smart, reply, especially
in matters of wit, humour, or raillery.

A REPEAT' (in *Musick*) a character shewing that what was last play'd or sung must be gone over again.

REEPEEK } (at the game
REEK and REPEEK } called *Picket*) a
term

R E

term used when the player has a fifteenth or fourteenth by kings, &c. and the ruff before he plays a card.

REPEL'LING Power (in *Physicks*) a certain power or faculty residing in the minute parts of the natural bodies, whereby they mutually fly from each other.

REPENT (with *Bot. Writ.*) creeping.

REPENTANCE (with *Divines*) is such a conversion of a sinner to God, by which he is not only heartily sorry for the evil he has done, and resolved to forsake it, but actually begins to renounce it, and to do his duty according to the utmost of his ability, with a steadfast purpose to continue a faithful servant of God unto the end of his life.

REPEN'TANT, repenting, *F.*

REPERCUS'SION (in *Musick*) a frequent repetition of the same sounds.

REPERCUSSIVENESS (of *repercussivus*, *L.*) beating back or rebounding quality.

A REFERTORY (*refertorium*, *L.*) a book into which things are methodically entered, in order to the more ready finding of them; also a place where things are orderly laid up, so as to be easily found.

REPETITION (in *Musick*) a reiterating or playing over again of the same part of a composition, whether it be a whole strain, part of a strain, or double strain.

REPETITION (with *Rhet.*) is when the person thinks his first expression not well understood, and is solicitous to make his hearers know what he means, and repeats or explains in another way.

REPLANTA'TION, a planting again or the second time.

To **REPLEAD** (of *re* and *plaid*, *F.*) to plead again to that which was once pleaded before.

REPLEN'ISHMENT, the replenishing.

REPLETE'NESS (*repletio*, *L.*) fulness.

REPLE'TION (in *Canon Law*) is where the revenue of a benefice is sufficient to fill or occupy the whole right or title of the graduate who holds it.

RE'POLON (with *Horsemen*) is a demi-volt, the croup inclosed at five times.

To **REPOSE** *one's self* (*reposer*, *F.*) to take one's rest.

REPREHEN'SIBLENESS (of *reprehensibilis*, *L.*) reproveableness.

REPRESENTA'TION (in the *Dram.*) is the exhibition of the action of a theatrical piece, including the scenes, machines, recitations, &c.

A REPRES'SION, a restraining, &c. *L.*

REPRES'SIVE (*repressus*, *L.*) of a restraining nature or quality.

REPRISE' (with *Horsemen*) is a lesson repeated, or a manage recommenced.

REPRIZE (in *Sea Commerce*) a merchant ship, which having been taken by a corsair or privateer, &c. is retaken or recovered by a vessel of the contrary party.

R E

REPROACH'ABLENESS (*reproachable*, *F.*) capableness, &c. of being reproached.

REPROACH'FULNESS (of *reproche*, *F.* and *zulneyre*, *Sax.*) a reproachful quality or disposition.

REPROBATENESS (*reprobati*, *L.*) the state of a reprobate; wickedness, impiety.

REPROVEA'BLENESS (of *reprobabilis*, *L.*) liableness to be reprov'd.

REP'TILE (*reptilis*, *L.*) a creeping thing that rests upon one part of the belly, while it advances the other forward, as an earth-worm, snake, &c.

REPTILES (with *Botan.*) those plants which creep either on the earth or on other plants, as wanting strength of stalk to sustain themselves.

REPU'DIABLE, that may be put away or divorced.

A REPU'DIATE (*repudiata*, *L.*) a divorced woman, one put away.

REPUG'NANTNESS (*repugnantia*, *L.*) repugnancy; contrary nature or quality.

REPULS'E (with *Philos.*) otherwise called *reaction*. It is one of the laws of nature, that *repulse* or *reaction* is always equal to impulse or action; that is, the action of two bodies one upon another is always equal one with another, or that the same force that strikes upon another, is returned back by that other on it, and the forces are impressed with directions directly contrary. In all blows and strokes the thing struck (as suppose with a hammer on an anvil) the anvil strikes the hammer with equal force. If one body press or draw another, it is just as much pressed or drawn by that.

REPUL'SION, a beating or driving backwards, a repulse.

REPUL'SORY (*repulsorius*, *L.*) fit to repel, or pull back.

REPUR'GED (*repurgatus*, *L.*) purged again.

REP'UTABLENESS (of *reputatio*, *L.*) being of good repute.

REPU'TED, accounted, esteemed, looked upon.

To **REQUEST** *the Game* (with *Hunters*) is when having run it down the night before, they seek it again the next morning with the bloodhound, &c.

REQUEST (in *Law*) a supplication or petition made to a prince or court of justice, begging relief in some cases wherein the common law granted no immediate redress.

Court of REQUESTS, an antient court of equity, instituted in the time of Henry VII. of the like nature with that of chancery, chiefly for the relief of petitioners, who in conscionable cases should address themselves by way of petition to his majesty.

REQUIRE'MENT, the thing required; also a requiring.

RE'QUISITNESS, necessariness, &c.

To RESALUTE (*resalutare*, L.) to salute again.

RESARCELE'E (in *Heraldry*) as a cross resarcellee signifies one cross, as it were, sewed to another, or one cross placed upon another, or a slenderer cross charged upon the first, as in the figure.

RES'CEIT (in *Common Law*) an admittance of plea, though the controversy be only between two.

RES'COUS in *Law*, is when a man, distraining cattle for damage done in his ground, drives them in the highway towards the pound, and they get into the owner's house, and he refuses to deliver them upon demand; he that detains them is said to be a *Rescous in Law*, F.

RESCOUS in *FaEt*, is a resistance against lawful authority, as by a violent taking away, or procuring the escape of one that is arrested.

RES'SCRIPT, an answer delivered by an emperor or a pope, when consulted by particular persons on some difficult question or point of law, to serve as a decision thereof.

RESEISER (in *Law*) a taking again of lands into the king's hands, for which an *ouster le main* was formerly misused.

RESERCEDE' (in *Heraldry*) a term used of a cross moline voided.

RESERVATION *Mental*, a proposition which strictly taken, and according to the natural import of the terms, is false; but is qualified with something reserved in the mind becomes true.

RESERVATION (in *Conversation*) reservedness, that distance and state, which ladies observe towards those that court them.

To RESERVE (in *Law*) sometimes signifies to except, as when a man lets his house, but reserves one room for his own use.

RESERVE' (*Milit. Aff.*) is a body of troops sometimes drawn out of the army, and encamped by themselves in a line behind the other two lines.

RE'SIANT, a person that resides or dwells in a certain place.

RES'IDENT (*ant. Customs*) a tenant who was obliged to reside on his lord's land, and not to depart from it.

A RESIDENTIARY, a Canon, a parson installed to the privileges and profits of a residence.

To RESIGN (*resigner*, F. *resigno*, L.)

1. To give up a claim or possession.

I'll to the King, and signify to him,
That thus I have resign'd to you my charge.

Shakesp.

Phœbus resigns her darts, and Jove
His thunder, to the God of love. *Denham.*
Ev'ry Ismena would resign her breast;
And ev'ry dear Hippolytus be blest.

Prior.

2. To yield up.

Whoever shall resign their reasons, either from the root of deceit in themselves, or inability to resist such trivial inganations from others, although their condition may place them above the multitude, yet are they still within the line of vulgarity.

Brown's vulgar errors.

3. To give up in confidence; with up emphatical.

What more reasonable, than that we should in all things resign up ourselves to the will of God.

Tillotson.

4. To submit; particularly to submit to providence.

Happy the man, that studies nature's laws,
His mind possessing in a quiet state,
Fearless of fortune, and resign'd to fate.

Dryden.

RESIL'IENTNESS (of *resiliens*, L.) rebounding quality, resiliency.

RES'IN or *Rosin*, (with *Physicians*) is a fat and oily liquor, issuing either of its own accord, or else let out, by cutting off any tree or plant; also an artificial rosin, chymically prepared, and drawn from any plant or drug, that abounds with resinous particles, as *Resin of Jalap*, &c.

RES'INOUSNESS (of *resinosus*, L. *resineux*, F.) resinous or rosin quality.

RESIPIS'CENCE (*resipiscencia*, L.) a being wise again; a changing one's mind from doing amiss; the reflection which a person makes upon his bad conduct; which leads him to reformation, repentance and amendment of life.

RESIST'ENCE (*resistentia*, L.) the act of resisting or withstanding.

RESISTENCE (in *Philos.*) resisting force, any force which acts contrary to another, so as to destroy or diminish its effect; that property of solid bodies which resists and opposes whatsoever comes against them.

RESOL'VABLENESS (of *resolubilis*, L.) capableness of being resolved.

RESOLUTION (with *Chymists*) a separating the parts of mixt bodies, by means of a dissolving ingredient.

RESOLUTION (in *Physicks*) the reduction into its original or natural state, by a dissolution or separation of its aggregated parts.

RESOLUTION (with *Logicians*) a branch of method, called also *Analysis*.

RESOLUTION (with *Mathem.*) is an orderly enumeration of the several things to be done, to obtain what is required by a problem.

RESOLUTION (in *Musick*) is when a canto or perpetual fugue is not written all on the same line, or in one part; but all the voices that are to follow the *Guido*, are written separately, &c.

RESOLUTION (in *Medicine*) the coction of the crude matter of a disease, either by the

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the natural strength of the patient, or of its own accord, or by the application of remedies.

RE'SONANCE, a resounding, an echo.

RESPECTFULNESS (of *respectueux*, F. &c.) a respectful behaviour.

RES'PITE of *Homage* (in *old Rec.*) the forbearance of the homage due from a vassal or tenant holding by homage arising from knights service, which is thereby likewise annulled.

RESPLEN'DENTNESS (of *resplendescencia*, L.) resplendency, a great lustre of brightness.

RESPOND'ENT (in *Common Law*) one who undertakes to answer for another; or binds himself as security for the good behaviour of another; or another person who excuses or declares the cause of a party who is absent.

RESPON'SIBLENESS (of *responsable*, F.) capableness of answering demands.

RESPONSORY (*responsorius*, L.) answering.

RES'SAULT (in *Architect.*) the effects of a body, which either projects or sinks, *i. e.* stands either more out or more in than another, so as to be out of the line or level, as a socle, entablature, cornice, &c. upon an avant corps, arriere corps, or the like, F.

RES'SORT (in *Law*) its common meaning is the spring or force of elasticity, whence it is used for a jurisdiction and the extent or district thereof; also a court or tribunal where appeals are judged, as the house of lords judge *en dernier ressort*; it is also used for a writ of tail or cousenage, in the same sense as descent in a writ of right.

RESSOUR'CE (prob. of *resoudre*, F. to resolve) a means which presents itself afresh; the means or foundation of a man's recovering himself from his fall or ruin; or an after game for repairing his damages, F.

REST (in *Physics*) is the continuance of a body in the same place; or it is its continual application and contiguity to the same parts of the ambient and contiguous bodies. It is an axiom in philosophy, that *Matter* is indifferent as to *Rest* or *Motion*.

Hence Sir *Isaac Newton* lays it down as a law of nature, that every body perseveres in its state either of *Rest* or uniform *Motion*; except so far as it is disturbed by external causes.

REST, is either *absolute* or *relative*.

Sir *Isaac Newton* defines *true* or *absolute Rest* to be the continuance of a body in the same part of absolute and immoveable space. And,

Relative Rest, to be the continuance of a body in the same part of relative space.

Thus in a ship under sail, *relative Rest* is the continuance of a body in the same region of the ship, or the same part of its cavity.

True or *absolute Rest*, is its continuance

in the same part of universal space, wherein the ship with its cavity and contents are all contained.

Hence, if the earth be really at *Rest*, the body *relative* at *rest* in the ship, will *really* and *absolutely* move, and that with that velocity wherewith the vessel moves: but if the earth do likewise move, there will then arise a real and absolute motion of the body at *rest*, partly from the real motion of the earth in absolute space; and partly from the relative motion of the ship on the sea.

Lastly, if the body be likewise relatively moved in the ship, its real motion will arise partly from the real motion of the earth in immoveable space, and partly from the relative motions of the ship upon the sea, and of the body in the ship.

Thus if that part of the earth, where the ship is moved eastward, with a velocity of 10010 parts; and the vessel be carried by the winds westward 10 parts, and at the same time a seaman on board walk with a velocity 1 part: the seaman will be moved really and absolutely in immoveable space eastward, with 10001 parts of velocity; and relatively on the earth with 9 parts of velocity westward.

RE'STITUTED *Medals* (with *Antiquaries*) are such medals as were struck by the emperors, to renew or retrieve the memory of their predecessors.

RESTITUTIO'NE *temporalium* (in *Law*) a writ which lies where a man is elected and confirmed bishop of a diocese, for the recovery of the temporalities or barony of the said bishoprick.

RESTORATIVENESS (of *restorativum*, L.) a restoring quality.

RESTORA'TION, a restoring a thing to the good state it was in before.

RESTRICT'IVENESS } a restraining

RESTRIN'GENTNESS } quality.

RESULT'ANCE (of *resultans*, L.) a rebounding back.

RESULT' (*resultus*, L.) what is gathered from a conference, meditation, discourse, or the like.

RESUMPTION (with *Schoolmen*) a summary repetition or running over of an argument, or of the substance of it, in order to a refutation of it.

RESUMPTION (in *Logick*) the reduction of some figurative or quaint proposition to a more intelligent and significant one. As the *Meadows smile*, *i. e.* they look pleasant.

A RESUMPTIVE (in *Pharmacy*) an unguent for recruiting and restoring languishing constitutions.

THE RESURREC'TION (*Hieroglyphically*) was represented by a Phenix, that riseth out of its ashes, when it hath been consumed by the violence of the fire kindled by the sun beams, as is reported.

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RETAIL', a buying in large, and selling by smaller quantities.

RETAILER' (in *Heraldry*) signifies out again, meaning that the escutcheon is divided into three parts by two lines in bend sinister, *F.*

To **RETAIN'** (in *Horseman'ship*) a term used of mares, who conceive and hold after covering.

RETARDA'TION (in *Nat. Philos.*) a delaying the motion or progress of a body, or diminishing its velocity.

RETCH/LESNESS (of *peccae leaynerre*, of *peccan*, *Sax.* to care) carelessness, &c.

RETENTION (*retention*, *F.* *retentio*, *L.*)

1. The act of retaining.
No woman's heart,
So big to hold so much; they lack *retention*.
Shakespeare.

A forward *retention* of custom is as bad as an innovation; and they that reverence too much old things, are but a scorn to the new.
Bacon's Nat. Hist.

2. *Retention* and retentive faculty is that state of contraction in the solid parts, which makes them hold fast their proper contents.
Quincy.

3. Memory.
The backward learner makes amends another way, expatiating his want of docility with a deeper and a more rooted *retention*.
South's Sermons.

Retention is the keeping of those simple ideas, which from sensation or reflection the mind hath received. *Locke.*

4. Limitation.
His life I gave him, and did thereto add
My love without *retention* or restraint;
All his.

Shakespeare's Twelfth Night.
5. Custody, confinement, restraint.
I sent the old and miserable king
To some *retention* and appointed guard.
Shakesf. K. Lear.

RETENT/IVENESS (of *retentivus*, *L.*) a retentive faculty.

RETIA'RII (among the *Romans*) a sort of combatants, who fought with a trident or three forked instrument in one hand, and a net in the other, in which they endeavoured to entangle their adversary.

RETICENCY (*reticentia*, *L.*) concealment, passing over in silence.

RETICENCE (in *Rhetorick*) a figure in which the orator makes oblique mention of a thing, in pretending to pass it by unmentioned.

RETICULA } (with *Astron.*) a contri-
RE'TICLE } vance for the exact mea-
suring the quantity of eclipses.

RETICULAR Body (*Anat.*) a body of vessels lying immediately under the cuticle or scarf-skin.

R E

RETINUE (*retenue*, *O. F.* of *retinere*, *L.* to retain) attendants or followers of a person of quality, especially in a journey.

RETIRA'DE (in *Fortif.*) a kind of retrenchment made in the body of a bastion, or other work that is to be disputed inch by inch, after the first defences are dismantled.

RETIRA'TION (with *Printers*) the outside of a sheet, as it lies on the press.

RETYREDNESS (of *retirement*, *F.*) private life, privacy.

RE'TORT (with *Chymists*) a vessel made either of glass, earth or iron, according to the nature of the matter to be distilled, and the degree of fire necessary to perform the operation in this figure. It is commonly used in distilling oils, volatile salts, and acid spirits.



A **RETOR'SION**, the returning of an argument, *F.* of *L.*

RETRANCHE' (in *Heraldry*) denotes the escutcheon is twice cut a-thwart bendwise, or doubly cut in *Bend dexter*; and then it is said to be *Tranché & retranche*, *F.*

RETRA'ITE, a retiring, retreat, shelter, *F.*

RETRAITE (in *Fortif.*) See *Berne* and *Foreland*.

A **RETREAT'** (in *Masonry*) a little recess or diminution of the thickness of a wall, &c. in proportion as it is raised.

RETREAT, a beat of drum in the evening, at the firing of a piece called the *Warning Piece*; at which the drum-major, with all the drums of the battalion, beats round the regiment.

RETRENCH'MENT (in *Fortif.*) a ditch bordered with a parapet, and secured with gabions or bavins, laden with earth: sometimes it is taken for a simple retirade, made on a horn-work or bastion, when it is intended to dispute the ground inch by inch.

RETRIBU'TION, a handsome present, gratuity or acknowledgment, given in lieu of a formal salary, or hire, to persons employed in affairs that fall not under the common commerce of money.

RETRIEV'ABLE (of *retrover*, *F.*) recoverable.

RETRIEV'ABLENESS, recoverableness.

RETROACTIVE (in *Law*) a term used of new laws and statutes, which are said to have no *retroactive Effect*, i. e. no force or effect, as to what was done before their promulgation.

RETROGRADA'TION (*Astronomy*) is an apparent motion of the planets, wherein they seem to go backward in the zodiack, and contrary to the order or succession of the signs.

RETROGRADATION of the *Nodes* (in *Astron.*) is a motion of the line of the moon's nodes, wherein it continually shifts its situation from

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from East to West, contrary to the order of the signs, completing its retrograde circulation, in the space of nineteen years; after which time either of the nodes having receded from any point of the ecliptick, returns to the same again.

RETROGRADATION of the Sun (*Astron.*) is thus; when the sun has his declination greater than the latitude of the place; but either Northern or Southern as the place is; the sun will appear twice upon the same point of the compass, both before and afternoon, to the inhabitants of that place, and is therefore said to be retrograde.

RETROGRADATION (in the higher *Geom.*) is the same that is otherwise called, contrary *Flection*.

RETROGRADE (*retrogradus*, L.) a going backwards, or in a direction, contrary to its natural one.

RETROGRADE Verse, the same as reciprocal verses, recurrences; certain verses which give the same words, whether read forwards or backwards; as *Signa te, signa temere me tangis & angis*.

RETROGRADE (with *Astron.*) a planet is said to be so, when by its proper motions in the zodiack it goes backwards, or contrary to the succession of the signs, as from the second degree of *Aries* to the first, and from that to *Pisces*.

RETROGRADENESS (of *retrogradus*, L.) the faculty of going backwards.

RETROGRESSION of *Curves*, the same with what is called contrary reflection.

RETURN (in *Build.*) a side or part which falls away from the foreside of any strait work.

RETURNS of a Mine, are the turnings and windings of a gallery.

RETURNS of a Trench (in *Fortifi.*) the several windings and crooked lines of a trench, drawn in some measure parallel to the sides of the place attacked, to prevent being enfiladed, or having the shot of the enemy scour along the length of the line.

RETURNS } (in *Law*) certain days

RETURN-DAY } in each of the four terms, peculiarly set apart for the several sorts of proceedings in any cause to be determined.

Every term has four, five or six returns, which are of six kinds; and thence one of them is repeated in most terms, with the name of this or that festival, whereunto they are appropriated, *viz.* *Craftino*, i. e. the morrow after the day nominated; *Octabis*, the eighth day after inclusively; *Quindeno*, the fifteenth day after; *Tres*, that day three weeks; *Mense*, that day month; and *Quinque*, that day five weeks.

Hilary Term, has four such returns, *viz.* *Octabis Hilarii*, eight days after *Hilary* day, two, *Undena Hilarii*, fifteen days; *Craftina Purificationis*, the day of the Purification; and *Octabis Purificationis*, eight days after inclusive.

Easter-Term, has five returns, *viz.* *Quindena Paschæ*, fifteen days after *Easter*; *Tres Paschæ*, three weeks after *Easter*; *Mense Paschæ*, the day month after *Easter*; *Quinque Paschæ*, the day five weeks after *Easter*, and *Craftini Ascensionis Domini*, the day after *Ascension-Day*.

Trinity-Term, has four returns, *viz.* *Craftino Trinitatis*, the day after *Trinity*; *Octabis Trinitatis*, eight days after *Trinity*, inclusive; *Quindena Trinitatis*, fifteen days after; and *Tres Trinitatis*, three weeks after.

Michaelmas-Term, has six returns, *viz.* *Tres Michaelis*, three weeks after *Michaelmas*; *Mense Michaelis*, the day month after *Michaelmas*; *Craftino Animarum*, the day after *All-Souls*; *Craftino Martini*, eight Days after inclusive; and *Quindena Martini*, fifteen days.

REVE (in *Ant. Cust.*) the bailiff of a franchise or manor.

REVE (in *Ant. Cust.*) a duty or imposition on merchandize either imported or exported.

REVE'LLIER (of *reveilleur*, F.) a rioter.

The desire of **REVENGE**, say the moralists, turns to vice, when it exceeds a moderate defence of ourselves, and our dependants and concerns, and a just assertion of our rights against the invaders of them.

REVENUE (*Hunting Term*) a mess of flesh formed chiefly of a cluster of whitish worms on the heads of deers, which gnaw the roots of their horns, and so is the occasion of their casting them.

REVENUE of a Partridge (with *Fowlers*) a new tail of a partridge, growing out after the former is lost.

REVERBERATION (in *Chymist.*) is the causing the flame of a fire to beat back down on the metal in a furnace.

A REVERBERATORY (*reverberatorium*, L.) a chymical furnace, built close all round, and covered at top, so as not to give vent to the heat or flame, but to make it return or beat back to the bottom of the furnace.

REVERENCE (*reverentia*, L.) is an humble, awful, and ingenious regard for the divine nature, proceeding from a due esteem and love of God, which renders us unwilling to do any thing which may argue a contempt of him, or which may provoke or offend him.

REVEREND (*reverendus*, L.) a title given to the clergy, *Right Reverend*, to Bishops, *Most Reverend*, to Archbishops.

REVERENDNESS (of *reverendus*, L.) a reverend quality.

REVERENTNESS (*reverentia*, L.) a reverent quality, humble behaviour.

A REVERSE (of a Medal) is the backside, in opposition to the head or principal figure.

To REVERSE (*reversus*, L.)

1. To turn upside down.

A pyramid

R E

A pyramid *reversed* may stand upon his point, if balanced by admirable skill.

Temple's Miscellanies.

2. To over turn, to subvert.

These now controul a wretched people's fate,
These can divide, and these *reverse* the state.

3. To turn back.

Michael's sword stay'd not ;
But with swift wheel *reverse*, deep entering
shar'd
Satan's right side. *Milton.*

4. To contradict, to repeal.

Better it was in the eye of his understanding,
that sometime an erroneous sentence
definitive should prevail, till the same authority,
perceiving such oversight, might afterwards
correct or *reverse* it, than that strifes
should have respite to grow, and not come
speedily to some end. *Hooker's Preface.*

Death, his doom which I
To mitigate thus plead, not to *reverse*,
To better life shall yield him.

Milt. Par. Lost.

REVERSED (in *Heraldry*) turned back,
or upside down. When a man bears in his
escutcheon another reversed, it is a mark of
his having ravished a maid or widow, or
that he has run away from his sovereign's
banner : or, when a man's own escutcheon is
reversed entirely, it is a mark of his being a
traitor.

REVERSIBLENESS, capableness of be-
ing reversed.

REVERSING } (in *Musick*) the in-
RENVER'SING } verting of the order
of the parts, or the placing of the higher part
or treble, in the place of the lower part or
bass.

REVER'SION (in *Rhetorick*) a figure
the same that in *Greek* is called *Epi'trophe*.

REVERSION, a returning or coming
back again, *L.*

REVERSION (in *Com. Law*) is a possi-
bility reserved to a man's self and his heirs, to
have again lands or tenements, made over
conditionally to others, upon the failing of
such conditions.

REVERSION of Series (in *Algebra*) a
method of finding a sine from its ark, or the
ordinate of an ellipsis from an area given to be
cut off from any point in the axis.

REVERTIBLE (*reversible*, *F.*) that may
return, or be returned.

REVIC'TUALLING (*revitaillement*, *F.*)
a victualling again.

A REVIEW, the shew or appearance of a
body of troops or soldiers ranged in form of
battle, and afterwards made to file off, to
to see if the companies be compleat, or to
receive their pay, &c.

REVIL'E, reviling, reproaching. *Milt.*

A REVISE (with *Printers*) a second proof
of a printed sheet taken off the press, to ex-

R E

amine whether the faults, marked in the
former by the corrector, have been amended.

TO REVIV'IFICATE (*reviviscere*, *L.*) to
recover life again.

REVIVIFICA'TION (in *Chymistry*) See
to *Revive*.

RE-U'NION (*re-union*, *F.*) the act of re-
uniting, or rejoining, or closing together a-
gain ; also the reconciliation of friendship that
has been interrupted.

REVOCABLENESS (of *revocabilis*, *L.*)
liableness to be revoked, repealed, &c.

A REVOL'TER, one who rises against,
or, who forsakes the cause of his sovereign.

REVOL'VING (*revolvens*, *L.*) rolling in
mind, considering. *Milton.*

REVOLU'TION (in *Geometry*) is the
motion of any figure round a fixed line, as
an axis.

REVOLU'TION (in *Astron.*) is the period
of a star, planet, comet, or any other phæ-
nomenon ; or its course from any of the zo-
diack points till it return to the same.

REVUL'SION, a plucking away or back,
L.

REVULSION (with *Physicians*) is the
turning a violent flux of humours from one
part of the body to another, either a neigh-
bouring or opposite part.

REVULSIVE (of *revulsivus*, *L.*) pulling
back or away.

To REWARD' (of *re* and *peap'dian*, *Sax.*)
to recompense.

REWARD'ABLE, that is capable or wor-
thy of being recompensed.

REW'ISH, lecherous, a term used of the
copulation of doves.

RHA'CHIS (with *Anat.*) the spine or
chine bone of the back.

RHACHISA'GRA (with *Physicians*) the
gout in the spine, &c.

RHACHI'TÆ } (with *Anat.*) certain
RHACHITÆ'I } muscles that lie over
the back-bone.

RHADAMAN'THUS (so called of *μεγα-
τα πόδα εμμαν*, *Gr.*) according to the poets,
was the son of *Jupiter Asterius*, a wise le-
gislator of the *Cretans*, who upon that ac-
count, by the poets, was feigned to be one
of the three judges of souls in Hell : he is
said to have lived about the year of the world
2660, and to have been the most temperate
man of his time. They say his particular
province was to enquire into the crimes which
men had committed when alive, and to bring
such to confession, as enjoying themselves
with impunity, had deferred their repentance
till death.

RHAGA'DES (*ραγας*, *Gr.*) chaps or
clefts in the hands, feet, lips, &c.

RHAMNU'SIA, the goddess of indigna-
tion, so called of *Rhamnus*, a town of *Attica*,
where she had a statue. This is the same
deity that the *Greeks* called *Nemesis*, *L.*

RHANDIX, the part of a division of a
con-

county of *Wales*, before the conquest, containing four tenements; as every *Gavel* contained four *Rbandixes*, every *Township* four *Gavels*, and every *Manor* four *Townships*.

RHA'PHE (ῥαφή, Gr.) the suture or seam of the skull bone.

RHAP'SODISTS, makers or composers of rhapsodies.

RHAP'SODY (*rhapsodia*, L. of ῥαψῳδία, ῥαπῶ, to sew, and ᾠδή, a verse or song, Gr.) a confused collection of divers passages, notions, &c. mustered up for the composing of some work; also a tedious and impertinent spinning out of a discourse, to little or no purpose; so denominated (as some say) of a contexture or repetition of a great number of verses, especially *Homer's* poems, which were collected and digested into books by *Pisistratus*.

RHAPSO'DOMANCY (of ῥαψῳδία and μαντεία, Gr.) an antient kind of divination, performed by pitching on a passage of a poet at hazard, and reckoning on it as a prediction of what was to happen.

Sometimes they wrote several verses of a poet on so many pieces of wood, paper, or the like, shook them together in an urn, and drew out one, which was accounted the lot.

Sometimes they cast dice on the table on which verses were written, and that whereon the dye lodged contained the prediction.

RHE'A (of ῥέω, to flow, Gr. because she abounds with all manner of good things) *Cybele*, the mother of the gods, according to the poets. See *Cybele* or *Vesta*.

RHETORIANS, Hereticks in the 4th century, who maintained, that all hereticks have reason on their side, of what sect soever they are.

RHETOR'ICALNESS (of *retorique*, F. *retorica*, L. of ῥητορικὴ, Gr.) eloquentness.

RHETORICK (*retorica ars*, L. ῥητορικὴ, Gr.) the art of speaking copiously on any subject, with all the advantages of beauty and force.

RHEU'MATICKNESS (of ῥευματισμός, Gr.) subjectness to be afflicted, or the being troubled with a rheumatism.

RHINO'CEROS (ῥινόκερος, of ῥίς, the nose, and κέρα, Gr. a horn) this animal is said to be chiefly found in the isle of *Rami*, in the *Indian* sea, distant 3 days sail from the island *Serendib*.

It is smaller than an elephant, but larger than a *Buffalo*.

It has a bunch under its belly, like to what the camels have upon their backs. It has a very thick horn upon its snout, which the *Indian* kings make use of at table; for it sweats at the approach of any kind of poison whatever.

This horn being cloven through, the middle exhibits the figure of a man drawn with white lines, among which are also seen the figures of birds.

Father *le Compte* says, that the *Rhinoceros* is of the length of an elephant, but its legs are shorter, and its hoofs are cloven. It is one of the most singular creatures in the world. It is something like a boar; but that it is much larger; its feet are thicker, and its whole body more unweildy. Its skin is covered all over with blackish scales, large and thick, which are extremely hard, and divided into little squares or knobs, a little raised above the skin, something like that of a crocodile.

Its legs appear as if they had boots on, and its head as if covered behind with a kind of flat hood; on which account the *Portuguese* call it the monk of the *Indies*.

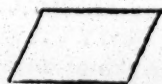
Its head is thick, its mouth not wide, its muzzle long, and armed with a thick and long horn, which makes it terrible, even to the very tigers, to the buffalo's and elephants. But what is still more wonderful in this animal, is its tongue, which nature has cover'd with so hard a membrane, that it differs but little from a file, thus it fleas every thing that it licks, and eats with great facility the rough branches of trees, tho' defended all round with sharp thorns. It bends them easily upon its tongue, and breaks them in its mouth without any trouble.

Festus says, it is hunted for the sake of its skin, which is very hard and impenetrable; being covered all over with scales, and about four fingers thick; they make suits of armour of it and bucklers, as also shares for the plough.

RHIZA'GRA (ρίζαγρα, Gr.) a surgeon's instrument to draw out a splinter, bone or tooth.

RHO'DON (in *Pharmacy*) a medicinal composition, in which roses are the chief ingredient.

RHOMBOIDES (of ῥομβός, a four-square, and εἶδος, form, Gr.) is a four-sided square, whose opposite angles and opposite sides are equal, but is neither equilateral nor equiangular.



RHOMBOIDES (*Anat.*) a muscle so called from its shape. It lies under the *Scapularis*, and arises from the two inferior spines of the neck, and four superior of the back; and is inserted fleshy into the whole basis of the *Scapula*, which it draws forward, and a little upwards.

RHOM'BUS, is a four-sided figure, whose sides are equal and parallel, but the angles unequal.



RHOMBUSID'ICAL, of or pertaining to, or of the form of a *Rhombus*.

RHOPAL'IC Verses (of ῥοπαλόν, Gr. a club, which begins with a slender tip, and grows bigger and bigger to the head) a kind of verses among the ancients, which began with monosyllables, and were contained in words growing gradually (longer to the last, which was the longest of all, as,

Spas Deus æterna est stationis conciliator.

RHOPOG'RAPHERS (of *ροπος*, toys, and *γραφω*, Gr. to write) painters who confined themselves to low subjects, as animals, landscapes, plants, &c.

RHYME (*rhythmus*, L. of *ῥυθμος*, Gr.) the likeness of sound at the end of words. Some think rhymes to have been a modern invention; but others think otherwise; and Mr. Dryden says, that Monsieur le Clerc has made it out, that David's Psalms were written in as errant rhyme as they are translated into.

Mr. Skinner is of opinion, that rhyme was first brought into Europe by the Arabians; but instances are given of rhymes in the Saxon poetry, long before the Arabians made such a figure in the world: Though rhymes indeed are of such importance in modern poetry, that scarce one part in ten can have any pretence to that title, but for the sake of the rhymes, yet they are not so essential to it as some imagine. The lord Roscommon was of another opinion, and wrote his translation of Horace's *Art of Poetry* in blank verse; and Mr. John Milton's *Paradise Lost*, which is the best poem in our tongue, is without rhyme.

The harmony of our numbers appears not only from the moderns, but the ancients; and Shakespear, that wrote a hundred years ago, is an example of the dignity of our verse, and the musick of poetry, without the ornament of rhyme.

The English tongue wants no advantage of harmony for the forming a poet; and tho' rhymes may be well enough spared, yet those English poets, that have rhymed well, have in that excelled the French and Italians too.

RHYTIDOSIS (with Surgeons) a wrinkling of any part of the body.

RHYTHMICA (in ancient Musick) the branch of musick that regulated the rhymes.

RHUMB } (*rhombus*, L. *ῥόμβος*, Gr.)

RUMB } with navigators a vertical circle of any given place; or the intersection of part of such a circle with the horizon.

RHYTHMOPOIA (*ῥυθμοποίησις*, of *ῥυθμος* and *ποιέω*, to make, Gr.) one of the musical faculties, as they are called, that prescribes rules for the motions.

RIAL, a piece of gold current at ten shillings.

In the first year of king Henry VII. a pound weight of gold, of the old standard, was, by indenture of the mint, coined into 45 rials, current at 10s. each, or 90 half rials at 5s. apiece.

RIALS Farthings, which went at 2s. 6d. In the time of Henry VIII. the golden rial was ordered to go at 11s. 3d. In the 2d year of queen Elizabeth, rials were coined at 15s. a piece, when a pound weight of old standard gold was to be coined into 48 rials. In the 3d year of king James I. the Rose Rials of gold were coined at 30s. a piece, and the Spar Rials at 15s.

RIB'ALDROUS (of *ribaudre*, F. a whore) debauched, obscene.

RIB'BON (in Heral.) is the 8th part of a bend: It is borne a little cut off from the out-lines of the escutcheon thus: He beareth Or, a ribbon Gules.



RIC (*ric*, Sax. powerful.) Hence *Alfric* signifies altogether strong; *Atbelric*, nobly, powerful, &c.

RICH (*riche*, F. *ricco*, Ital. *pica*, Sax.)
1. Wealthy; abounding in wealth; abounding in money or possessions; opulent.

I am as rich in having such a jewel,
As twenty seas, if all their sand were pearl.
Shakespear.

A thief bent to unhoard the cash
Of some rich burgher. Milton.
Several nations of the Americans are rich
In lands, and poor in all the comforts of life.
Locke.

We may look upon the rich as benefactors,
who have beautify'd the prospect all around him.
Sead.

2. Valuable, estimable, precious, splendid, sumptuous.

Earth, in her rich attire,
Consummate lovely smil'd. Milton.
3. Having any ingredients or qualities in a great quantity or degree.

So we th' Arabian coast do know
At distance, when the spices blow,
By the rich odour taught to steer,
Though neither day nor star appear.
Waller.

RICH Man (*Hieroglyphically*) and a good subject, who submits to the commands of his superiors, was represented by a camel, being an animal useful, strong, laborious, and very docile.

RICH'ES (prob. of *ricydom*, Sax.) wealth, a vast or great estate.

RICK'ETY (of *ῥακίτις*, Gr.) troubled with the rickets.

To **RID'DLE** (of *hriðbel*, Sax.) to sift in a sieve.

To **RIDDLE** (of *apraðan*, Sax.) to propose; also to explain riddles or hard questions.

To **RIDE Land lock'd** (*Sea Phrase*) is when land lies all round the ship, so that no point of the compass is open to the sea.

To **RIDE by the Stoppers** (*Sea Term*) is when the cable is fastened or staid only by them, and not bitted.

RIDEAU', a curtain or cover, F.

RIDEAU (in *Fortifi.*) a small elevation of earth, extending itself lengthways, serving to cover a camp, or add an advantage to a post; also a ditch, the earth whereof is thrown upon its side.

RIDES, hinges for doors.

RIDGES

RIDGES (of a Horse's Mouth) are wrinkles in the roof, running from one side of the jaw to the other, with furrows between them.

RIDIC'ULOUSNESS (le ridicule, F. of ridiculosus, L.) worthiness to be ridiculed.

RID'ING Clerk (in Chancery) one of the six clerks, who in his turn for one year, keeps the comptrollment books of all grants that pass the great seal.

RIFE'NESS (ripeneſſe, Sax.) frequency, commonness.

Well RIGGED (Metaphor) is said of a person who is well dressed.

RIGADOO'N, a French dance, performed in figures by a man and a woman.

RIGHT (in Eticks) imports a power of acting, granted or left free by the law; but it is not to be taken for the law itself: right denotes liberty, but law includes some bond or engagement, by which our natural liberty is restrained.

RIGHT, strait; also honest or just; also true, proper, natural.

RIGHT Circle (in the Stereographical Projection of the Sphere) is a circle at right angles to the plane of projection.

RIGHT'NESS (rihtneſſe, Sax.) the true or proper quality.

RIGHT'EOUSNESS (rihtpiſeneſſe, Sax.) juſtneſs, equitableneſs, &c.

RIGID'ITY (in Phyſicks) a brittle hardness, or that kind of hardness ſuppoſed to ariſe from the mutual indentation of the component particles, within one another; it is oppoſite to ductility and malleability, &c.

RIG'LET, any ſquare, flat, thin piece of wood, like thoſe which are deſigned for making the frames of ſmall pictures, before they are moulded.

RIG'OR (rigor, L.) a ſtiff, cold roughneſs, ſtiffneſs; a ſhaking of the ſkin and muſcles of the whole body, accompanied with chillineſs, or a convulſive ſhuddering for cold; alſo ſeverity of manners and diſpoſition, ſternneſs, harſhneſs, the utmoſt extremity.

RIG'OROUSNESS (of rigorofus, L. rigoreux, F.) fulneſs of rigour, overharſhneſs.

RI'MA (in Anatomy) a narrow aperture of a ſmall cavity under the Fornix, opening into the Infundibulum; called alſo the third ventricle of the brain, L.

RIME (hyme, Sax.) a falling miſt, which diſſolves gradually by the heat of the ſun.

RI'MER (of pime, Sax. of rhytmus, L. of ῥυθμός, Gr.) a maker of rhymes.

RIM'MON (רמון Heb. i. e. a pomegranate) was the chief god of Damafcus, where he had a famous temple. He held out in his right-hand a pomegranate, to ſhew he was the proteſtor of that people, who bore a pomegranate in their coat of arms, i. e. the Capſtorims; and it is very probable was

the ſame that ſome authors call *Jupiter Caſſius*, who was adored on the confines of mount *Caffius*, which was near *Damaſcus*.

RIND (with Botan.) the able or inner bark of trees, or that ſoft, whitish, juicy ſubſtance, which adheres immediately to the wood.

RIND'Y (of rin'd, Sax.) having a rind, i. e. a ſkin to be pared off, as ſome fruits.

RING of an Anchor, that part of it to which the cable is faſtened.

RINGS of a Gun, are circles of metal, and are the baſe ring, the re-inforced ring, trunnion ring, cornice ring, and muzzle ring.

RING'LETS, little rings, curls. Milton.

RI'OTOUSNESS (of rioteux, F. or of riota, L. Barb. or of Progbachd, Brit. according to Baxter) a living after a riotous manner.

RIPE'NESS (ripeneſſe, Sax.) maturity.

RI'PENERS (in Phyſick) a ſort of topical remedies, called *maturantia*.

To **RIPPLE**, to lave or waſh lightly over, as the ſurface of the ſea over the ſurface of the ſand.

RIS'IBLENESS } (*riſibilitas*, L. *riſibi-*
RISIBIL'ITY } *lite*, F.) laughing faculty.

As to the mechanism in man, how it is raiſed, it is uſually attributed, by anatomists, to the communication between the *Plexus Nervofus* and *Diaphragmatic Nerves*. It is commonly ſuppoſed an attribute peculiar to man, as being the only creature capable of judging what is ridiculous: and ſome aſſert, that the degree of judgment always is ſeen in that laughter; fools always having too little or too much.

RIS'ING Timbers (in a Ship) the hooks placed on the keel, ſo called, becauſe according to their gradual riſing; ſo in like manner her rake and run riſe, from the flat floor.

RISINGS (in a Ship) are thoſe thick planks which go before and behind, on both ſides, under the ends of the beam and timbers of the ſecond deck, to the third deck, half-deck, and quarter-deck; ſo that the timbers of the deck bear on them at both ends, by the ſide of the ſhip.

RISUS Caninus, a dog-laughter; a kind of laughter wherein the lips are contracted, ſo as to ſhew all the teeth. L.

RISUS Sardonicus (in Phyſicks) a contraction of each jaw, or a convulſive kind of grinning, cauſed by a contraction of the muſcles on both ſides of the mouth. L.

RIT'UAL (rituale, L.) a church-book, directing the order and manner of the ceremonies to be obſerved in the celebration of divine ſervice, in a particular church, diocēſe, &c.

RIVAL (*rivalis*, L.)

1. One who is in purſuit of the ſame thing which another man purſues; a competitor.

R O

Oh love! thou sternly dost thy pow'r
maintain,
And wilt not bear a *rival* in the reign;
Tyrants and thou all fellowship disdain.

Dryden.

2. A competitor in love.

France and Burgundy,
Great *rivals* in our younger daughter's love.

Shakesp.

Your *rival's* image in your worth I view;
And what I lov'd in him, esteem in you.

Granville.

RIVAL, standing in competition, making
the same claim; emulous.

Had I but the means
To hold a *rival* place with one of them,
I should be fortunate.

Shakesp. Merch. Venice.

Equal in years, and *rival* in renown
With Epaphus, the youthful Phaeton,
Like honour claims.

Dryden.

You bark to be employ'd
While *Venus* is by *rival* dogs enjoy'd.

Dryden.

To RIVAL, to stand in competition with
another; to oppose.

RIVALITY (*rivalitas*, L. *rivalité*, F.)
rivalship, competition.

RIVALS (*Hieroglyphically*) were repre-
sented by two rams running at one another.

RIVER (*rivus*, L. *riviere*, F.) a stream
or current of fresh water, flowing in a bed or
channel, from a source or spring into the
sea.

RIVERS, have given names to several
families in Britain and elsewhere; as *Der-*
wentwater, *Troutbeck*, *Trent*, &c. as among
the Romans, *Tiberius*, from the river *Tibris*,
Aufidius, from a river of the same name.

To RIVET (*river*, F.) to put a rivet or
iron peg into a cavity, &c.

RIVOSE (*rivofus*, L.) full of rivers.

RIX'ABUND (*rixabundus*, L.) quarrel-
some, contentious.

RIXOSE (*rixofus*, L.) full of contention,
brawling, or chiding.

ROAD (with *Sailors*) a place fit for an-
chorage; at some distance from the shore, and
sheltered from the winds; where ships usual-
ly moor, and wait for a wind or tide, either to
carry them into the harbour, or to set sail
out to sea.

Natural ROAD, is one which has been
frequented for a long succession of time, and
subsists with little expence by reason of its
disposition, &c.

Artificial ROAD, is one made by the la-
bour of the hand, either of earth or masonry.

Terrestrial ROAD } is such as is not only
Sand ROAD } made upon the ground;
but is also formed of earth heaped up in man-
ner of a bank, and borne up by spurs, but-
tresses, &c.

R O

Aquatick ROAD, is one made in the waters,
whether current, as over rivers, &c. or stag-
nant, as banks, causeways, over morasses,
ponds, &c.

Publick ROAD, any common road, mi-
litary or royal. The same as *Grand Road*.

Military ROAD, a grand road appointed
for the marching of armies, such as were
made by the Romans in England, as *Watling-*
street, *Erminage-street*, &c.

Double ROADS, such as were made by the
Romans, having two pavements or causeways;
the one for those going one way, and the
other for those returning; to prevent being
stopped the one by the other. These two
were separated from each other by a bank
raised in the middle, and paved with bricks,
for the conveniency of foot passengers, with
borders, mounting stones from space to space,
and military columns, to mark distances.

Subterraneous ROAD, one that is dug in a
rock with the chissel, &c. and left vaulted,
as that at *Puzzuoli*, near *Naples*, which is
near half a league long, fifteen foot broad,
and as many high.

A ROAM, a ramble, a wandering.

Milton.

A ROAM'ER (prob. of *Roma*, L. *q. d.*
one that wanders to *Rome*, upon some reli-
gious pretence) one that rambles up and
down.

ROAR'ING (*naunung* of *Japan*, *Sax.*) a
making a noise like a lion, the sea, &c.

To ROB (*nyppan*, *Sax.* prob. of *roba*,
L. *Barb.* a robe. Hence *rober* and *derober*,
F. *q. d.* to take off the robes or clothes) to
take away clothes, money, &c. by force.

ROB (in *Pharmacy*) the juice of fruits pu-
rified and boiled to a consumption of two thirds
of their moisture.

ROBBERY (*robberie*, O. F.) a violent and
forcible taking away of another man's goods
openly against his will, and putting him in
bodily fear; so named, because the person was
deprived of some of his robes, or because his
money, &c. was taken out of some part of
his robe.

ROBERVA'LIAN Lines, a name given
to certain lines for the transformation of
figures, so termed from Mr. *Roberval*, their
inventor.

ROB'GUS, or *Robigo*, a Roman deity to
whom they observed a festival called *Robigalia*,
on the calends of *May*, that mildew and
blasting might be kept from their corn and
fruit, L.

ROBO'REAN } (*roboreus*, L.) of the
ROBO'REOUS } nature of, or pertaining
to oak.

ROBOROSE (*roboreus*, L.) stiff and hard
like an oak.

ROBUST'NESS } (of *robustus*, L.)
ROBUST'OUSNESS } being like an
oak; also strong limbed, lusty.

ROCH'ETS,

ROCH'ETS, mantles worn on days of ceremony by the peers, sitting in the *English* parliament.

ROCK'ET (in *Pyrotechny*) an artificial fire-work, being a cylindrical case of paper, filled with combustible ingredients, and which being tied to a stick, mounts in the air to a considerable height, and there bursts.

ROCK'INESS, a rocky nature or quality.

RODE (*noðe*, of *nīðan*, *Sax.*) did ride.

ROGATIONS, a name given to those publick prayers used by *Christians* three days before the feast of *Ascension*. The custom of those rogations was begun in the year 474, by *Mamertus*, bishop of *Vienne* in *Dauphine*.

The design of these devotions is said to be, that earthquakes might cease, and to pray that the people might be defended from wolves that were at that time very numerous, and did great mischief in the country; and it is affirmed, that these rogation prayers, together with fasting, did remove these judgments; and these devotions were annually kept up.

Afterwards the council of *Orleans*, held in 511, declared that these *Rogations* should be practised all over *France*, at the same time they were at *Vienne*.

These processions have since been called the *Gallican* or *Little Litany*, to distinguish them from the *Great* or *Roman Litany*, introduced by *Pope Gregory the Great*.

ROGUE, one who wanders from place to place without a licence, who, for the first offence, is called a rogue of the first degree; and punished by whipping and boring thro' the gristle of the right ear with an hot iron, an inch in compass; and for the second offence, is called a rogue of the second degree; and put to death as a felon, if he be above 18 years of age.

Muster-ROLL, a roll wherein are entered the soldiers of every troop, company, regiment, &c.

Court-ROLL (in a *Manor*) is a roll wherein the names, rents, services of each tenant are copied and enrolled.

Calves-head ROLL (in the two *Temples*) a roll wherein every bench is taxed annually at 2s. every barrister at 1s. 6d. every gentleman under the bar at 1s. to the cook and other officers of the house, in consideration of a dinner of calves-heads provided every *Easter* term.

Ragman's ROLL (for *Regimund's* roll) a legate in *Scotland*, who having cited before him all the people in that kingdom who held benefices, caused them to give in the value of their estates upon oath, according to which they were afterwards taxed in the court of *Rome*.

The **ROLLS**, the office where the records of *Chancery* are kept in *Chancery-Lane*; this house or office was anciently built by king *Henry III.* for converted *Jews*, and called *Domus Converforum*, but their irregularities

and lewdness having provoked king *Edward III.* he expelled them, and caused the place to be appropriated for keeping the rolls or records of *Chancery*.

Master of the ROLLS, is the second person in that court; and, in the absence of the lord-chancellor, sits as judge.

To **ROLL** (*rouler*, *F. rollen*, *Dutch.* from *rotulo* of *roto*, *L.*) 1. To move any thing by volutation; or successive application of the different parts of the surface, to the ground.

Who shall roll us away the stone from the door of the sepulchre? *Mark* xvii. 3.

2. To move any thing round upon its axis:

3. to move in a circle: 4. to pour in a stream or waves.

A small *Euphrates* thro' the piece is roll'd,
And little eagles wave their wings in gold.

Pope.

To **ROLL**. 1. To be moved by the successive application of all the parts of the surface to the ground.

Our nation is too great to be ruined by any but itself; and if the number and weight of it roll one way, upon the greatest changes that can happen, yet *England* will be safe.

Temple.

2. To run on wheels.

He next essays to walk, but downward preps'd,
On four feet imitates his brother beast;
By slow degrees he gathers from the ground
His legs, and to the rolling chair is bound.

Dryden.

3. To move with appearance of circular direction.

Thou light,

Revisit'st not these eyes, which roll in vain,
To find the piercing ray, but find no dawn.

Milton.

ROMAN Catholics, a name given to all such *Christians* who acknowledge the *Pope's* supremacy.

ROMAN Language, a mixture of *Gaulish* and *Latin*, the *French* language so called by the *Walloons*; for the *Romans*, having subdued several provinces in *Gaul*, established prætors or proconsuls, &c. to administer justice in the *Latin* tongue; on this occasion the natives were brought to apply themselves to learn the language of the *Romans*, and so introduced abundance of *Latin* words into their own tongue.

A **ROMANCE** (*romanze*, *Ital.* prob. of *Roma*, *Rome*) a meer fiction or feigned story; a fabulous relation of certain intrigues and adventures of love and gallantry, invented to entertain and instruct the readers.

ROMANS, a polite language formerly spoken at the court of *France*, in contradistinction to the *Walloon* language.

ROME (*Roma*, *L.* which some derive of *Páma*, *Gr.* strength, power, &c. others of

רומ Heb. he was exalted, when רומה Heb. height,

height, &c. but others of *Romulus*) a city of *Italy*.

ROME *Scot.* was an annual tribute of a penny for every family paid to the *sec* of *Rome*, at the feast of *St. Peter ad vincula*, i. e. on the first of *August*.

This was first granted by *Offa*, as some say, or by *Ina*, king of the *West Saxons*, as others say; who being on a pilgrimage, and at *Rome*, *A. D.* 725, gave it as an alms. This tribute amounted to 300 marks and a noble a year. Our ancestors did frequently complain of this mark of slavery to the church of *Rome*, as a burden and a scandal to the *English* nation. And in the time of king *Edward III.* it was forbidden to be paid, tho' the parliament had complained of it as a grievance, *A. D.* 1206, in the time of king *John*. King *Henry VIII.* abrogated it, but it was servilely restored by queen *Mary*; but at last utterly abolished by queen *Elizabeth*.



ROMPEE (in *Heraldry*) so they call a chevron, when it is borne of this figure. He beareth a chevron Rompee, between three mullets, Or, by the name of fault.

ROOD (of *Land*) a quantity equal to the fourth part of an acre, and containing 40 square perches or poles,

To **ROOK** one, to wipe one of his money.

ROOKE'RY, a place where rooks haunt or reside.

ROOM'INESS (of *numicz* and *nerre*, *Sax.*) largeness of place.

A ROOT (*radix*, *L.* *roed*, *Dan.*) that part of a plant, &c. that extends itself downwards, that imbibes the juices of the earth, and transmits them to other parts for their nutrition; also the original of a thing or matter, or by which it naturally draws in its nourishment.

ROOT (in *Mathemat.*) a number or quantity which is multiply'd by itself, or considered as the basis or foundation of a higher power.

ROOT of an equation (in *Algebra*) is the value of an unknown quantity in an equation.

To **ROOT**. 1. To fix deep in the earth. When ocean, air, and earth at once engage, And rooted forests fly before their rage, At once the clashing clouds to battle move.

Dryden.

Where the impetuous torrent rushing down
Huge craggy stones, and rooted trees had
thrown,

They left their coursers.

Dryden's Æneis.

2. To impress deeply.

The great important end that God designs it for, the government of mankind, sufficiently shews the necessity of its being deeply rooted in the heart, and put beyond the dan-

ger of being torn up by any extraordinary violence. *South.*

3. To turn up out of the ground, to radicate, to extirpate.

The royal husbandman appear'd,
And plough'd, and sow'd, and till'd;
The thorns he rooted out, the rubbish clear'd,
And blest th' obedient field.

Dryden.

4. To destroy, to banish.

Not to destroy, but root them out of heav'n.

Milton.

In vain we plant, we build, our stores increase,
If conscience roots up all our inward peace.

Granville.

ROOTLINGS (in *Botany*) small roots of plants.

Bolt-ROPE (with *Marin.*) a rope wherein the sails are sewed.

Buoy-ROPE, a rope tied to the buoy at one end, and to the anchor's sloop at the other.

Cat-ROPE, a rope for haling in the cat.

Chest ROPE } a rope added to the boat
Guest ROPE } rope, when towed at the ship's stern, to keep her from sheering.

Entring-ROPE, a rope belonging to the entering ladder to hold by.

Jeer ROPE, a piece of a hawser, made fast to the main-yard and fore-yard, close to the ties, &c. to succour the ties, by helping to hoise up the yards, &c. that, if the ties should break, they may hold up the mast.

Keel ROPE, a hair rope, which runs between the keelson, and the keel of the ship, to clear the limber-holes, choaked up with ballast, &c.

Preventer ROPE, a rope over the ramhead, if one part of the tie should break, to prevent the other part from running thro' the ramhead, and endangering the yard.

Running ROPES (in a *Ship*) are those which run on blocks and shivers.

Standing ROPES (in a *Ship*) the shrouds and stays.

Top-ROPES, those wherewith they set or strike the main or fore-top masts.

ROPE Weed, an herb.

ROPISHNESS (spoken of liquors) the thick, clammy quality.

RORA'TION, a falling of dew, *L.*

RORIFEROUS *Ductus* (with *Anat.*) a vessel arising about the kidney, on the left side, which ascends along the chest, and ends at the subclavian vein, on the left side, the use of which is to convey the juices called *Chyle* and *Lympha*, from the lower parts to the heart, called also *Ductus Chiliferus*, *L.*

RORIGENOUS (*rorigenus*, *L.*) produced of dew.

RORIFLUOUS (*rorigluus*, *L.*) flowing with due.

ROS (according to *Galen*) is a third sort of moisture, whereby the parts of animal bodies are nourished, and is contained in all the parts of

of an animal, like a certain dew sprinkled upon them.

ROSA'CEOUS (*rosaceus*, L.) of the rose kind.

RO'SADE, a liquor made of pounded almonds, milk and sugar.

ROSARY (in the church of Rome) an office composed of 5 or 15 tens of beads (each of the tens beginning with a *Pater noster*) as a direction for the supplicants in saying so many *Ave Maria's*.

This number of *Ave Maria's*, is said in commemoration of the 5 joyful, 5 afflicting, and 5 glorious mysteries, said to be communicated to the Virgin Mary.

The 5 joyful mysteries are made to be the Annunciation; her visitation of Elizabeth; the birth of our Saviour; her purification; and our Saviour's disputing with the doctors in the temple.

The 5 afflicting Mysteries are, our Saviour's agony in the garden; his being scourged; his being crowned with Thorns; his bearing the weight of the Cross; and his Crucifixion.

The 5 glorious Mysteries are, our Saviour's Resurrection, his Ascension, the descent of the Holy Ghost, his glorification in Heaven, and the Assumption of the Virgin Mary.

St. Dominick is said to be the author of this devotion, who, as they pretend, was encouraged to it by an apparition of the Virgin Mary to him.

RO'SEATE (of *roseus*, L.) scented with, or smelling of roses.

ROSE (Emblematically) represents the momentary and fickle state of man's life, the frailty and inconstancy of which is such, that we are no sooner born into the world, but we presently begin to leave it; and as the delectable beauty and redolence of smell of this flower does suddenly fade and perish, so the life of man, his beauty, strength and worldly estate, are so mutable, weak and momentary, that often the same day he flourishes most, he dies.

ROSE (in Architecture) the figure of a rose in sculpture, chiefly used in frizes, corniches, vaults of churches, and particularly in the middle of each face of the Corinthian Abacus, and also in the spaces between modillions, under the plafonds of corniches.

Under the ROSE (*sub rosa*, L.) a phrase made use of to denote secrecy, which is said to have had this original. There is, among the ancients, a tradition that the God of Love made a very beautiful Rose, the first that had been known to Harpocrates, the god of silence, and gave it him to engage him not to discover any of the intrigues of his mother Venus. Hence proceeded a custom to place a Rose in the rooms where they met for mirth and divertisement, to intimate, that under the assurance thereof they might lay aside all constraint and speak what they pleased, and so the rose became a symbol of silence.

ROSSEL'LY Land, light land.

ROSTRA, a part of the Roman Forum, wherein orations, pleadings, and funeral harangues, &c. were delivered.

ROSY (*roseus*, L.) resembling a rose in bloom, beauty, colour, or fragrance.

When the rosy fing' red morning fair,
Weary of aged Tithon's saffron bed,
Had spread her purple robe through dewy air.
Fairy Queen.

A smile that glow'd
Celestial rosy red, love's proper hue.

Milton.

Fairest blossom! do not flight
That age, which you may know so soon;
The rosy morn resigns her light,
And milder glory to the noon.
The rosy fing' red morn appears,
And from her mantle shakes her tears,
In promise of a glorious day.

Dryden's Albion.

As Thessalian seeds the race adorn,
So rosy colour'd Helen is the pride
Of Lacedemon, and of Greece beside.

Dryden.

While blooming youth and gay delight
Sit on thy rosy cheeks confest,
Thou hast, my dear, undoubted right,
To triumph o'er this destin'd breast.

Prior.

ROSYCRU'LIANS, *q. d.* brothers of the Rosy Cross. Their chief was a German gentleman educated in a monastery, where having learned the languages, he travelled to the holy land, Anno 1378, and being at Damascus, and falling sick, he had the conversation of some Arabs and other oriental philosophers, by whom he is supposed to be initiated into this mysterious art. At his return into Germany he formed a society, and communicated to them the secrets he had brought with him out of the East, and died Anno 1484.

A sect or cabal of hermetical philosophers; who bound themselves together by a solemn secret, which they swore inviolably to observe, and obliged themselves, at their admission into the order, to a strict observance of certain established rules.

They pretended to know all sciences, and especially medicine, of which they published themselves the restorers; they also pretended to be masters of abundance of important secrets; and among others that of the Philosopher's Stone; all which they affirmed they had received by tradition from the ancient Egyptians, Chaldeans, the Magi and Gymnosophists.

They pretended to protract the period of human life by means of certain *nostrums*, and even to restore youth.

They pretended to know all things; they are also called the invisible Brothers, because they have made no appearance, but have kept them.

hemselves *incog.* for several years.

This society is frequently signified by the letters *F. R. C. Fratres Roris Coeli*, it being pretended that the matter of the Philosophers Stone is dew, concocted and exhaled.

To ROT (*no'tan*, *Sax.* rotten, *Dut.*) to putrify, to lose the cohesion of its parts.

From hour to hour we ripe and ripe,
And then from hour to hour we rot and rot.

Shakesp.

ROT-GUT, very small beer, or poor ordinary liquor.

ROTA (in *Policy*) a court or jurisdiction at Rome, composed of 12 prelates, who judge by appeal all matters ecclesiastical and civil, arising between the clergy; it is composed of persons of divers nations, whereof there are eight *Italians*, three *Romans*, one *Tuscan*, one *Milanese*, one *Polander*, one *Ferarese*, one *Venetian*, one *Frenchman*, two *Spaniards* and one *German*.

They are called *Auditors of the Rota*, they have great privileges, and wear a violet coloured robe, and a band of the same colour about their hats.

ROTA *Aristotelica* (*Aristotle's* wheel, so called because said to be first taken notice of by *Aristotle*) a celebrated problem in mechanics, founded on the motion of a wheel about its axis.

The difficulty is this; while a circle makes a revolution on its centre, advancing at the same time in a right line along a plane: it describes on that plane, a right line equal to its circumference.

Now if this circle, which we may call the *deferent*, carry with it another smaller circle concentrick with it, and which has no motion, but what it receives from the deferent, which is the case of a nave of a coach wheel, carried along by the wheel; this little circle or nave will describe a line in the time of revolution, equal not to its own circumference, but to that of the wheel, for that its centre advances in a right line, as fast as that of the wheel does; as being in reality the same therewith.

The matter of fact is certain: but how it should be seems a mystery. It is obvious that the wheel advancing, during the revolution, must describe a right line equal to its circumference; but how should the nave, that revolves like the wheel, describe a right line so much greater than the circumference.

This Problem has exercised the wits of many great mathematicians, who have given different solutions; but none of which are satisfactory.

ROTARY, of or pertaining to a wheel; whirling or turning round, as a rotary motion.

ROTATED (*rotatus*, *L.*) turned round like a wheel.

ROTATION (in *Geom.*) the circumvolution of a surface, round an immoveable line.

ROTATION (with *Anat.*) the action of the muscles, call'd *rotatores*; or the motion they give to the parts to which they are affixed.

The ROTON'DA } in Rome (of *rotundus*, *L.* round) was
ROTUN'DO }
anciently called the *Pantheon*, because dedicated to all the gods. It is a great massy vault 140 feet high, and as many broad, having a hole open at the top of nine or ten feet diameter, which, at this day, stands a bold and firm piece of architecture, altho' it is open at the top, and hath not had for many years pillars to bear up its roof. There are now lying along on the ground, but on the outside of this structure, thirteen of its columns, each of them being all of one piece, six feet in diameter, and 53 feet in height. This fabrick *Pliny*, in his time, accounted one of the rarest wonders then extant.

ROT'TENNESS (*no'tenne*, of *nozan*, *Sax.* or *rotten*, *Du.*) putrifiedness, or being infected with the rot.

ROT'ULA, *i. e.* a little wheel (in *Anatomy*) the bone of the knee-pan, *L.*

ROT'ULUS *Wintonæ*, a roll containing an exact survey of all *England*.

ROTUNDIFO'LIUS (in *Botan. Writ.*) which has round leaves.

ROTUND'NESS (*rotunditas*, *L.* *rotundité*, *F.*) roundness.

To ROVE (*roffwer*, Danish, to range for plunder) to ramble; to range; to wander.

Thou'st years upon thee, and thou art too full
Of the wars surfeits, to go rove with one
That's yet unbruised.

Shakesp. Coriolanus.

Faultless thou dropt from his unerring skill,
With the bare power to sin, since free of will;
Yet charge not with thy guilt his bounteous love,

For who has power to walk, has power to rove.

Arbutnot.

If we indulge the frequent rise and roving of passions,

We thereby procure an unattentive habit.

Watts.

I view'd th' effects of that disastrous flame,
Which kindled by th' imperious queen of love,

Constrain'd me from my native realm to rove.

Pope.

To ROVE, to wander over.

Roving the field, I chanc'd
A goodly tree far distant to behold,
Loaden with fruit of fairest colours.

Milton.

Cloacina, as the town she rov'd,
A mortal scavenger she saw, she lov'd.

Gay.

ROVER. 1. A wanderer; a ranger.
2. A fickle inconstant man. 3. A robber;

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a pirate. 4. At *rovers*; without any particular aim.

ROUGH'NESS (*hropnerre, Sax*) unevenness, is that which by the inequality of its parts is disagreeable to the touch; hairiness, bristliness, &c.

To **ROUND a Horse** (in *Horseman'ship*) is a general expression for all sorts of manage upon rounds: so that to round a horse upon a trot, gallop, or otherwise, is to make him carry his shoulders and his haunches compactly or roundly, upon a greater or smaller circle, without traversing or bearing to a side.

ROUND'NESS (*rondneur, F. rotundias, L.*) a round form.

ROUND'EL } a song beginning and ending with the same sentence, or one that turns back again to the first verse, and then goes round.

To **ROUND** (*arrondir, F.*) to go round. *Milton.*

ROUNDING, encompassing round. *Milton.*

To **ROUND in the Ear** (prob. of *puman, Sax.* to mutter) to chide a person sharply.

ROUND Top (of a *Ship*) is a round frame of boards, lying upon the cross trees, near the head of the mast, where the men may stand to furl and loose the top-sails, &c.

ROUND-Splice (with *Mariners*) is when a rope's end is so let into another, that they shall be as firm as if they were but one rope.

ROUT (in a *Law Sense*) an assembly or combination of three or more persons going forcibly to commit an unlawful act, altho' they do not perform it.

ROUT of an Army (*deroute, F.*) the discomfiture.

To **ROUT an Army**, is to discomfit or put it to flight.

To **ROW a Boat** (of *jopan, Sax.*) to pull it along by oars.

ROW'EL (in a *Ship*) is a round piece of wood or iron, wherein the whip goes, being made to turn about, that it may carry over the whip the easier from side to side.

ROWT'Y, over-rank, or strong, said of corn or grass.

ROY'AL Antler (with *Hunters*) the third branch of the horn of a hart or buck, which shoots out from the rear or main horn, above the bezantler.

ROYAL Army, is an army marching with heavy cannon, capable of besieging a strong, well-fortified city.



ROYAL Crown of England, is clos'd by semicircles of gold, meeting at the monde or globe on which the cross stands, and those semicircles adorned with crosses and flower de *Lis*, the whole imbellish'd with precious stones.

ROYAL Fishes, whales and sturgeons, to which some add porpoises; which are the king's, by his prerogative, when cast on shore.

ROY'ALNESS (*royaute, F. regalitas, L.*) royalty.

ROY'ALTIES, the royal rights or prerogatives of a king or queen; which the *Civilians* reckon to be six in number, *viz.* the power of judicature, the power of life and death, of war and peace, of levying taxes; the goods that have no owners, as waifs, strays, &c. and the coinage of money.

The Ensigns of ROY'ALTY (in *Great Britain*) are the crown, scepter, and dove, cross, St. *Edward's* staff, four different sorts of swords, the orb and cross, &c. used at coronations.

To **ROUZE a Hart** (*Hunting Phrase*) is to raise him from his harbour.

To **ROUZE a Hawser, &c.** (*Sea Phrase*) is to hale in that part of it which lies slack in the water.

To **ROUZE** (in *Falconry*) is said of a hawk when he lifts up and shakes himself.

A ROUZ'ING Lie, a whisking great one.

A RUB'BER (of *reiben, Teut.*) one that rubs, or a rubbing-brush.

RUBEO'LA (with *Physicians*) a sort of small pox or measles.

RUB'ICAN Colour (of a *Horse*) is a *Bay, Sorrel*, or *Black*, with a *light Grey* or *White* upon the flanks; but so, that the *Grey* or *White* is not predominant there.

RUBICUND'ITY (*rubicunditas, L.*) redness.

RUB'IED, tinged of the colour of a ruby, red. *Milton.*

RUBIGINOSE } (*rubiginosus, L.*) rusty.

RUB'IGINOUS } ty.

RUB'IGO (with *Botanists*) mildew, a disease that happens to plants, and proceeds from a dewy moisture, which falling upon them, and not being drawn up by the heat of the sun, by its sharpness, gnaws and corrupts the inward substance of plants, *L.*

RUB'BRICK (in the *Canon Law*) a title or article in the ancient law-books, so called, because anciently written, as the titles of the chapters in our ancient bibles are, in red letters.

RUBY (*rubis, F. of rubere, L.* to be red) the most valuable of precious stones, next to the diamond; and, when perfectly beautiful, nothing inferior.

RUBY (in *Heraldry*) being red, is used for gules, by those who blazon the arms of the prime nobility by precious stones, instead of metals and colours.

RUCTA'TION (with *Physic.*) belching, a depraved motion of the stomach, caused by an effervescence there, by vapours and flatulent matter are sent out of the mouth.

RUD'DER-Rope, a rope let through the stern-post, and the head of the rudder; so that both ends may be spliced or fastened together. The use of this rope is to save the rudder, if it should be torn off from the iron by any accident.

U u u

RUDDER

RUDDER-*Irons* (of a *Ship*) the cheeks of that iron, whereof the pintle is part, which is fastened and nail'd down upon the rake of the rudder.

RUD'DINESS (*rudunneſſe*, *Sax.*) fresh-colouredness.

RUDDY (*rudu*, *Sax.*) 1. Approaching to redness; pale red.

We may see the old man in a morning,
Lusty as health, come *ruddy* to the field,
And there pursue the chase, as if he meant
To o'ertake time, and bring back youth
again. *Orway.*

New leaves on ev'ry bough were seen;
Some *ruddy* colour'd, some of lighter green.
Dryden.

Ten wildings have I gather'd for my dear;
How *ruddy* like your lips their streaks appear!
Dryden.

Ceres, in her prime,
Seems fertile, and with *ruddiest* freight be-
deckt. *Philips.*

2. Yellow. Used, if to be used at all, only in poetry.

A crown of *ruddy* gold inclos'd her brow;
Plain without pomp. *Dryden.*

RUDE (*reſe*, *Sax.* *rudis*, *L.*) 1. Rough, savage, coarse of manners, uncivil, brutal.

Ruffian, let go that *rude*, uncivil touch;
Thou friend of an ill fashion. *Shakes.*

You can with single look inflame
The coldest breast, the *rudeſt* tame.
Waller.

RU'DERARY (*ruſerarius*, *L.*) belonging to rubbish.

RU'DIMENTS (*rudiment*, *F.* of *rudimentum*, of *rudis*, *L.* ignorant) the first elements, principles or grounds of any art or science; so called, because those that first come to be instructed, are supposed to be *Rudes*, i. e. altogether ignorant.

RUDE'NTURE (in *Architect.*) the figure of a rope or staff, sometimes plain, and sometimes carved, wherewith the flutings of columns are frequently filled up.

RUDE'RATION (in *Architect.*) the laying of a pavement with pebbles or little stones, *L.*

RUE'FULNESS (of *reopſian*, *Sax.*) sorrowfulness, repentance.

RUE'LE (of *rue*, *F.* a street) a little street. It is of late brought into use among us, to signify an *Alcove*, or other genteel apartment, where the ladies receive visits either in bed or up.

RUFF, a bird, which in fighting raises up its feathers like a double ruff.

RUFFLES, a sort of ornaments of linnen or lace, worn on the arms of men and women.

RUG'GEDNESS (of *brubge*, *Sax.*) roughness, unevenness.

RU'GITUS (with *Phyf.*) an effervescence of *Chyle*, and excrements in the blood, whereby wind and several other motions, excited in the guts, roll up and down the excrements, when there is no easy vent upwards or downwards, *L.*

RUGOSE'NESS (of *rugosus*, *L.*) roughness, fulness of wrinkles, plaits, or furrows, &c.

RUIN (*ruine*, *F.* *ruina*, *L.*) 1. The fall or destruction of cities or edifices. 2. The remains of buildings demolished.

The Veian and the Gabian tow'rs shall fall,
And one promiscuous *ruin* cover all;
Nor, after length of years, a stone betray
The place, where once the very *ruins* lay.
Addison.

Judah shall fall, oppress'd by grief and shame;
And men shall from her *ruins* know her fame.
Prior.

Such a fool was never found,
Who pull'd a palace to the ground,
Only to have the *ruins* made
Materials for a house decay'd. *Swift.*

3. Destruction; loss of happiness or fortune; overthrow.

Those whom God to *ruin* has design'd,
He fits for fate, and first destroys their mind.
Dryden.

To **RUIN** (*ruiner*, *F.*) 1. To subvert, to demolish.

A nation loving gold must rule this place,
Our temples *ruin*, and our rites deface.
Dryden.

2. To destroy; to deprive of felicity or fortune.

Dispose all honours of the sword and gown,
Grace with a nod, and *ruin* with a frown.
Dryden.

To **RU'INATE** (*ruinatum*, *L.*) to ruin, or bring to ruin.

RUINA'TION, destruction, ruin.

RU'INOUSNESS (of *ruinosus*, *L.*) a ruinous, or ruining faculty or state.

RULE (*regula*, *L.*) a certain maxim, canon, or precept, to be observed in any art or science, law, or principle to go by; a statute or decree of a religious order; sway or command.

RUMB } (in *Navigation*) the course
RHUMB } of a ship, i. e. the angle which she makes in her sailing with the meridian of the place she is in; also one point of the mariner's compass, or 11 degrees and 14th, viz. the 32 part of the circumference of the horizon.

RUM'IA } (among the *Romans*) a
RUMIL'LA } deity invoked to take
RUM'INA } care of their sucking children, to whom they offered sacrifice of milk and water, mix'd with honey.

RUMINA'TION, a chewing the cud, &c.
a natural

a natural motion of the stomach, &c. mutually relieving one another, by which means the food that was eaten hastily at first, is convey'd back to the mouth again, and there chew'd and swallow'd down a second time, to the great advantage of the creature.

To **RUM'MAGE** (in a *Figurative Sense*) is to rake into, or to search narrowly.

To **RUM'OUR**, to tell abroad.

RUN of a *Ship* (*Sea-Term*) is that part of her hull under watet, which comes narrower by degrees from the floor-timbers to the stern-post.

Good-RUN (*Sea-Term*) a ship is said to have a good run, when she comes off handsomely by degrees, and her tuck lying not too low.

Bad-RUN (*Sea-Term*) is when a ship's tuck lies too low, so that it hinders the passage of the water towards the rudder, so that she cannot steer well, nor make any good way thro' the sea, but will still be falling to the leeward.

RUNG Heads (of a *Ship*) the heads of the ground-timbers, which are made a little bending, or where they begin to compass, and that direct the mould or sweep of the futtocks and naval-timbers.

RUN'IC Language, that of the *Goths*, *Danes*, and other ancient northern nations; but this is more frequently called *Sclavonic*. Some imagine it was called *Runic*, as being mysterious and scientific, like the *Egyptian hieroglyphicks*.

RUN'NET } the maw of a calf, or an

REN'NET } acid juice found in the stomachs of calves, that have fed on nothing but milk; and are killed before the digestion be perfected, commonly used in turning milk, to be made into cheese-curd.

RUP'TURE-Wort, an herb.

RURAL'ITY } (of *ruralis*, L.) coun-

RU'RALNESS } try-likeness, clownishness.

RURIC'OLIST (*ruricola*, L.) an husbandman.

RURI'GENOUS (*rurigena*, L.) born or dwelling in the country.

RUSH'INESS (of *piſc*, Sax. a *rush*) a being full of or having rushes.

RUS'NA, a heathen deity, suppos'd to be a rural or country goddess, who presided over all the labours and all the diversifications of the country.

RUST'ICITY } (*rusticitas*, L. *rust-*

RUST'ICALNESS } *ticité*, F.) clownishness, violentness.

RUST'ICI (in *ant. Writs*) the clowns or inferior tenants, who held lands and cottages, by doing the service of ploughing, and other laborious services in husbandry for their lord.

RUS'TICK Gods, those who presided over agriculture; country deities.

RUSTICK (in *Architect.*) a method of building in imitation of nature, rather than

according to art; the columns are encompassed with frequent cinctures.

RUSTICK Work (*Architect.*) is where stones of a building, instead of being smooth, are hatched or picked with the point of a hammer.

RUSTICK Order, (*Architect.*) an order with rustick quoins, rustick work, &c.

RUST'INESS (*roſtignere*, Sax.) the being rusty.

RUST'LING (*hrizlan*, Sax.) making a noise, as armour and new garments do.

RUST'Y (*roſt*, Sax.) covered with rust.

RU'SY, full of stratagems, and devices; subtle, crafty.



RUSTRE (in *Heraldry*) is exactly the same square figure as the mascle, only the rustre is pierced round, whereas the mascle is pierced square, as in the figure.

RU'TA (in *Botany*) rue, L.

RUTHFUL (*ruðful*, Sax.) pitiful, compassionate.

RUTHFULNESS (*ruðfulneſſe*, Sax.) compassionateness.

RUTT'ER (*un vieux routier*, F.) an old beaten soldier.

RUT'TING (with *Hunters*) signifies a hart or buck going to couple or ingender.

RY, a shore, coast, strand, or bank of the sea. *Brit.*

RY'AL, a piece of gold coin, which in the time of king *Henry VI.* was current for 10s. under *Henry VIII.* for 11s. 3d. and in queen *Elizabeth's* time for 15s.

S

S s, *Rom.* S s, *Ital.* S y, *Sax.* S ſs, *Old English*, s s, *Gr.* are the eighteenth letters in order of the alphabet, **D** the firteenth, and **W** the twenty first of the *Hebrew*.

S (*une esse*, or, *S*, F.) an iron bar like an S.

S, is loſt, and may be termed a liquid in the words *Iſle*, *Iſland*, *Viſcount*. **S** ſounds like z in *Cbaiſe*, *Praiſe*, &c. and z like ſ in *raze*. A long ſ muſt never be placed at the end of a word, as *maintains*, nor a ſhort s in the middle of a word, as *conſpires*.

SS, in the title-pages of books, often ſtand for *Socius*, L. a companion or member, or *Societatis*, of the company.

S, among the ancients, was a numerical letter, and ſignified 7.

S (in books of *Navigation*) ſtands for ſouth.

SABAITES, an ancient heatheniſh ſect of the ancient *Chaldeans*, of which the learned *Jewiſh Rabbi*, *Maimonides*, gives us this account;

count, that *Abraham* was educated in their religion, and owned no other deity but the sun and stars; but that *Abraham* at length strongly opposed this superstition, and asserting one only God, the author of the universe, and who governed all things by his providence.

The *Sabaïtes* oppos'd the *Magians*, which were fire worshippers, and fancied the planets to be the habitations of the gods; and the planets being sometimes out of sight, they made images in representation of them, to which they paid adoration in their absence.

SABA'SIA (σαβασια, Gr.) nocturnal mysteries celebrated by the *Greeks*, in honour of *Jupiter Sabazius*, into which all that were initiated, had a golden serpent put in at their breasts, and taken out at the lower part of their garments, in commemoration of *Jupiter's* ravishing *Proserpina*, in the form of a serpent.

SABAOTH } (an Hebrew word signifying rest, sabbat, F. *sabatum*, L.) 1. A day appointed by God among the *Jews*, and from them established among *Christians*, for publick worship; the seventh day set apart from works of labour, to be employed in piety.

Here ev'ry day was *sabbath*; only free
From hours of pray'r, for hours of charity,
Such as the *Jews* from servile toil releas't,
Where works of mercy were a part of rest:
Such as blest angels exercise above,
Vary'd with sacred hymns and acts of love;
Such *sabbaths* as that one she now enjoys,
Ev'n that perpetual one, which she employs:
For such vicissitudes in heav'n there are,
In praise alternate, and alternate pray'r.

Dryden.

2. Intermiſſion of pain or sorrow, time of rest.

Never any *sabbath* of release,
Could free his travels and afflictions deep.

Daniel's C. War.

Nor can his blessed soul look down from heav'n,
Or break th' eternal *sabbath* of his rest,
To see her miseries on earth.

Dryden.

Peaceful sleep out the *sabbath* of the tomb,
And wake to raptures in a life to come.

Pope.

SABBATH (of *Witches*) a nocturnal assembly, supposed to be held on *Saturday*, in which the devil is said to appear in the shape of a goat, about which they make several dances and magick ceremonies. In order to prepare themselves for this meeting, they take several soporifick drugs, after which they are fancied to fly up the chimney, and to be spirited or carried thro' the air, riding on a switch to their sabbath assembly.

SABBATHIANS (so called from one *Sabaïtus*, a *Jew*, in the 4th century) he pre-

tending to be converted to *Christianity*, was ordained a bishop by *Martianus*, a *Novatian* bishop; and endeavouring to introduce the *Jewish* customs and ceremonies among his sect, was deprived of that office.

SABBAT'ICALNESS (of *sabbatique*, F. or *sabbaticus*, L. of שבת *Heb.*) the being of the nature or quality of a sabbath.

SAB'BATUM (in *Doomsday Book*) peace or quiet.

SABEANS. See *Zabians*.

SA'BLE (in *Heraldry*) signifies black, as in the escutcheon. Of the virtues and qualities of the soul, it denotes simplicity, wisdom, prudence, and honesty; of the planets, saturn; of the four elements, the earth; of metals, lead, and iron; of precious stones, the diamond; of trees, the olive; of birds, the crow or raven; of the ages of men, the last.

SAB'ULOUSNESS (*fabulositas*, L.) fanciness, &c.

SA'CEA, festivals held by the *Babylonians*, &c. in honour of their god *Anaitides*; they were in the *East* much the same as the *Saturnalia* were at *Rome*, a feast for slaves, and one of the ceremonies of it was to chuse a prisoner condemned to death, and to allow him all the pleasures and gratifications he could wish, before he was carried to execution.

SACCADE' (in the *Manage*) a violent check the cavalier gives his horse, by drawing both the reins very suddenly; a correction used when the horse bears too heavy on the hand.

SACCO *Benedito*, a kind of linnen garment of a yellow colour, with two crosses on it, and painted over with devils and flames, worn by persons condemned (by the *Spanish* inquisition) to be burned, as they go to execution.

SACCO'PHORI (σακκοφορος, of σακος, a sack, and φέρω, Gr. I bear) an ancient sect, so called on account of their wearing of sackcloth, and affecting a great deal of austerity and penance.

SAC'ULUS, a little bag or purse, a satchel, L.

SACERDO'TALNESS (of *sacerdotal*, F. *sacerdotalis*, L.) priestliness, or likeness to a priest.

SACRAMENTA'RIVM, an ancient church book, comprehending all the prayers and ceremonies practised at the celebration of the sacraments, L.

SA'CREDNES (of *sacer*, L. *saintete*, F. *santitas*, L.) holiness.

SACRIC'OLIST (*sacricola*, L.) a devout worshipper.

To **SACRIFICE** (*sacrificer*, F. *sacrifico*, L.)

1. To offer to heaven; to immolate.

Alarbus'

Alarbus' limbs are lopt,
And intrails feed the *sacrificing* fire.
Shakes. Tit. Andron.
This blood, like *sacrificing* Abel's, cries
To me for justice.

Shakespeare's Richard III.
Men from the herd or flock
Of *sacrificing* bullock, lamb, or kid.
Milton..

2. To destroy or give up for the sake of something else.

'Tis a sad contemplation that we should *sacrifice* the peace of the church to a little vain curiosity. *Decay of Piety.*

The breach of this rule, to do as one would be done to, would be contrary to that interest men *sacrifice* to when they break it.
Locke.

Syphax loves you, and would *sacrifice* his life, nay more, his honour in your service.
Addison

A great genius sometimes *sacrifices* sound to sense. *Broome.*

3. To destroy, to kill: 4. to devote with loss.

Condemn'd to *sacrifice* his childish years,
To babbling ign'rance, and to empty fears.
Prior.

SACRIFICE (*sacrificium*, of *sacra*, holy things, and *facio*, L. to perform) an offering made to God on an altar, by a regular minister, as the payment of homage, &c.

Writers say, that the devils being enemies to God and his glory, from the malignity of their natures, were not content with the offerings of the fruits of the earth, and of all manner of creatures that were usually sacrificed to them, but were so barbarous as to require human victims, *viz.* men and women, to be butcher'd and burnt alive upon their altars.

The Romans did sometimes dedicate their young infants to the household gods, the gods of the family. The *Scythians*, that inhabited about that part called *Taurica*, were wont to sacrifice to their *Diana*, all strangers that came into their hands. Many damsels were beaten to death with bundles of rods at an altar of *Bacchus* in *Arcadia*. The *Germans* and *Cimbri* were wont cruelly to torment men, and afterwards to sacrifice them. The inhabitants of the most northern climates were wont to make a feast for their aged, and crown them with garlands, and afterwards cast them down from an high rock into the sea: and others threw them off the bridges into rivers; whence they were called *Senes Depontani*. And *Cæsar*, in his commentaries, relates, that the ancient *Gauls* used to dress up a huge statue made of branches of ozier, having filled it with living persons, to burn it to their idols. The *Egyptians*, and inhabitants of

Palestine offered their own children to their gods; and the *Israelites* themselves so far imitated their barbarities, as to cause their children to pass between two fires till they were miserably scorched; and they also shut them up in an hollow idol of brass, called *Moloch*, made red hot, and while these innocent victims were in this manner tormented, they sounded trumpets, beat drums, &c. to drown their outcries. Thence the place was named *Tophet*, *i. e.* a drum. And *Abaz* and *Mannasseh*, kings of *Judea*, were so wretched as to cause their own children to pass thro' the fire to *Moloch*.

In sacrifices to idols, a choice of animals was made according to the dispositions of their gods: for *Mars* is supposed to have loved no creatures, but such as were furious and warlike, as the bull, &c. and *Neptune* the bull and the horse. The he-goat was dedicated to *Bacchus*, because it is propense to spoil vineyards; *Ceres* and *Juno* had cows offered in honour of them; *Diana* she-goats; and *Fanus* kids.

The ceremonies observed in their sacrifices were these: they were carefully to observe if the victim had any blemish; if so, it was rejected, and another taken, and the priest took a lump of burnt corn and salt, and sometimes meal mingled with salt, and threw it on the victim; and when they had killed the beast, they laid it on the fire, and those that offered it held their hands upon it, and prayed with the priest, and then poured wine into the fire; if it were a *Holocaust*, *i. e.* a whole burnt-offering, the whole was consum'd in the flames: but if not, part of it was laid aside for the priests, and those that offered it.

Then they danced round the altar, singing hymns and songs in honour of the deity to whom it was offered. These hymns consisted of three parts or stanza's; the first was sung in turning from east to west; the other in turning from west to east; and the third part they sung standing before the altar.

The superior gods had their altars in eminent places, and their temples built on such high ground, that they might, without any impediment, receive the first rays of the rising sun. The priest wore a gown, either white or purple; and, before he approach'd the altar, wash'd his hands in pure water, fancying that this washing cleans'd the soul, and rendered it acceptable to the gods. The priest then, having his head adorned with garlands and ribbons, led the beast, adorned in like manner, to the altar, being followed by a crowd of people, adorned with crowns made of such trees as were supposed most acceptable to the god. The victim stood by the altar a small time, while the priest offered a set form of prayer to *Janus* and *Vesta*, and then with a knife mark'd the beast from head to tail; and if it was any thing unruly, and willing to get away, they imagined it

was

was not acceptable to the god, and therefore procured another. After the performance of these and other such like ceremonies, the priest laid on the head and back of the beast the *Mola Salsa*, i. e. meal and salt mingled with frankincense, and after he and his assistants had tasted of a cup of wine, he poured the rest between the horns of the beast, and pulling a few hairs from the place, threw them into the fire; then the beast was slain, either by knocking down or cutting his throat, and dead; then the south-sayer with a long knife, turned the bowels up and down, for it was unlawful to touch them with his hands; and having made his observations, and given his judgment of them, they were presented to the deity on a lance, or if to a sea-god thrown into the waves; then the priest threw frankincense into the fire with wine, and took a part of every member which his ministers had cut out into a platter, and cast them into the flames; and while they were burning, he and the offerers made prayers to the god, holding their hands upon the altar, and afterwards retired with the assistants to feast upon the remaining part of the beast, singing the praises of the deity. After they had eaten, they returned back to the altar, and cast into the flames the morsels of meat that they had left, with the tongue and some wine, with thanks to the deity for the honour and advantage of sharing with him in the victim offered to him.

To the superior gods they prayed standing, but to the infernal, sitting.

The gods of the air were adored with musical instruments, and melodious songs, more than the former.

The sea gods were worshipped near the sea, and the blood of the victim was poured into the salt water.

The sacrifices to the infernal deities were performed in the night. The beasts were black, and offered in some cave or dark place, except it were to *Pluto*.

The nymphs and divinities of the field had milk, honey, and wine offered to them in their sacrifice; the male deities had usually male beasts offered to them, and the goddesses females.

SACRIFICIALNESS (of *sacrificialis*, L.) the being of the nature of a sacrifice.

SACRILEGIOUSNESS (of *sacrilege*, F. of *sacrilegium*, L.) sacrilegious nature or quality, or the stealing of sacred things.

SACRIST (*sacristarius*, L.) a vestry-keeper or sexton.

SACRISTY, the vestry, the place where the vessels and ornaments of the church were kept.

TO SADDLE (of *sadel*, Brit. or *Sablian*, Sax.) to put on a saddle; also to embarrass, as *to saddle a cause*; also to furnish, as *to saddle a spit*.

SADLERS are a company of great antiquity; they were incorporated in the reign of king *Edward I.* and confirmed by several succeeding kings: they consist of a master, three wardens, 22 assistants, 65 on the livery, &c. their livery fine is 10 l.



Their arms are, *Azure*, a chevron, between three saddles *Or*. Their supporters two horses *Argent*; bridled *Gules*, bitted of the second. The motto, *Our trust is in God*. Their hall is near the west end of *Cheapside*.

SADLY (from *sad*, etym. not known.)

1. Sorrowfully; mournfully.

My father is gone wild into his grave;
For in his tomb lie my affections;
And with his spirit *sadly* I survive,
To mock the expectations of the world.

Shakesp. H. IV.

He griv'd, he wept, the sight an image brought

Of his own filial love; a *sadly* pleasing thought.

Dryden.

He *sadly* suffers in their grief,
Out-weeps an hermit, and out-prays a saint.

Dryden.

2. Calamitously; miserably.

We may at present easily see, and one day *sadly* feel.

South.

SADNESS. 1. Sorrowfulness; mournfulness; dejection of mind.

The soul receives intelligence
By her genius of the body's end,
And so imparts a *sadness* to the sense.

Daniel's Civil War.

And let us not be wanting to ourselves,
Left so severe and obstinate a *sadness*
Tempt a new vengeance.

Denham's Sophy.

If the subject be mournful, let ev'ry thing in it have a stroke of *sadness*.

Dryden.

SAD'DUCES (so called of *צדק* *Zadock*) they observed the law, that they might enjoy the temporal blessings that it promised, and to escape the punishments it threatened against its transgressors.

They rejected all the *Jews* traditions, and absolutely denied fatality, asserting that it was impossible for God to do any evil, and that he did not regard what men did, concluding it was wholly in the will of man to do either good or evil. There was an irreconcilable hatred between them and the *Pharisees*.

SAD'DUCISM, the principles and doctrines of the *Sadduces*. They allowed no books of the scripture, but the five books of *Moses*; they denied the being of angels and

and spirits, the immorality of the soul, and the resurrection of the body.

SAFE-Guard, a sort of dust-gown, or upper riding-garment, worn by women.

SAFE'NESS (of *sauve*, F. safe) safety, security.

SAFE'TY and *Preservation* (in *Hieroglyph.*) were represented by the *Ichneumon*.

SAFRON of *Mars* (with *Chymists*) saffron of steel, so called from its red colour.

SAGATHEE', a slight woollen stuff, being a kind of rateen or serge, sometimes mixed with a little silk.

SAGA'CIOUSNESS (*sagacitas*, L.) sharpness of wit, quickness of apprehension, &c.

SAGA'CITY (*Hieroglyph.*) was represented by a dog's head.

SAG'DA (*גד* *Chald.*) a kind of gem about the size of a bean, of a leek-green colour, which attracts wood, as amber does straws, a load-stone, iron, &c.

SAGITTARIUS (whose characteristick is ♂) by astrologers called a masculine, choleric, and diurnal sign, by nature hot and dry, of the fiery triplicity, and is represented on a celestial globe by the figure of an archer.

SAIL'ETTES (near *Dauphine* in *France*) a *Chartreux* convent of ladies of quality, the nuns of which make profession of their rule, before the bishop of *Grenoble*, and when they make their vow, they present themselves before him; with wax tapers in their hands, adorned with the escutcheons of their families, and the bishop puts a ring on their finger and a crown on their heads, like to that which is given to the daughters of *France*.

SAILS, the vane of windmills, or the arms, whereby the wind has its effect on them.

SAINT (*saint*, F. *sanctus*, L.) a person eminent for piety and virtue.

By thy example kings are taught to sway,
Heroes to fight, and saints may learn to pray.

Granville.

So unaffected, so compos'd a mind;
So firm, yet soft, so strong, yet so refin'd,
Heav'n, as its purest gold, by tortures try'd;
The saint sustain'd it, but the woman dy'd.

Pope.

To SAINT, to number among saints; to reckon among saints by a publick decree; to canonize.

Are not the principles of those wretches still owned, and their persons *fainted*, by a race of men of the same stamp?

South.

Thy place is here, sad sister, come away:
Once, like thyself, I trembled, wept, and pray'd;

Love's victim then, though now a *fainted* maid,

Pope.

To SAINT, to act with a shew of piety.

Whether the charmer sinner it, or saint it,
If folly grows romantick, I must paint it.

Pope.

SAINTED. 1. Holy; pious; virtuous.
2. Holy; sacred.

The crown virtue gives,
After this mortal change, to her true servants,
Amongst the enthron'd gods on *fainted* hills.

Milton.

SAINT-LIKE. 1. Suiting a saint, becoming a saint.

If still thou dost retain
The same ill habits, the same follies too,
Gloss'd over only with a *saint-like* shew,
Still thou art bound to vice.

Dryden's Pers.

2. Resembling a saint.

The king, in whose time it pass'd, whom
Catholicks count a *saint-like* and immaculate prince, was taken away in the flower of his age.

Bacon.

SAINTLY, like a saint, becoming a saint.

I mention still
Him whom thy wrongs, with *saintly* patience borne,

Made famous in a land and times obscure.

Milt. Par. Loss.

SAINTSHIP, the character or qualities of a saint.

He that thinks his *saintship* licenses him to censure, is to be looked upon not only as a rebel, but an usurper.

Decay of piety.

The devil was piqu'd such *saintship* to behold,
And long'd to tempt him.

Pope.

SAKE (*rac*, *Sax.* *saecke*, *Dutch.*) final cause, end, purpose.

Thou neither dost persuade me to seek wealth,

For emperor's sake, nor empire to affect

For glory's sake.

Milt. Par. Loss.

SA'KER (*sacre*, *Span.*) a sort of great gun, of which there are three sizes.

SAKERET' (in *Falconry*) the male of a saker-hawk. This kind of hawk is esteem'd next after the falcon and gyr-falcon, but is differently to be managed.

SAL, salt, L.

SAL *volatile Oleosum*, an aromatick volatile salt, of *Sal Armoniack*, distilled with salt of *Tartar*, dulcified with spirits of wine, a dram and half of some aromatick oil or essence, drawn from one or more sweet-scented plants, being added to every ounce of it. The plants are such as balm, rosemary, &c.

SALA'CIOUSNESS (*salacitas*, L.) salacity, lechery, lustfulness.

SAL'AD, a kind of head-piece or armour worn by light horsemen.

SAL'ADINE, a tax imposed in England and

and France in the year 1188, to raise a fund for the *Croisade*, undertaken by Richard I. king of England, and Philip Augustus, king of France, against Saladin, sultan of Egypt, when going to besiege Jerusalem.

SALAMAN'DER, a spotted creature; something resembling a lizard in shape, commonly, but erroneously, supposed to breed and subsist in the hottest fire, and to quench it.

SALAMANDER (in *Hieroglyphicks*) was by the Egyptian priests put to represent a brave and generous courage, that the fire of affliction cannot overcome or consume, because it is related of this animal, that it will live in the flames without receiving the least prejudice from the violence of the heat; for some authors say, it is of such a moist and cold constitution, that the fire cannot quickly have a power to hurt it. Pliny says, that the salamander infects all fruits that it touches, leaving them some impression of its cold nature, so that they become afterwards as dangerous as poison.

SAL'ARY (*old Law Books*) a toll or duty paid for salt.

SALE (of *rallan, Sax.*) a selling, or putting up to be sold.

SALE'BROUSNESS (of *falebrofus, L.*) unevenness, roughness, cragginess.

SALE'SMAN (of *Sale, Sax.*) one who sells clothes or any commodity.



SAL'IENT (in *Heraldry*) is when the right-foot, answers to the dexter corner of the escutcheon, and the hindmost foot to the sinister base point of it, being, as it were, in a readiness to spring forward.

SALIA'RIA (among the Romans) a solemnity held in March, in honour of Mars, whose priests, at this feast, danced with targets in their hands.

SALI'I (among the Romans) priests of Mars, so called of *Saliendo*, dancing, whereof there were twelve instituted by Numa, who upon a great plague in Rome, having implored the divine assistance, had a small brass buckler, called *Ancile*, sent him from Heaven; he was advised by the nymph *Egeria* and the *Muses* to keep it carefully, the fate of the empire depending upon it, as being a sure pledge of the protection of the gods, and their affection to the Romans; he therefore made eleven more so very like, that they could not be distinguished, which were delivered to the keeping of the twelve *Salii*, priests chosen out of the noblest families, to be laid up in the temple of Mars; they were carried about the city with much solemnity, dancing, clashing the bucklers, and singing hymns to the gods: they were answered by a chorus of virgins dressed like themselves, who were chosen to assist them upon that occasion; the festival was ended with a sumptuous

feast. They were painted in parti-coloured garments, with round bonnets, with two corners standing up on their heads; they went dancing along the streets in their processions.

SALINE'NESS } (of *salinosus, L.*)
SALI'NOUSNESS } saltiness, or salt quality.

SALINI'TROUS (of *Sal* and *nitron*) compounded with salt or salt-petre.

SALINO-Sulphureous, of a saline and sulphureous quality.

SARIQUE Law, a celebrated body of laws made by the Franks when they entered into Gaul, which consisted of 24 articles or titles, in which different matters and crimes are treated of: the 6th of which treating of *Allods* or *Free-holds*, imports, that no part of the Salique land may pass over or be left to females; but that the males must always succeed in the inheritance; from whence it has been concluded, that the custom of excluding the daughters from the crown of France, was founded on this article.

SALI'VA, *spittle, L.* a thin, pellucid humour, separated by the glands, about the mouth and fauces, and conveyed by proper salival ducts into the mouth, for several uses.

SAL'LY (in *Architecture*) is in French what the English call projecture.

A SALLY (*Figuratively*) a flash of wit, also a rant, a slight, a transport or sudden fit of passion, heat, &c.

SALLY (with *Ringers*) a particular way of ringing a bell.

SALLOON' (*Architect.*) a state-room for the reception of ambassadors, and other great visitors. A very lofty spacious hall, vaulted at top, and sometimes having two stories or ranges of windows. A grand room in the middle of a building or head of a gallery, &c.

SALPE'TROUS, of or pertaining to, or of the quality of salt-petre.

SALPROTIC. See *Pulvis fulminans*.

SALT (*Sal, L.*) an active substance, supposed by Naturalists to be that which gives consistence to all bodies, and to preserve them from corruption, and also that it is that from which proceeds the variety of tastes, whereby we distinguish one edible or taste from another, and give them names accordingly.

SALT (*Metaphorically*) is used in several senses; sometimes as a symbol of wisdom, at others of perpetuity and incorruption; sometimes again of sterility and barrenness; at other times of hospitality and fidelity; by way of allusion to the different qualities of it, according to its various application.

SALT MINES, are mines in upper Hungary, not far from Epirus, of which Dr. Brown, who saw them, has given us the following account.

From the first place of the descent to the bottom of it is about 180 fathoms deep, of which the miners first descend by the ropes a good part of the way, and afterwards by ladders



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ders into the lowest parts : That the mine is for the most part in an earthy and not a rocky ground ; that the veins are large, in some of which are found lumps of salt above 10000 pounds weight.

That it is hewed out in long square pieces, about two foot long and one thick, which are ground to a sort of powder for use.

That the water that is drawn out of this mine, when boiled away, yields a blackish salt, which the country people give to their cattle.

That the stone salt, when dug, is of a greyish colour ; but when ground, becomes as white as if refined, consisting of pointed parts ; nor is it all of one colour ; that which is most pure, and resembles crystal, is tinged with divers colours ; so that some transparent blue and yellow lumps, are carved into divers figures, as if they were chrysal.

There have been of late several such mines discovered in *England*, but the salt is not so pure and fine as that of *Hungary*.

SALT, the observation on the falling of Salt, proceeds from a particular nomination among the ancients, who, upon the notion of salt's being incorruptible, made it the symbol of friendship ; and if it fell casually, they thought their friendship would not be of long duration.

Fixed SALT (in *Chym.*) is made by calcining or reducing the matter to ashes, and then boiling it in a good quantity of water, and afterwards straining the liquor, and evaporating all the moisture ; which being done, the salt will remain in a dry form at the bottom of the vessel.

SALT of Sulphur (with *Chymists*) the salt called *Sal Polychrestum*, soaked with spirit of sulphur, and then reduced to an acid salt, by evaporating all the moisture : in either of these operations much water is to be poured on it, to make a lye ; and after that the liquor must be strained and evaporated in a sand heat, till the fixed salt remains at the bottom of the vessel.

SALT'ERS, were incorporated by king Henry VIII. They consist of a master, 3 wardens, 28 assistants, 140 on the livery, besides yeomanry. The livery fine is 20*l.* they are the 9th of the 12 companies, and there have been 10 of it lord mayors.



The armorial ensigns are ; per chevron Azure and Gules, three covered salts, Or, sprinkling salt proper. On a helmet and torse, issuing out of a cloud *Argent*, a sinister arm proper, holding a salt, as the former. Supporters two otters *argent*, platee gorg'd with ducal coronets, thereto a chain affixed and reflected over their loins, Or. The motto *sal sapit omnia*. Their hall is in *Swithin's Lane*.

SALT'IRE (in *Heraldry*) is an ordinary that consists of a four-fold line, two of which

are drawn from the dexter chief towards the sinister-base corners, and the other from the sinister-chief towards the dexter base points, meeting about the middle by couples in acute angles, as in the escutcheon.



SALT'ISHNESS, having a saltish relish.

SALVABLENESS (of *salvus*, L. safe) capableness of being saved.

SALVATEL'LA (of *salus*, L. health) a famous branch of the cephalick vein, passing over the *Metacarpus*, between the ring-finger and the little finger : So called, because it has been a received opinion, that the opening that vein was a cure for melancholy.

SALU'BRIOUSNESS (of *salubritas*, L. *salubrité*, F.) wholesomeness, healthfulness.

To **SALVE** (*salvare*, L.) to accommodate a difference.

SALUTA'TION, a saluting, a greeting ; the formal act of shewing respect or civility, either in words, or by the carriage or gesture of the body.

SAL'UTARY (*salutarius*, L.) healthful, wholesome.

SAL'UTARINESS, wholesomeness, healthfulness.

To **SALUTE** (in *Military Affairs*) is to discharge cannon, or to bow down the colours to the ground, and lay them as it were at the feet of kings, princes, generals, colonels, &c.

To **SALUTE** (*saluo*, L. *saluer*, F.)

1. To greet, to hail.

The Golden sun *salutes* the morn,
And, having gilt the ocean with his beams,
Gallops the zodiack in his glist'ring coach.

Shakesp. Tit. Andron.

2. To please, to gratify.

Would I had no being,
If this *salute* my blood a jot : it faints me,
To think what follows.

Shakesp. H. VIII.

3. To kiss.

SALUTE. 1. Salutation, greeting.

The custom of praying for those that sneeze, is more ancient than these opinions hereof : so that not any one disease has been the occasion of this *salute* and deprecation.

Brown.

O, what avails me now that honour high
To have conceiv'd of God, or that *salute*,
Hail highly favour'd, among women blest.

Parad. Reg.

Continual *salutes* and addresses entertaining him all the way, kept him from saving so great a life, but with one glance of his eye upon the paper, till he came to the fatal place where he was stabbed.

South's Sermons.

SALUTE } (in *Marine Aff.*) is
SALUTA'TION } the civility and sub-
mission

X x x

mission that one ship pays to another, or to a fort, when they sail by it or come into it; which is done by striking the colours, firing a certain number of guns, &c. and it is a maxim at sea, that he that returns the salute, fires one gun less than he that payed it; which method is observed between the ships of princes of equal dignity.

But the *Swedes* and *Danes* return the compliment without regarding how many guns were fired to them; the *Swedes* always giving two guns, and the *Danes* three.

It is never expected that the salute should exceed seven guns, it is accounted an excess to discharge more; but striking sail is more than manners, and is a token of submission, and it is never returned.

Merchantmen lower their mainyard; but men of war strike only their top-sails.

The *English* claim the right of being saluted first in all places, as being sovereigns of the seas. The *Venetians* claim this honour within their gulph.

In rivers and boats, they do not salute each other, only on the *Rhine* in *Germany*, where the ground on each side belongs to 30 different princes; all the ceremony is, that the boats that go up the stream, put by to make way for the boats that go down the stream, and are carried forcibly by the current.

SALUTIFEROUSNESS (*salutifer*, L.) an health bringing quality.

SAMBUCUS, an ancient musical instrument of the wind kind, and resembling a flute; so called, because probably made of the *Sambucus* or elder-tree.

SA'MIAN Earth, a medicinal earth, brought from *Samos* in the *Indian* sea.

SAMOSETA'NIANS (so called of *Samosetanus*, bishop of *Antioch*) an ancient sect of *Anti-trinitarians*.

SAMPSÆ'LIANS, a sect properly neither *Jews*, *Christians* nor *Gentiles*; they allow of one God and are stiff Unitarians.

SA'NABLENESS (of *sanabilis*, L.) capableness of being healed.

SANATIVENESS (of *sanare*, L.) an healing quality.

SANCTIMO'NIAL (*sanctimonialis*, L.) of or pertaining to holiness.

SANCTIMO'NIOUS (of *sanctimonia*, L.) holy, devout.

SANCTION, the authority given to any judicial decree or act, whereby it becomes legal or current.

SANCTITUDE (from *sanctus*, L.) holiness, goodness, faintness.

In their looks divine
The image of their glorious maker shone,
Truth, wisdom, sanctitude, serene and pure.
Milton.

SANCTITY (*sanctitas*, L.) 1. Holiness; the state of being holy.

At his touch,
Such sanctity hath heaven given his hand,
They presently amend.
Shakespeare.

God attributes to place
No sanctity, if none be thither brought
By men who there frequent.
Milton.

2. Goodness, the quality of being good, purity, godliness.

This youth
I reliv'd with such sanctity of love,
And to his image, which methought did
promise
Most venerable worth, did I devotion.
Shakespeare.

It was an observation of the ancient *Romans*, that their empire had not more increased by the strength of their arms, than the sanctity of their manners. *Addison.*

3. Saint, holy being.

About them all the sanctities of heav'n
Stood thick as stars, and from his sight
receiv'd
Beatitude past utterance. *Milton.*

SANCTUARY (*sanctuarium*, L.) in ancient times, was a place privileged by a prince, for the safe-guard of the lives of men who were capital offenders. Traitors, murderers, &c. were protected in these sanctuaries, if they acknowledged their fault in forty days, and consented to banishment; but after forty days no man might relieve them. Of these sanctuaries there were many in *England*.

SAND-Bags, are bags containing about a cubical foot of earth, they are used for raising parapets in haste, or to repair what is beaten down; they are of use when the ground is rocky, and affords no earth to carry on their approaches, because they can be easily brought from afar off, and removed at will. The smaller *Sand-Bags* hold about half a cubical foot of earth, and serve to be placed upon the *Superior Talus* of the *Parapet*, to cover those that are behind, who fire through the *Embrasures*, or *Intervals* which are left between them.



SAND-Heat (with *Chymists*) one of the chymists heats, consisting of hot sand, wherein herbs, flowers, &c. are infused in a cucurbit, in order to a digestion.

SANDY (*janb'ig*, Sax.) having sand or made of sand.

SAND-

SAND'INESS (of *Yandineyye*, Sax.) fullness of sand.

SAN'DARACK, a white gum oozing out of the juniper-tree.

SANDARACK, a mineral, it is either natural or artificial; the natural is found in mines of gold and silver; the artificial is made of orpiment, put into an earthen pot, close stopped, and baked five hours in a furnace.

SAND'ERS, a precious kind of Indian wood, of which there are three sorts, red, yellow and white.

SAND'ISH, somewhat sandy, or like sand.

SAND'YX, a red or purple colour, made of *Cerus* and *Ruddle*, burnt together; red *Arsenick*; also a shrub bearing a flower of a scarlet colour.

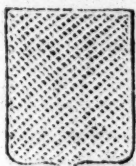
SANE'NESS (*sanitas*, L.) soundness of health.

SANGUIFICATION (with *Physic*.) the conversion or turning of *Chyle* into blood, which is performed (not as the ancients imagined) in some peculiar parts of the body, as the heart, liver, &c. but in all parts of it.

SANGUIF'LUOUS (*sanguifluus*, L.) flowing with blood.

SANGUINARINESS, blood-thirstiness, cruelty.

SANGUINE-Stone, a blood-stone; a kind of *Jasper*, brought from *New-Spain*, of a dark brown colour, mark'd with spots of a blood-red, used for stopping blood.



SANGUINE (in *Heral.*) is expressed in engraving by lines hatched a cross one another diagonally, both dexter and sinister, as in the figure.

SANGUIS (in our *ancient Customs*) a right or power, which the chief lord of the fee had, to determine in causes where blood was shed.

SAN'HEDRIM (סנהדרין *Heb.* συνέδριον, *Gr.*) an assembly, as those of parliaments and sovereign courts, where many judges and counsellors meet together, to consult on and determine great affairs.

The *Jews* call by the name of *Sanhedrim* the house of judgment, which is a council of 70 senators, who assembled in an apartment of the temple of *Jerusalem*, and there determined the most important affairs of their nation.

The chief of this assembly was called *Nasi*, i. e. prince; his deputy was called *Ab-bib-din*, i. e. father of the house of judgment, and the sub-deputy was called *Cbacam*, that is the wise, the rest were called elders or senators.

The room they met in was a *Rotunda*, half of which was built without the temple, and half within; that is, there was one semi-circle of the room within the compass of the temple, and as it was never allowed to sit down in the temple, they tell us, this part

was for those who stood up; the other half or semi-circle, extended itself without the holy place, and it was here the judges sat.

SANIO'DES } (of *σαιο*, *Gen.* of
SANIDO'DES } *σαιο*, *Gr.* a table) a disease, when the breast is straitened and flattened like a table.

SAN'ITAS, a heathen goddess, whose worship, as *Pausanias* relates, was very common in *Greece*, and that there was an altar for *Jason*, *Venus*, *Panacer*, *Sanitas* or *Health*, and *Minerva* in the temple of *Amphiarus*. She had likewise a temple at *Rome* in the sixth ward of the city; and *Domitian* also built a little temple for her, with this inscription, *Saluti Augusti*.

SANT'ALUM, a hard, heavy, odoriferous, medicinal wood, brought from the *East-Indies*, the wood of the tree *Saunders*, *L.*

A SAP } (*sape*, *F.*) a digging with

A SAPE } pick-axes, shovels, and such other tools, at the foot of a wall, or any building, to undermine and overthrow it. Or,

A SAP, is the digging deep under the earth, in sinking lower by degrees, to pass under *Glacis*, and open a way to come under cover to the passage of the *Moat*. After they have overcome all the obstacles which the besieged have opposed, to hinder the advancement of their approaches, and that, notwithstanding their frequent sallies, they are at last got near the foot of the *Glacis*, the *Trench* is carried directly forwards, the workmen covering themselves the best way they can, with *Blinds*, *Wool-packs*, *Sand-Bags*, or *Mantelets* upon wheels; when they are got to the foot of the *Glacis*, they make *Epaulments* or *Traverses* on each side, to lodge a good body of men. The *Sap* is made five or six fathom from the *salient angle* of the *Glacis*, where the men are only covered side-ways; wherefore they lay planks over-head, with hurdles, and earth above them. Having by this means obliged the enemy to quit the *Covert-way*, the *Pioneers*, with *Mantelets*, *Wool-packs*, or *Sand-Bags*, make immediately a *Lodgement*, covering themselves the most advantageously they can from the fire of the opposite bastion.

SAP'IDNESS (of *sapidus*, *L.*) favouriness.

SAPIENCE (*sapience*, *F.* *sapientia*, *L.*) wisdom, sageness, knowledge.

By *sapience*, I mean what the ancients did by philosophy; the habit or disposition of mind which importeth the love of wisdom.

Greco.

Ne only they that dwell in lowly dust,
The sons of darkness and of ignorance;
But they whom thou, great Jove, by
doom unjust,
Did'st to the top of honour earth advance;
They now, puff'd up with's deignful insolence,
Despise the breed of blessed *sapience*.

Spenser.

Because

Because enterprises guided by ill counsels
have equal success to those by the best judg-
ment conducted, therefore had violence the
same external figure with *sapience*. *Raleigh*.

Sapience and love

Immense, and all his father shone in him.

Milton.

O sovereign, virtuous, precious of all trees
In paradise! of operation blest

To *Sapience*.

Milton.

Many a wretch in Bedlam,
Though perhaps among the rout
He wildly flings his filth about,
Still has gratitude and *Sapience*
To spare the folk that give him ha'pence.

Swift.

SAPIEN'TIAL, an epithet used of cer-
tain books of scripture, calculated for our
instruction and improvement in prudence or
moral wisdom, as *Proverbs*, *Canticles*, *Ec-
clesiastes*, the *Psalms* and book of *Job*.

SAP'LESS (of *ræpeley*, *Sax.*) without
sap.

SAP'LESNESS, the having no sap, want-
ing sap.

SAPONACEOUS (of *sapa*, *L.* soap)
soapy, like or pertaining to soap.

SAP-O-SAPIENTIAE (with *Chym.*) *i. e.*
the soap of wisdom, *i. e.* common salt, *L.*

SAP'PORATED (*saporatus*, *L.*) made
favoury.

SAPORIFEROUS (*saporifer*, *L.*) caus-
ing a flavour.

SAPORIF'ICKNESS (*saporificus*, *L.*) a
taste causing quality.

SAP'POROUSNESS (of *saporus*, *L.*) fa-
vouriness.

SAP'PHIRE (in *Heraldry*) the blue col-
our in the coats of noblemen, answering to
the *Jupiter* in the coats of sovereign princes,
and *Azure* in those of the gentry.

SAP'PHIRE Rubies, are certain precious
stones, between blue and red, which in ef-
fect are nothing but rubies, whose colour is
not perfectly form'd.

SAP'PHIC (in *Poetry*) a kind of *Greek* and
Latin verse; so called of *Sappho*, a famous
poetess of *Mytelence*, the inventress of it,
consisting of eleven syllables or five feet, of
which the first, fourth and fifth, are *Trochees*,
the second a *Spondee*, and the third a *Dactyl*.
As Sedibus gaudens variis solisque.

SAP'PINESS (*ræpeneyye*, *Sax.*) the
having sap.

SAP'PING (of *saper*, *F.*) undermining.

SAPING (in *Milit. Art*) a working under
ground, to gain the descent of a ditch,
counterscarp, &c. and the attacking of a
place. It is performed by digging a deep
ditch, descending by steps from top to bottom,
under a corridor, carrying it as far as the
bottom of the ditch, when that is dry, or
the surface of the water, when wet.

SAP'PY (*Sapic*, *Sax.*) having sap.

SAR'ABAND (*farabande*, *F.*) a musical
composition always in triple time, and is in
reality no more than a minuet, the motions of
which are slow and serious.

SARABAND, a dance to the same mea-
sure, which usually terminates when the
hand rises, whereby it is distinguished from
a courant, which usually ends when the hand
that beats time falls, and is otherwise much
the same as a minuet.

SAR'CASM (*sarcasmus*, *L.* *σαρκασμός*,
Gr.) a keen irony, whereby the orator scoffs
and insults his adversary.

SARCAS'TICALNESS (of *sarcasticus*,
L. of *σαρκασμός*, *Gr.*) scoffingness, saty-
ricalness.

SARCOL'OGY (*σαρκολογία*, *Gr.*) a dis-
course on the flesh, or the soft parts of a hu-
man body.

SAR'COMA (*σάρκωμα*, *Gr.*) a fleshy ex-
crecence, or lump, growing in any part of the
body, especially in the nostrils.

SARCOPHA'GUS } (*σαρκοφάγος*, of
SARCOPHA'GUM } *σάρξ* and *φάγειν*,
Gr. to eat) a tomb-stone or coffin, made of
a stone, so called, because it would consume
a dead body in 40 days, and therefore the an-
cients laid in them those bodies they had not
a mind to burn.

SAA'DOIN, the *Lapis Sardius*.

SATAN'ICALNESS (of *Satan*) devilish-
ness.

SATEL'LITE Guard, a person who at-
tends on another, either for his safety, or to
be ready to execute his pleasure.

SATEL'LITES (with *Astron.*) certain se-
condary planets moving round the other pla-
nets, as the moon does round the earth, thus
named, because they are always found at-
tending them from rising to setting, and mak-
ing the tour of the sun together with them.

To **SATIATE** (*satio*, *L.*) 1. To satisfy,
to fill.

Those smells are the most grateful where
the degree of heat is small, or the strength
of the smell allay'd; for these rather woo
the sense than *satiare* it. *Bacon*.

The loosen'd winds

Hurl'd high above the clouds; till all their
force

Consum'd, her rav'nous jaws th' earth *satiare*
clos'd. *Philips.*

2. To glut, to pall, to fill beyond natural
desire.

They *satiare* and soon fill,

Though pleasant.

Whatever novelty presents, children are
presently eager to have a taste, and are as
soon *satiated* with it. *Locke*.

He may be *satiated*, but not satisfy'd.

Norris.

3. To gratify desire.

I may

I may yet survive the malice of my enemies,
Altho' they should be satiated with my blood.

K. Charles.

SATIATE, glutted, full to satiety.

SATIETY (*Satietas*, L. *satiété*, F.) fulness beyond desire or pleasure, more than enough, wearisomness of plenty, state of being palled or glutted.

They satiate and soon fill,
Though pleasant; but thy words, with grace
divine

Imbu'd, bring to their sweetness no *satiety*.

Milton.

SAT'TINET, a slight, thin fatten.

SATURATE (in *Botan. Writ.*) deeply, as to colour, L.

SA'TURN (*Saturnus*, L. or *Saturn*, of *satus*, sown, because he is supposed to preside over agriculture, according to *Varro*) according to the poets, was the son of *Cælus* and *Terra*; which *Cælus*, having cast his sons, the *Cyclops*, into hell, *Saturn*, in revenge, with his scythe, cut off his privities, and deprived him of the power of begetting. What he had taken from him, he cast into the sea, where, by a continual agitation of the waves, it found a favourable womb among the froth, and thence the goddess *Venus* was produced.

Saturn had an elder brother, named *Titan*, to whom the kingdom of the world did of right belong; but he, by the persuasion of his mother *Vesta*, and his sister *Cybele*, resigned the sceptre to *Saturn* for his life, upon condition that he should not suffer any of the male-children to live, that the empire of the world might devolve to his posterity after the death of *Saturn*.

For this reason *Saturn* is said to have devoured his male children, but his wife *Cybele* saved *Jupiter* and *Juno*, by conveying them away, and *Neptune* and *Pluto*, who were privately nourished by their mother, and sent him a stone wrapped in swaddling clouts, instead of a child, which he greedily devoured in the dark. But *Apollodorus* says, that he did swallow *Neptune* and *Pluto*, and that, when *Jupiter* was of age, he married *Metis*, the daughter of *Oceanus*, who gave a drink to *Saturn* that made him vomit them up; whereupon *Titan*, seeing his expectations frustrated, made war upon *Saturn*, with the assistance of his sons, and having vanquished him, clapped him up into prison, and there kept him, till his son *Jupiter* became of age, and delivered him thence. But *Saturn* having learned by some oracle, that one of his sons should take his sceptre and kingdom from him, resolved to lay snares to destroy his son *Jupiter*; but he, taking arms against his father, cast him out of his kingdom and empire of Heaven; whereupon *Saturn* retired to *Italy* to hide himself, which was thence called *Latium a latendo* (*Bochartus* applies this story to *Nimrod's* usurpation of the supreme power.) *Ja-*

nus, the king of *Italy*, is said to have received *Saturn* with all civility and respect.

Saturn is said to have brought upon the earth the *Golden Age*, when the ground yielded all sorts of fruits without labour and tillage, when *Astræa* or justice managed the affairs of men, and they lived together in a perfect love and amity. The four ages mentioned by the poets, were the *Golden* under *Saturn* or *Noah*; the *Silver* under *Jupiter*, or the posterity of *Noah*; the *Brazen* under *Nimrod*; and the *Iron*, which yet continues.

The learned *Bochartus* endeavours to prove that *Saturn* is *Noah*, and that all the fables of him are delineations of his true history; the three sons of *Saturn*, that divided the empire between them, are equal to the three sons of *Noah*; the youngest *Ham*, he proves to be *Jupiter*, *Japhet* to be *Neptune*, and *Shem* to be *Pluto*; and that their different governments have a relation to the places they have inhabited. And that *Ham*, going into *Egypt* and *Lybia*, being hot places, is said to have possessed Heaven; and that *Japhet*, going into *Europe* and the *Islands*, they feigned him god of the sea, or *Neptune*; and that *Shem*, being remarkable for his piety, his profane brethren, by way of derision, made him the god of Hell, or *Pluto*.

Gualtruchius says, that *Saturn*, or time, is represented as an old senior, with wings upon his shoulders, and a scythe in his hand, as cutting down all before him; and that he is represented as swallowing his own children with hard stones, because time eats and consumes the most durable substances.

The ancients painted *Saturn* with six wings, to imitate the swiftness of time, and feet of wool; or, as others say, with the gout, holding in his hand a serpent biting his tail, with a sickle and an old garment hanging upon him.

The *Romans* deposited under his protection, and in his temple, their treasure, because in his reign, *i. e.* in the golden age, there was no theft or robbery committed; and there they laid up the rolls of the names of the *Roman* people, which were made of the skins of elephants.

SATURN (with *Astron.*) is the highest of all the planets, but the slowest in motion; some reckon it 71, others 91 times bigger than the earth.

SATURN (with *Alchymists*) lead.

SATURNALIA, were festival days observed in *December*, in honour of *Saturn*; and, as *Bochartus* is of opinion, took their original from *Noah's* drunkenness. These were times of all debauchery and licentiousness, servants taking upon them to command their masters, and slaves to be unruly, without fear of punishment.

The priests of *Saturn* were initiated in scarlet robes, to express their bloody-mindedness, and offered to him young infants in sacrifice,
for

for which inhumanity they were all crucified under *Tiberius Cæsar*. And the *Cartaginians* likewise did every year offer to him human sacrifices, which was the subject of an embassy from *Rome*; for tho' the *Romans* did mightily honour and esteem *Saturn*, yet they did not approve that men should be offered to him. But they shewed him this particular respect, that they caused torches and tapers to be burning continually upon his altars.

Saturn is supposed to be the same with *Moloch* of the *Israelites*. It is derived of מלך a king. And kings, and powerful men, were called *Saturni* by the Heathens.

SATURNINIANS (of *Saturnus*, a disciple of *Menander*) a sect, a sort of *Gnosticks*.

A **SATURNINE Person**, one of a sullen, melancholly complexion, supposed to be under the predominancy of *Saturn*.

SATURNINNESS (of *Saturn*) dulness, slowness.

SATIRE (*satyra*, L. *satyre* or *satire*, F. *satyre*, Gr.) an invective poem, that inveighs sharply against vice and vicious persons; all manner of discourse, wherein any person is comprehended: but commonly taken for a poem that sharply and wittily rebukes vice, and reflects on vicious persons: a lampoon. That *satyr* be just, it ought to be general; or if it be of general use, it ought to be true, or else it will be a libel, and accountable to the law; and it ought to be strong, to strike powerfully, and the style and manner must be manly and smooth.

Proper *Satyr* is distinguished by the generality of the reflections, from a *lampoon* which is aimed against a particular person; but they are too frequently confounded.

He dares to sing thy praises in a clime
Where vice triumphs, and virtue is a crime:
Where ev'n to draw the picture of thy mind,
Is *satyr* on the most of human kind.

Dryden.

SATIRICAL } 1. Belonging to *satyr*,
SATYRICK } employed in writing of
invective.

You must not think, that a *satyrick* style
Allows of scandalous and brutish words.

Roscommon.

What human kind desires, and what they
shun,

Rage, passions, pleasures, impotence of will,
Shall this *satirical* collection fill.

Dryden's *Juvenal*.

2. Censorious, severe in language.

He that hath a *satirical* vein, as he maketh
others afraid of his wit, so he had need be
afraid of others memory. Bacon.

On me when dunces are *satirick*,
I take it for a panegyrick.

Swift.

SATYRIST }
SATIRIST } one who writes *satyrs*.

Yet soft his nature, tho' severe his lay;
His anger moral, and his wisdom gay:
Blest *satyrists*! who touch'd the mean so true,
As show'd vice had his hate and pity too.

Pope.

SATYRS (*σάτυροι*, Gr.) fabulous demigods, who with the *Fauns* and *Sylvans* were supposed to preside over groves, under the direction of *Pan*. They are represented in painting as half beasts, half men, having horns on their heads, and feet like goats.

SATYRIASIS (*σατυρίασις*, Gr.) the lustless extension of the yard; also the immoderate desire of venery; it is also sometimes taken for the leprosy, because that disease makes the skin rough, like that of a *satyr*; also a swelling of the glandules behind the ears.

SATYRIASMUS, the same as *satyriasis*, L.

SATYRICALNESS, bitingness in speech, invectiveness.

SATYRS, what was the original of *Satyrs*, when and where they first began to appear in the world, or for what reason they came to be deified, is neither delivered down to us, nor explained by any ancient writer of authority.

They are represented as very swift four-footed animals, having human faces, crooked hands, short horns on their forehead, and their lower parts like goats, inhabiting the mountains of *Judea*.

It is related, that *Euphemus*, being forced by storm, landing in a desert island, called *Satyrída*, found inhabitants with yellow hair, that had tails much less than horses, that they did not speak, but ran directly to the women, and if not prevented, would have laid violent hands on them.

When such monsters appeared to mankind, that which was so terrible and admirable, was thought to have something of divinity in it; and whereas those *satyrs* were supposed to inhabit the woods, the ignorant shepherds worshipped them, that they might spare their flocks when they met them.

The custom was to offer all sorts of fruit, but more especially grapes and apples, to the *satyrs*.

They are said to be constant companions of *Bacchus*; and to have delighted in such discourse and conversation as was reproachful; tho' others say, that at first it was only pleasant, lively, moral, and full of variety; as they grew old they came to have the name of *Sileni*.

A **SAVAGE** (*un sauvage*, F.) a wild Indian.

SAVAGERY, savage nature, &c.

SAVAGES, wild, barbarous people, who keep no fixed habitation, have no religion, law, or policy.

SAVAGENESS (*naturel sauvage*, F.) wildness, cruelty.

SAUCE Box, a saucy person.

SAU'

SAU'CINESS (prob. of *saws*, Brit. salt) unmannerliness, presumptuousness, &c.

SAUCIS'IONS (in *Milit. Art.*) faggots or fascines made of large boughs of trees bound together; they are commonly used to cover men, to make equalments, traverses or breast-works in ditches full of water, to render the way firm for carriages, and for other uses.

To **SAVE** (*sauver*, F. *salvo*, L.) 1. To preserve from danger or destruction.

A wond'rous ark,
To *save* himself and household from amidst
A world devote to universal wreck.

Milton.

We may be confident whatever he does is intended for our good, and whatever we interpret otherwise we can get nothing by repining, nor *save* any thing by resisting.

Temple.

2. To preserve finally from eternal death.

We are not of them who draw back unto predication; but of them that believe, to the *saving* of the soul.

Heb. x. 39.

3. Not to spend: to hinder from being spent.

With your cost you terminate the cause,
And *save* the expence of long litigious laws,
Where suits are travers'd, and so little won,
That he who conquers is but last undone.

Dryden.

4. To spare, to excuse.

These sinews are not so much unstrung,
To fail me when my master should be serv'd;
And when they are, then will steal to death,
Silent, and unobserv'd, to *save* his tears.

Dryd. Don Sebast.

5. To salve, to reconcile.

SA'VING (*qui sauve*, F.) preserving, sparing.

To **SAUN'TER** (prob. of *sancta terra*, L. i. e. the holy land, because in ancient times, when there were frequent expeditions to the Holy-land, many idle persons sauntered about from place to place, under pretence that they had taken the crosses upon them, or intended so to do, and go thither) to wander or rove up and down.

SA'VOURINESS (of *savoureux*, F. of *saporus*, L.) relishableness, &c.

SAWS (*sage*, Teut. *saga*, Sax.) old grave sayings, proverbs, maxims.

SAX'ONS (*Seaxum*, Sax.) a warlike people called into *Britain* by king *Vortigern*, either to defend him against the *Scots* and *Picts*, or to secure him in the command he had usurped over the *Britains*. They began to establish their *Heptarchy* about the year of Christ 457. As to the original of their names, authors differ. *Isidore* derives the name *Saxon* from *Saxum*, L. a stone, they being a hardy and warlike nation. But the name *Saxon*, according to the northern antiquities, is older

even than the *Latin* tongue itself. *Krantzus* derives it from *Aschanex*, the son of *Gomer*; but he does not support it by sufficient authority. *Goropius Becanus* fetches it from *Sacee*, a people about *Armenia*; but this seems to be without any foundation. But it is most probable they were called *Saxons*, from the short swords they commonly wore, called *Saxen* or *Seaxen*; and *Tacitus* says, the northern *Germans* were distinguishable by a round shield, and a short sword, that they wore. And, as *Pontanus* observes, the arms of *Saxony* at this day are two short swords a-cross.

SCAB'BED (*scabiosus*, L.) having scabs.

SCAB'BEDNESS } (*scabitus*, L.) the
SCAB'BINESS } being scabby.

SCABEL'LUM (in the *ant. Archit.*) i. e. a foot-stool; a kind of pedestal, usually square, sometimes polygonous, very high and slender, commonly terminating in a kind of sheath or scabbard; or profiled in manner of a baluster.

SCA'BROUSNESS (of *scabrosus*, L. *scabreux*, F.) ruggedness, roughness.

SCAF'FOLDING (*échaufaudage*, F.) poles and boards erected for the conveniency of building.

SCA'LA, a ladder, L.

SCALA (with *Surgeons*) a certain instrument to reduce a dislocation, L.

SCALA (in *Anat.*) the canal or cochlea, that is divided by a *Septum* into two canals, called *Scala*, L.

SCALE (*escaille*, F. *scaglia*, Ital.) of a fish, a bone, &c.

Plain SCALE, and diagonal, serve to represent any numbers or measures, whose parts are equal one to another.

SCALENI (of *σκαληνός*, Gr.) three muscles of the chest, so called from their figure, having three unequal sides, L. of Gr.

SCALE'NUM (with *Geom.*) a triangle that has its three sides unequal to one another. See the figure.



SCALE'NUS primus (in *Anat.*) a muscle arising from the fore-part of the second, third, and fourth transverse processes of the *Vertebrae* of the neck, and let into the first rib; the office of which is to draw the upper rib, together with the other, upwards, in fetching breath, L.

SCALENUS secundus, a muscle taking its rise from the second, third, fourth, and fifth transverse processes of the *Vertebrae* of the neck side-ways, and passing over the first rib to its insertion in the second, and sometimes to the third, L.

SCALENUS tertius, a muscle that takes its rise near the *Scalenus secundus*, from the same transverse processes of the *Vertebrae* of the neck, and also from the sixth of those processes, and is inserted to the first rib, L.

SCA'LINESS (of *ecaille*, F.) the being covered with scales.

SCA'LY

SCA'LY (of *ecaillé*, F.) covered with scales.

SCAL'PEL (in *Anat.*) a knife used in dissections; and also in many chirurgical operations.

To **SCAM'PER** (*escamper*, F.) to run away in a hurry.

SCANDAL (in the *vulgar sense*) is some action or opinion contrary to good manners, or to the general sense of the people; also a disadvantageous rumour to report, or an action whereby any one is affronted in publick.

SCANDAL (*scandalum*, L. *σκάνδαλον*, Gr.) in a scripture sense, is any thing that may draw persons aside, or solicit them to sin.

Active SCANDAL, is a real induction to sin.

Passive SCANDAL, the impression an active scandal makes on the person that is induced to sin.

SCANDALOUSNESS (of *scandaleux*, F.) reproachfulness, infamouness.

SCAND'ENT-Stalk (with *Botanists*) i. e. climbing stalk, is one which climbs by the help of tendrils, as the vine, &c.

SCAN'NING (in *Poetry*) the measuring of a verse, to see the number of feet and syllables it contains, and whether or no the quantities, that is, the long and short syllables be duly observ'd.

SCANT'INESS (prob. of *echantillon*, F. or *wantingness*, Eng.) being less than is requisite.

SCANT'LING (*eschantillon*, F.) the measure, whereby the dimensions of things, are to be determined.

SCAPHISM (of *σκάφη*, of *σκάπτω*, Gr. to make hollow) among the ancient *Persians*, a kind of punishment executed by locking the criminal close up in the trunk of a tree, bored thro' to the dimensions of his body, only with five holes for his head, arms, and legs to come thro', in which he was exposed to the sun, and the appearing parts were anointed with milk and honey to invite the wasps. The criminal was forced to eat abundantly, till his excrements, close pent up in the wood, rotted his body. Some write, that some persons have lived there forty days.

SCARCE'NESS } (probably of *carus*, L.

SCAR'CITY } dear, or *scars*, Du. sparing) difficultness to be come at, uncommonness, not plenty.

SCARIFICA'TION (with *Surgeons*) an operation whereby several incisions are made in the skin, with an instrument proper for that purpose, usually practised in cupping, L.

SCARIFRICA'TOR, an instrument made in form of a box, with twelve or more lancets, all perfectly in the same plane; which being, as it were, cock'd, by means of a spring, are all discharged, at the same time, by pulling a kind of trigger, and the points of the lancets are at once equally driven within the skin.

SCAR'LET-Grain, a matter used in dying a scarlet colour. It is usually taken for the grain of a plant growing on a kind of holm, in some parts of *France*, *Spain*, and *Portugal*. The *Arabs* call it *Kermes*.

SCARP (*escarpe*, F.) the foot of a rampart-wall; or the sloping of a wall from the bottom of a work to the *Cordon* on the side of the moat.

SCARP (in *Heral.*) is the scarf which military commanders wear for ornament, as he bears *Argent*, a scarpe *Azure*. See the figure annexed.



SCAR'RY (of *scarri*, Sax. *escharre*, F. of *σχάρα*, Gr.) having the mark or seam of a sore or wound.

The **SCAVANS'**, the learned, of *scavant*, learned, F.

SCEL'ETON } (of *σκελλο*, Gr. to dry
SCEL'ETUS } up) a proper connection of all the bones of a body, after they are dry'd.

SCENE (*scæna*, L. *συνή*, Gr. *scene*, F.) 1. The stage, the theatre of dramatick poetry.

Cedar and pine, and fir, and branching palm,
A *Sylvan scene*, and as the ranks ascend,
Shade above shade, a woody theatre,
Of stateliest view. *Milton.*

2. The general appearance of any action, the whole contexture of objects, a display, a series, a regular disposition.

A mute *scene* of sorrow, mixt with fear,
Still on the table lay the unfinished cheer.

Dryden.

A larger *scene* of action is display'd,
And, rising hence, a greater work is weigh'd

Dryden.

Ev'ry several place must be
A *scene* of triumph and revenge to me.

Dryden.

When rising spring adorns the mead,
A charming *scene* of nature is display'd.

Dryden.

Eternity! thou pleasing, dreadful thought!
Through what variety of untry'd beings,
Through what new *scenes* and changes must
we pass. *Addison.*

Say, shepherd, say, are these reflections true?
Or was it but the woman's fear that drew
This cruel *scene*, unjust to love and you?

Prior.

SCE'NE, in the ancient *Drama*, in its general sense, was the theatre wherein dramatick pieces, and other publick shows, were represented; also the place where the action is conceived to have passed, as the *Scene* of *War*; also the division or part of a dramatick poem determined by a new actor's entering.

The **SCENOGRAPHICK Appearance**, is different from an orthographick one, in that the latter shews the side of a figure, body, or

or building, as it is seen when the plane of the glass stands directly to that side; whereas *Scenography* represents it as it seems thro' a glass not parallel to that side.

SCENOGRAPHY (*scenographia*, L. *σκηνογραφία*, Gr.) is the representation of a building, &c. as it is represented in perspective, with its dimensions and shadows, or such as it appears to the eye.

A **SCEPTER** (*Hieroglyphically*) having on the top a stork's head, and supported upon the hoof of a river-horse, was put to intimate, that piety was to be preferred to impiety, and religion before atheism and contempt of civil power: for the stork is an emblem of piety, which the scepter should maintain and support above the reach of profaneness, intimated by the hoof of the river-horse, which is an animal cruel and rapacious, that hath no regard to its parents, but cruelly murders them in its rage.

A scepter with an eye upon it, was used as an hieroglyphick of God.

SCEPTICALNESS (of *σκιπτεῖν*, Gr. to contemplate) scepticism, or a doubting or suspending the judgment of things.

SCEPTICISM, the doctrine and opinions of the Scepticks. It consisted in doubting of every thing, and affirming nothing at all, and in keeping the judgment in suspense to every thing.

SCHEL'LING, a Dutch coin, containing 12 groots or 6 stivers, in value 6d. $\frac{1}{3}$ of English money; 33 of which and 4d. make 20s. sterling.

SCHE'RIF (among the *Mabometans*) one of high birth and dignity, who is a descendant from their false prophet *Mabomet*, by his son-in-law *Hali*, and daughter *Fatima*.

There were several of these *Scherifs*, who erected Dynasties in *Africa*, the *Edressites* were *Scherifs*, and the race of princes who now reigned in *Fez* and *Morocco*, do also bear the title of *Scherif*.

SCIO'RA (of *σκιογραφία*, or *σκιάδιον*, Gr.) Athenian festivals dedicated to *Minerva*, which took their name from that umbrella or fan, carried about with them in procession, to screen persons from the heat of the sun.

SCHISM (*schisma*, L. *χίσμα*, Gr. a division or separation) it is chiefly used of a separation, happening through diversity of opinions, among people of the same religion and faith.

SCHIRE'MOTE (*sciremot*, Sax.) was, in ancient times, a solemn meeting of all the free tenants and knights in a county, to do fealty to the king, and elect an annual sheriff.

SCHITES, an ancient *Mabometan* sect, which was opposed by the whole *Ottoman* empire as the most heretical of all others; because they prefer *Ali* to *Mabomet* in the prophetic office, and confine the gift of prophecy to the natural line derived from *Hali*,

and that none deserved the title of a prophet that was guilty of sin; some of these affirm that God appeared in the form of *Ali*, and with his tongue proclaimed the most hidden mysteries of religion; and some have gone so far as to ascribe divine honours to him, and to expect his return in the clouds, and have fixed that belief as an article of their faith, and therefore they keep a fine horse ready saddled, &c. for him in the mosque of *Cusa*.

Others believe that he is concealed in a grotto near *Cusa*, where he will continue till the day of judgment, and then come forth to convert all people to the *Alcoran*.

And there are some among them, who look for the return of *Mabomet* the son of *Hanise*, who they say is still living on the mountain of *Radua*, from whence he is to come to fill the earth with piety and justice.

Others of them look for the coming of *Mabomet*, who is to be their last king, according to this prediction of their prophet.

The world will last until there be a king of my family and name over the Arabians.

SCHOLAR (*scholaris*, L. *ecolier*, F.) 1. One who learns of a master, a disciple.

Many times that which deserveth approbation would hardly find favour, if they which propose it were not to profess themselves *scholars*, and followers of the ancients. *Hooker*.

The scholars of the stagyrite,
Who for the old opinion fight,
Would make their modern friends confess,
The difference but from more to less.

Prior.

2. A man of letters.

This same scholar's fate, *res augusta domi*, hinders the promoting of learning.

Wilkin's Math. Magic.

To watch occasions to correct others in their discourse, and not slip any opportunity of showing their talents, *scholars* are most blamed for. *Locke*.

3. A pedant, a man of books.

To spend too much time in studies is sloth; to make judgment wholly by their rules, is the humour of a scholar; they perfect nature, and are perfected by experience.

Bacon.

SCHOLARSHIP, learning, literature, knowledge.

It pited my very heart to think that a man of my master's understanding, and great scholarship, who had a book of his own in print, should talk so outrageously. *Pope*.

SCHOLAS'TIC (of *scholasticus*, L. of *σχολαστικός*, Gr.) of, like, or pertaining to a scholar or school.

SCHOLAS'TICKNESS, a being qualified with school learning.

SCHO'LIUM (with *Mathemat.*) a remark by the by, as after the demonstrating of a proposition, it is pointed out how it might be done some other way; some advice is given,

Y y y

or

or precaution, to prevent mistakes, or some particular use or application thereof.

SCHOLIUM (σχόλιον, Gr.) a note, annotation, or remark, made on some passage, proposition, &c. a gloss, a brief exposition, a short comment.

SCIENCE, as opposed to art, is a formed system of any branch of knowledge, comprehending the doctrine, reason or theory of the thing, without any immediate application of it to any uses or offices of life.

SCIENCE in God (by *Divines*) is distinguished into three kinds.

1. *The SCIENCE of mere Knowledge*, whereby he knows himself and all things possible.

2. *SCIENCE of Vision*, whereby he knows all things he has resolved to do or to permit, in the same order in which he has resolved to do and to permit them.

3. *An intermediate SCIENCE*, whereby he knows what angels and man will do in certain cases and certain circumstances, if he resolves to bring them about.

SCIEN'TIAL, of or pertaining to science.

SCINTILLO'SE (*scintillofus*, L.) full of sparks.

SCIM'ETER, a sort of broad, crooked sword.

SCIOG'RAPHY (σκιογραφία, Gr.) the profile or section of a building, to shew the inside thereof.

SCIOGRAPHY (with *Astron.*) the art of finding the hour of the day or night by the shadow of the sun, moon, stars, &c.

SCYOMANCY (σκιομαντεία, of σχία, and μαντεία, Gr. divination) a divination by shadows, or the art of raising and calling up the *Manes*, or souls of deceased persons, to give the knowledge of things to come.

SCIR'RHOUS, of or belonging to a scirrus.

SCIRRHOMA } (σκιρρόμα, of σκιρρόω,
SCIRRHOSIS } Gr. to harden) an induration or hardening of the glands, caused by gritty and obstructed matter, as it happens frequently to the liver in the jaundice.

SCIR'RHUS (σκιρρός, Gr.) a hard immovable swelling, that resists the touch, but is without pain.

SCLAVON'IC Language, is held to be the most extensive language in the world, next to the *Arabick*, being spoken from the *Adriatick* to the *North sea*, and from the *Caspian* to *Saxony*, by many nations, viz. the *Poles*, *Muscovites*, *Bulgarians*, *Bobemians*, *Hungarians*, *Carinthians*, *Prussians* and *Suabians*, all which are descendants of the ancient *Slavi*, or *Slavonians*, and *Slavonick* is their mother tongue, tho' they have different dialects.

SCLEROPHTHAL'MY (σκληροφθαλμία, of σκληρός, hard, and οφθαλμία, a disease in the eye, Gr.) a disease, wherein the eye is

dry, hard, red, and painful, and the eye-brows also, so as, by their excessive dryness, not to be opened after sleep, without great pain.

SCLEROSAR'COMA (of σκληρός, and σαρκίς, Gr. flesh) an hard tumour with an ulceration in the gums.

SCLEROT'ICA (in *Anat.*) one of the common membranes of the eye, situated between the *Adnata* and the *Uvea*.

SCOFF'ER (of *scoppen*, Dut. of σκαππώ, Gr.) a derider.

SCOL'DING Women (according to our ancient *Laws*) were to be set in a tre-bucket, commonly called a *ducking-stool*, commonly set over some deep water, into which they were to be let down or plunged twice under water, to cool their heat and choler.

SCOLECOIDES Processus (of σκωληξ, a worm, and εἶδος, Gr. form) the worm-like process of the *Cerebellum*.

SCOL'LOP-Sbell (in *Heraldry*) is often put into the coat armour of military persons.

SCOLOPEN'DRA (of σκολόπενδρα, Gr.) a sort of worm engendered of a melancholy humour, which makes the gums become swelled and ulcerated, and the teeth loose.

To build a SCONCE, to run a score at an ale-house or tavern, &c. so as to be afraid to go there, for fear of being dunned.

To SCOOP (*schoepen*, Dut.) 1. To lade out.

As by the brook he stood,
He scoop'd the water from the crystal flood.
Dryden's Æn.

2. To empty by lading.

If some penurious source by chance appear'd,
Scanty of waters, when you scoop'd it dry,
And offered the full helmet up to *Cato*,
Did he not dash th' untasted moisture from
him. *Addison.*

3. To cut hollow, or deep.

To his single eye, that in his forehead glar'd
Like a full moon, or a broad burnish'd shield,
A forked staff we dext'rously apply'd,
Which in the spacious socket turning round,
Scoop'd out the big round gelly from its orb.
Addison.

It much conduces how to scare,
The little race of birds, that hop
From spray to spray, *scooping* the cost-
liest fruit,
Insatiate, undisturbed.

Phillips.

The genius of the place
Or helps th' ambitious hill the heav'n to scale,
Or *scoops* in circling theatres the vale,
Pope.

SCOOPER, a water fowl, so named from its crooked beak, resembling a scoop.

SCOPE (*scopus*, L.) aim, intention, drift.

YOUNG

Your *scope* is as mine own,
So to inforce or qualify the laws,
As to your soul seems good.

Shakes. Meas. for Meas.

SCOP'OLOUS (*scopulosus*, L.) rocky, full of rocks.

SCOP'ULOUSNESS (*scopulositas*, L.) a rockiness, or being full of rocks.

SCORBU'TICKNESS } (of *scorbutus*,
SCORBU'TICALNESS } L.) a being troubled with the scurvy.

SCORE (in *Musick*) partition, or the original draught of the whole composition, wherein the several parts, *viz.* treble, second treble, bass, &c. are distinctly scored and marked.

SCORN'FULNESS, contemptuousness.

SCORPIO (whose characteristick is ♏) is one of the twelve signs of the zodiack, called by astrologers a feminine, nocturnal, cold, and phlegmatick northern sign, of the watery triplicity, and is represented, on the celestial globe, by the form of a scorpion, L.

SCORPION ($\sigma\kappa\omicron\pi\iota\omicron$, Gr.) a venomous insect of a blackish colour, having eight feet and a sting in its tail.

SCORPION-Grass } an herb good a-
SCORPION-Wort } gainst the poison of scorpions.

A SCORPION (in *Hieroglyphicks*) represents malice and wicked subtlety, because it is reported to be cunning, in watching an opportunity to wound an inconsiderate passenger.

The SCOTCH Language, is a corrupt *English*, mixed with *German*, *Low Dutch* and *French*.

To SCOUR (*skurer*, Dan. *scheueren*, Du.)
1. To rub hard with any thing rough, in order to clean the surface.

By dint of sword his crown he shall encrease,
And scour his armour from the rust of peace.

Dryden's Aen.

Part scour the rusty shields with seam, and part
New grind the blunted ax, and point the dart.

Dryden.

Poor Vadius, long with learned spleen devour'd,
Can taste no pleasure, since his shield was
scour'd.

Pope.

2. To purge violently. 3. To range in order to catch or drive away something; to clear away.
If with thy guards thou scour'st the streets by night,

And do'st in murders, rapes, and spoils delight,

Please not thyself the flatt'ring crowd to hear,
'Tis fulsome stuff.

Dryden's Pers.

4. To pass swiftly over.

Not half the number in their seats are found,
But men and steeds lie grov'ling on the ground;
The points of spears are stuck within the shield,
The steeds without their riders scour the field,
The knights unhors'd.

Dryden.

When Ajax strives some vast rock's weight to throw,

The line too labours, and the words move flow;
Not so when swift Camilla scours the plain,
Flies o'er th' unbending corn, and skims along the main.

Pope's Essay on Criticism.

To SCOUR away, to scamper or run away.

A SCOUT (*escoute*, F. *scout*, Du.) a spy sent to bring tidings of the army of an enemy, or to discover their designs; also a judge or magistrate in *Holland*.

SCRAG'GEDNESS (prob. of *craig*, Sc. *lean*) leanness.

A SCRAPE (of *scrap*, Sax.) as a meer scrape, a saving industrious person.

A SCRAPE-Good } a niggard, a covetous person.
A SCRAPE-Penny }

SCRA'PINGNESS, savingness, parcimony, over sedulousness in getting.

SCREAM'ING (prob. of *skriger*, Da.) a shrill noise like that of rusty hinges.

SCREAM'ING, a crying out loudly, shrilly, and violently.

To SCREECH (prob. of *skriger*, Dan.) to hoot or howl like a screech-owl.

SCREECH Owl, (prob. of *scracciola*, Ital.) an owl that makes a shrieking or hooting in the night.

A SCREW (*esrouë*, F.) one of the five mechanick powers: chiefly used in pressing or squeezing bodies close: and also in raising weighty things.

SCRIB'ING (with *Joiners*) a term used when one piece of stuff is to be fitted to the side of another, which is irregular, to make the two join close together all the way; this is done by marking it with the point of a pair of compasses.

SCRIV'ENERS, were incorporated Anno 1616, and are a master, two wardens, 24 assistants, and 38 on the livery, &c.

The arms are *Azure*, an eagle with wings expanded, holding in his mouth a penner and ink-horn, standing on a book, all *Or*. Their hall is on the east side of *Noble Street*.

SCRO'BY (prob. of *scrobs*, L. a ditch, *q. d.* deserving to be thrown into a ditch) sorry, pitiful.

SCROFULOUSNESS (of *scropulosus*, L.) being afflicted with the king's-evil.

SCROLL (prob. of *roll*) a slip or roll of parchment; also the same as *Voluta* in architecture.

SCRUBBA'DO, the itch, a distemper; also slovenly, mean habited.

SCRUPLE (with *Chronologers*) a small part of time used by several eastern nations, among the *Chaldeans*, a $\frac{1}{1080}$ th part of an hour.



To **SCRUPLE** (of *scrupulus*, L.) to be in doubt whether one shall do a thing or not, on a conscientious account.

SCRUPLES (with *Astron.*) as scruples eclipsed, are that part of the diameter of the moon, which enters the shadow, expressed in the same measure wherein the apparent diameter of the moon is expressed. See *Digit*.

SCRUPLES of half *Duration* (*Astron.*) are an arch of the orbit of the moon; which is described by her centre, from the beginning of the eclipse to the middle.

SCRUPLES of *Immerſion* or *Incidence*, (*Astron.*) is an arch of the orbit of the moon, which is described by her center, from the beginning of the eclipse till the time when its center falls into the shadow.

SCRUPLES of *Emerſion* (*Astron.*) are an arch of the orbit of the moon, which is described by her center, in the time from the first emerſion of the moon's limb to the end of the eclipse.

SCRUTINY (in the *Canon Law*) a ticket, or small paper billet, in which the electors write their notes privately at elections, so that it may not be known for whom they vote.

To **SCUF'FLE** (*q. d.* to shuffle, and that *Vossius* derives from *συνελεγειν*, Gr. to handle roughly) to strive together in a fray or fighting.

SCULP'SIT, he carved or engraved, L.

SCULPTURE (*sculptura*, L.) the art of cutting or carving wood, stone or other matter, to form various figures for representations; sculpture includes both engraving and working in *Relievo*.

SCUR'RILOUSNESS (*scurrilitas*, L. *scurrilitéé*, F.) scandalous language, saucy drolery, buffoonry.

SCUR'VINESS, badness, naughtiness, forriness.

SCU'TIFORM (*scutiformis*, L.) in the form of a shield or buckler.

SCY'LLA, a rock in the sea between *Sicily* and *Italy*, over against the gulf *Charybdis*, so that the passage there is dangerous for ships; whence the *Latin* proverb, *Incidit in Scylam cupiens evitare Charybdim*, to avoid *Scylla*, he falls into *Charybdis*, i. e. to leap out of the frying-pan into the fire.

The poets tell us, that *Scylla* was the daughter of *Phoronis* and *Hecate*, who having been familiar with *Neptune*, *Amphitrite*, provoked with jealousy, cast a certain poison into the fountain that *Scylla* used to bathe in, which made her run mad, and leaping into the sea, was metamorphosed into a sea-monster.

Others say 'twas *Glaucus* she had to do with, and that *Arce* was the jealous rival that poisoned the fountain; that *Scylla*, seeing her lower parts going into dogs, snakes and dolphins tails, drowned herself in despair.

Some again say, that she was the daughter of *Nysus*, king of *Megara*, which being besieged by *Minos*, she espying him from the

walls was enamoured with him, and betrayed her father to him, by cutting off a purple lock of his hair, which the oracle had pronounced he should be immortal as long as he wore, and that *Minos* detesting her treachery, slighted her, whereupon she finding herself despised by him, threw herself into the sea, and that the gods joined dogs to be her tormenters.

Charybdis is also said to be a rapacious woman that stole *Hercules's* oxen, that he had taken from *Geryon*, and was thunder-struck by *Jupiter*, and transformed into a sea-monster.

Historians say, that *Scylla* and *Charybdis* were rocks and eddies in the streights, between *Italy* and *Sicily*, thro' which *Hercules* passed with much danger and loss; but he afterwards, by engines of his own invention, cleared the seas so effectually, and rendered them so navigable, that since that time there has been nothing heard of them.

SCY'PHUS (with *Anat.*) those passages that convey the *Saliva*, from the *Os Cribiformis* or sieve-like bone to the palate.

SCYTALA (in *Mechanicks*) a kind of radius or spoke, standing out of the axis of a machine, as a handle or lever, to turn it round or work it by, L.

SCY'TALA Laconica (with the *Lacedaemonians*) a little round staff; an invention for the secret writing of letters to correspondents, by means of two rollers or cylinders exactly alike, one being kept by each of the correspondents.

SEA (*ræa*, *Sax.* *see* or *zee*, *Dutch*)
1. The ocean; the water opposed to the land, Will all great *Neptune's* ocean wash this blood Clean from my hand? No, this my hand will rather

Thy multitudinous *sea* incarnardine,
Making the green one red.

Shakeſp. Macbeth.

Some *Leviathan*,

Haply slumb'ring on the *Norway* foam,
The pilot of some small night founde'r'd skiff
Deeming some island, oft as seamen tell,
With fixed anchor in his scaly rind,
Moors by his side under the lee, while night
Invests the *sea*. *Milton.*

But like a rock unmov'd, a rock that braves
The raging tempest, and the rising waves,
Propp'd on himself he stands: his solid side
Wash off the *sea* weeds, and the sounding
tides. *Milton.*

So when the first bold vessel dar'd the seas,
High on the stern the *Thracian* rais'd his
strain,

While *Argo* saw her kindred trees,
Descend from pelion to the main.

Pope.

2. A collection of water; a lake.

Jesus walking by the *sea* of *Galilee*, saw
two brethren. *Math. iv. 18.*

3. Pro-

3. Proverbially for any large quantity.

That *sea* of blood which hath in Ireland been barbarously shed, is enough to drown in eternal infamy and misery the malicious author and instigator of its effusion.

King Charles.

SEA/FARING (of *Sæ* and *Japan*, *Sax.* to go) employed or living at sea.

SEA PORT (of *Sæ*, *Sax.* and *portus*, *L.*) *q. d.* a gate or door of the sea.

SEA *Naval-wrot*, an herb.

SEAL'ING (in *Archit.*) is the fixing a piece of wood or iron in a wall, with plaister, mortar, cement, lead, or other solid bindings.

To *sew* a SEAM (*yeamian*, *Sax.*) to sew a length with a needle.

SEAM/LESS (*reamley*, *Sax.*) without a seam.

SEA/SONABLENESS (of *saison*, *F.*) opportunity.

To SEAT (of *pizzan*, *Sax.*) to place upon a seat, to cause to sit.



SEAT'ER was an idol of our Saxon ancestors, and was represented in the form of the figure annexed. First, on a pillar was plac'd a perch, on the sharp, prickled back of which this idol stood. He was represented of a lean visage, with long hair and a long beard, bare headed and bare-footed. In his left hand he held up a wheel, and in his right hand he carried a pail of water, wherein

were flowers and fruits. His long garment is girded with a towel of white linen.

His standing on the sharp fins of a fish was to signify that the *Saxons*, for their serving him, should pass stedfastly and without harm in dangerous and difficult places; by the wheel was intimated the strict unity and conjoint concord of the *Saxons*, and their concurring together to run one course; by the girdle which the wind streamed from him was signified the *Saxons* freedom; by the pail with flowers and fruits was intimated, that with kindly rains, he would nourish the earth to bring forth fruits and flowers; and from him our *Saturday* takes its name.

Some suppose *Seater* to have been the same with the *Saturn* of the *Romans*.

SEAT'ETH, is a term us'd of a hare when it takes to its resting place.

SEB'ARAI (סבאראי *Heb.* opinion) a name given to such rabbies as liv'd and taught after the finishing of the *Talmud*.

SEBES'ENS, a fruit resembling a little plumb, used in medicine.

SE/CANT (in *Geom.*) a line that cuts another, or divides it into two parts.

SECES'ION, withdrawing, a departing from a side, *L.*

SECOND (of *Time*) the 60th part of a minute, either in the division of a circle, or the measure of time. A degree, or an hour, is each divided into 60 minutes, marked thus ('): a minute is divided into 60 seconds, marked thus (''): a second into 60 thirds, marked thus (''), &c.

SECOND (in *Musick*) one of the musical intervals, being only the distance between any sound and the next nearest sound, whether higher or lower.

SECOND *Terms* (in *Algebra*) those where the unknown quantity has a degree less than it has in the term where it is raised to the highest.

SECOND *Sight*, an odd qualification that many of the inhabitants of the western islands of *Scotland* are said to have; which is a faculty of seeing things to come, or at a great distance, represented to the imagination, as if actually visible and present. Thus, if a man be about to die, or dying, his image shall appear distinctly in its natural shape in a shroud, or other funeral *Apparatus*, to a second sighted person, who, perhaps, never had seen his person; after which, the person, so seen, immediately dies.

SECOND-Sightedness, the faculty aforementioned, which is a quality not hereditary, and the person who has it cannot exert it at pleasure, nor can he prevent it, or communicate it to others. This quality is held in discredit among the people, so that none will counterfeit it, and many conceal and dissemble it. This, tho' strange, has been well attested, and that by authors of credit; and last

last by Mr. Martin, a fellow of the royal society, in his natural history of these islands.

SECONDARY (*secundarius*, L.) 1. Not primary, not of the first intention; not of the first rate, next to the first.

Wheresoever there is moral right on the one hand, no secondary right can discharge it.
L'Estrange.

Gravitation is the powerful cement that holds together this magnificent structure of the world, which stretcheth the north over the empty space, and hangeth the earth upon nothing, to transfer the words of Job from the first and real cause to the secondary.

Bentley.

2. Acting by transmission or deputation.

That we were form'd then, say'st thou?
and the work

Of secondary hands, by task transfer'd
From father to his son?

Milt. Par. Lost, b. v.

As in a watch's fine machine,
Though many artful springs are seen,
The added movements which declare
How full the moon, how old the year,
Derive their secondary pow'r
From that which simply points the hour.

Prior.

SECONDARY Fever (with *Physic*) is that which arises after a crisis or discharge of some morbid matter: as after the declension of the small pox or measles.

SECONDARY, a delegate, a deputy.

SECONDLY, in the second place.

First she hath disobeyed the law, and secondly trespassed against her husband.

Eccles. xxiii. 23.

To **SECRET** (of *secretum*, L.) to hide or conceal by putting out of the way.

Animal SECRETION (in *Physic*) is the separation of one fluid from another, in the body of an animal or vegetable, by means of glands, or something of the like nature.

SECULAR Games (*ludi seculares*, of *seculum*, an age, L.) these plays were so named, because they happened but once in an age or an hundred years, at the proclaiming of which the crier said, *Come to these Plays, which no Man now living hath ever seen, nor shall be see again.* At these plays, besides the contention of the charioteers, the *Thessalian* horsemen hunted wild bulls, and, when they had wearied them, would leap on their backs, and by the horns, force them down to the earth.

At the celebration of one of those plays, there were given to be kill'd by Philip, the emperor, after the *Persian* expedition, thirty-two Elephants, twenty two Tigers, sixty Lions, one hundred Hyenæ's, one Rhinoceros, ten Arckoleontes, ten Camelopards, forty Wild Horses, thirty Leopards, besides a thousand pair of fencers or sword players, which were

to delight the people with their blood and wounds.

SECULARIZA'TION, the act of converting a regular person, place, or benefice to a secular one.

SECULARIZ'D (*secularisé*, F.) made secular, i. e. a lay-man of a clergyman.

SEC'ULARNESS (*secularis*, L.) worldliness, addictedness to the things of this world.

SEC'ULARS (of *seculum*, L. an age) a title given to parish priests in opposition to regulars, i. e. to such as lead a monastick life.

SECUN'DA Aqua (with *Chym.*) Second Water, is *Aqua fortis*, which has been already used to dissolve some metal, &c.

SECUNDI Generis (with *Anat.*) those lacteal vessels that carry the chyle from the glands, after it has been diluted there with the *Lympha*, into the common vessels; whereas the lacteals of the *Primi Generis* carry it from the intestines into the glands, L.

SECURE (*securus*, L.) 1. Free from fear, exempt from terror, easy, assured.

Confidence then bore thee on secure

To meet no danger.

Milton.

One maid she had, below'd above the rest;
Secure of her, the secret she confess'd.

Dryden.

In Lethe's lake souls long oblivion taste;
Of future life secure, forgetful of the past.

Dryden.

But thou, secure of soul, unbent with woes;
The more thy fortune frowns, the more oppose.

Dryden.

We live and act as if we were perfectly secure of the final event of things, however we may behave ourselves. *Atterbury.*

It concerns the most secure of his strength, to pray to God not to expose him to an enemy. *Rogers.*

2. Careless, wanting caution, wanting vigilance: 3. free from danger, safe.

Let us not then suspect our happy state,
As not secure to single or combin'd.

Milton.

Messapus next,

Secure of steel, and fated from the fire,
In pomp appears.

Dryden.

SECURE'NESS (*securitas*, L. *securété*, F.) security, safety.

SECURITAS *de bono Gestu* (Law Term) surety of the peace, L.

SECURITY, is painted like a lady leaning against a pillar before an altar, with a scepter in her hand.

SEDITION (*Hieroglyphically*) was represented by two lobsters fighting with one another.

SEDI'TIOUSNESS (of *seditiosus*, L. *seditieux*, F.) a seditious humour or quality.

SEDU.

SEDULOUSNESS (*sedulitas*, L.) carefulness, diligence.

SEED (with *Botanists*) is defined to be a body perfected by the mutual operation of two sexes, containing the molimen of a plant of the same nature of that from which it was taken.

SEE'ING, since that, forasmuch as, &c.

SEEING } is a sensation which proceeds
SIGHT } from a due and various motion of the optick nerve, which is made in the bottom of the eye, by the rays of light coming from an object, and thence conveyed to the brain; by means of which, the soul perceives the thing illuminated, together with its quantity, quality, and modification. Tho' this sense has its beginning in the eye, yet it is perfected in the brain, where the soul is affected with the impressions of visible objects.

Lee SEEL (with *Sailors*) is when a ship heels or rolls to the windward, in which there is danger, lest she come over too short or suddenly, and so should founder by the sea's breaking right into her, or else have some of her upper works carried away; but if she rolls to the leeward, there is no danger, because the sea will presently right her.

SEEL'ING (*spoken of Horses*) who are said to feel, when white hairs, about the breadth of a farthing, mixed with those of his natural colour, grow upon his eyebrows; which is a mark of old age, for they never feel before the age of 14.

SEEMINGNESS (of *ziemen*, Teut.) appearance.

SEG'ETIA } (among the *Romans*) a goddess
SEG'ESTA } who, as they imagined, took care of the corn, and all other fruits of the earth, and one of those deities they called *Salutares*.

SEG'MENTATED (*segmentatus*, L.) made of many pieces of divers colours.

SEG'MENT (in *Geometry*) when a line or the side of any plain triangle is any way cut in two, or more parts, either by a perpendicular line let fall upon it, or otherwise, those parts are usually called segments; and so much as one of these parts is longer than the other is called the difference of the segments.

SEGMOI'DAL Valves (in *Anat.*) are little valves of the pulmonary artery, thus named from their resemblance to the segments of circles; the same as *semilunar valves*.

SEIA (with the *Romans*) a goddess worshipped under the notion of her having the care of the seed sown; she had a statue erected in the *Circus*, and she was one of those deities called *Salutares*, and which they invoked in the time of common distress or danger.

SEJUNC'TION, a putting asunder.

SE'LAH (סלה *Heb.*) an *Hebrew* word

which occurs frequently in the psalms, the meaning of which is variously conjectured; some supposing it was a pause or stop to the fingers to raise their voices; and others that it directs the change of tune or person; but others think it was a direction to change the whole chorus, for sometimes the chorus broke off in the middle of a psalm, and another set of vocal musick went on with it; others say that it signified *Amen*, and others for ever.

SEL'DOMNESS (*Seldomness*, Sax.) the not happening often.

SELECT'NESS (of *selectus*, L.) choiceness, choiceness.

SELE'NE (in the *Pagan Theogony*) the daughter of *Coelus* and *Vesta* and sister of *Helios*, i. e. the sun.

SELENI'TES (σεληνίτης λίθος, Gr.) the *Moon-stone*, which has this remarkable property, that it increases and decreases as the moon waxes and wanes, said to be found in *Persia*; also *Muscovy glass*, to which the aforesaid properties have been ascribed.

SELENOG'RAPHIST (of *σελην*, the moon, and *γράφω*, to describe, Gr.) a describer of the moon.

SELEUCIA'NI, Hereticks in the fourth century, so called from *Seleucus* and *Hernias*; some of their tenets were, that God was corporeal, matter and eternal, that the elementary matter was coeternal with him; that the human soul was formed by angles of fire and air; that *Jesus Christ* did not sit at the right hand of God; but had quitted that right, and had removed his throne into the sun, and stigmatized those they baptized in the forehead with a red hot iron.

Era of the SELEUCIDES, a computation of time commencing from the establishment of the *Seleucides*, a race of *Greek* kings, who reigned as successors of *Alexander the Great* in *Syria*.

SELF-ended, for one's own advantage.

SELF-dependent, independent, not depending on another.

SELF-evident, needing no proof or demonstration.

SELF-interested (*interessé*, F.) selfish.

SELF-interestedness, a love of one's self.

SELF-originated, owing its original or rise to its self.

SELLS (in *Architecture*) are of two kinds, viz. *Groundsels*, which are the lowest pieces of timber in a timber-building, on which the whole superstructure is erected; and *Window sells* (sometimes called *Window soils*) which are the bottom pieces in a window-frame.

SEM'BLANS, an ancient sect of Hereticks, so called of *Semblanus*, their leader, who condemned all use of wine as evil in itself; that the vine was the production of Satan and the earth; and denied the resurrection.

SEM'BLABLY (*semblablement*, F.) seemingly, likely.

SEM'-

SEM'BLABLENESS (of *semblable*, F.) likenesses.

SEM'BLANCE, likeness, appearance, F.

SEMRADO'RE, an engine invented by *Don Joseph de Lucatella* for the even sowing of seeds.

SEMI-ARIANS, a party of the *Arians*, those who refused to receive the word *consubstantial*, yet acknowledged the son of God, *ὁμοουσιος*, of a like substance or essence with the Father.

SEMICIR'CLARNNESS (of *semicircularis*, L.) half circularness.

SEMICYLIN'DRICAL, in the form of a half cylinder.

SEMI-DIATES'SARON (in *Musick*) a defective fourth.

SEMI-Double (in the *Roman Breviary*) such offices and feasts as are celebrated with less solemnity than the double ones; but yet with more than the single ones.

SEMI-DIAPHA'NOUS, half diaphanous, or transparent.

A SEMIFLO'RET (with *Florists*) an half-flourish, is tubulous at the beginning like a floret, and afterwards expanded in the form of a tongue.

SEMI-FLOS'CULOUS (in *Botan. Writ.*) a semifloret, L.

SEMIMET'ALS, are fossil bodies not malleable, yet fixed in some measure in the fire; consisting of a metallick part and some other matter of another kind connected therewith; as *Antimony*, *Cinnabar*, *Marcasite*, *Bismuth*, *Calamine*, *Cobalt*, *Vitriol*, *Armenian Stone*, *Lapis Hæmatitis*, *Loadstone*, &c.

SEMINERVO'SUS (in *Anat.*) a muscle of the thigh, so called from its being half tendinous and nerve like. It has its rise from the outward part of the knob of the *Os Ischium*, and is inserted to the *Tibia*. L.

SEMINA'TION, the act of sowing, or shedding seeds, particularly that of vegetables, L.

SEMINA'TION, the emission of the male seed into the womb by coition.

SEMIORDINATES (in *Geom.*) the halves of the ordinates or applicates.

SEMIPE'DAL, consisting of a foot and an half in measure.

SEMI-PROOF, the proof of a single evidence.

SEMI-TENDINO'SUS (with *Anat.*) a muscle of the thigh, arising from the outward part of the *Os Ischium*, and is inserted to the *Tibia* immediately below the end of the muscle called *Gracilis*, L.

SEMI-VOWELS (with *Grammarians*) i. e. half vowels, are the letters *f*, *l*, *m*, *n*, *r*, *s*, *x*, *z*, which are so called, because, tho' they are consonants, they are not expressed without the assistance or sound of the vowel *e*, and are distinguished into *Solids* and *Liquids*.

SEMO'NES (q. *Semi homines*, L. i. e. half men) a sort of *Demi-gods* among the Heathens,

who were not of the number of celestial deities.

SEMPER-PERSPIC'UOUS, always perspicuous or visible.

SEMPERLEN'ITY (*semperlenitas*, L.) continual lenity.

SENSE (*sensus*, L.) a faculty of the soul, whereby it perceives external objects, by means of some action or impression made on certain parts of the body, called the *Organs of Sense*, and by them propagated to the sensory.

External SENSES, are powers of perceiving ideas, upon the presence of external objects.

Internal SENSES, are powers or determinations of the mind to be pleased with certain forms of the mind, which occur to our observation in objects perceived by the *external Senses*.

Moral SENSE, is a determination of the mind to be pleased with the contemplation of those affections, actions, or character of rational agents, which we call *virtuous*.

SENSIBLE (*sensibile*, F. *sensibilis*, L.) 1. Having the power of perceiving by the senses.

These be those discourses of God, whose effects those that live witness in themselves; the *sensible* in their *sensible* natures, the reasonable in their reasonable souls. *Raleigh*.

A blind man conceives not colours, but under the notion of some other *sensible* faculty. *Glanv. Sceps*.

2. Perceptible by the senses.

By reason man attaineth unto the knowledge of things that are and are not *sensible*; it resteth, therefore, to search how man attaineth unto the knowledge of such things unsensible as are to be known. *Hooker*.

Is this a dagger which I see before me,
The handle tow'rd my hand? come, let
me clutch thee.

I have thee not, and yet I see thee still:
Art thou not, fatal vision, *sensible*
To feeling as to sight?

Shakespeare's Macbeth.

It is manifest that the heavens are void of all *sensible* resistance, and by consequence of all *sensible* matter. *Newton*.

The far greater part of men are no otherwise moved than by sense, and have neither leisure nor ability so far to improve their power of reflections, as to be capable of conceiving the divine perfections, without the assistance of *sensible* objects. *Roger's Sermons*.

SENS'IBLE Quantities (with *Log.*) are such as hardness, softness, weight, heat, cold, colours, sounds, smells, tastes, &c.

SENS'IBLENESS (*sensibilitas*, L. *sensibilitè*, F. the sensible faculty.

SEN'NIGHT, seven-nights, q. d. seven nights time.

SENS'ITIVE Soul, the soul of brutes, or the *sensible Soul*, which man is supposed to have in common with brutes.

SEN'

SEN'SITIVENESS (of *sensitivus*, L.) the faculty of perceiving, &c.

SENSELESS (of *sensus*, L. *sens*, F. and *leaz*, Sax.) void of sense.

SENSELESNESS, want, or voidness of sense.

SEN'SORY (*sensorium*, L.) the organ or instrument of sense; the place to which the species of sensible things are carried through the nerves and brain, that they may be there perceived by their immediate presence to the sense.

To **SEN'SUALIZE** (*rendre sensuel*, F.) to render sensual.

SEN'TENCE (in *Poetry*) a short, pithy remark or reflection, containing some sentiment of use in the conduct of life.

SENTENCE (in *Grammar*) a period or set of words, comprehending some perfect sense or sentiment of the mind.

SEN'TIMENT, thought, mind, opinion, inclination, passion, F.

SENTIMENTS (in *Poetry*, *Tragedy*, &c.) are the thoughts which the poet makes his persons express.

SENTINUS (of *sentire*, to feel or perceive, &c.) a heathen deity, believ'd to be the giver of the faculty of feeling to children, in their mothers womb.

SEP'ARABLENESS (of *separabilis*, L.) capableness of being separated.

SEP'ARATENESS (*separatus*, L.) a being separate from.

SEPARATION, a divorce, or parting of man and wife, F. of L.

SEPTANGULARNESS (of *septem* and *angularis*, L.) the having seven angles.

SEPTEMBER (of *septem*, L. so call'd as being the 7th month, beginning at *March*) is painted, &c. in a purple robe, with a cheerful look, crowned with a coronet of white and purple grapes, holding in his right hand a *Cornucopia* of pomegranates and other summer fruits, and a balance, and in his left hand a handful of oats.

SEPTENTRIONALITY (of *septentrio*, L.) northernliness.

SEP'TIZONE (of *septizonium*, of *septem*, seven, and *Zonæ*, girdles) a building girt with seven rows of columns.

SEPTUAGINT (of *septuaginta*, L. i. e. 70) a name given to a *Greek* translation of the old Testament, at the command of *Ptolemy Philadelphus*, king of *Egypt*, about 300 years before *Christ*, which interpreters were sent by the high priest *Eleazar*, who chose out of every tribe 6 of the most learned in the *Greek* and *Hebrew* tongues.

Jerome says, that they translated only the 5 books of *Moses*: and *Josephus* and the *Talmudists* are of the same mind; but most of the ancient fathers are of opinion, that the 70 translated the whole bible, and affirm, that the king shut up these interpreters, in different apartments, to see how much their

translations differed; which upon examination were all found to agree.

And *Justin* martyr adds, that he himself did see at *Alexandria* the ruins of the buildings that contained all these little cells or apartments.

This translation contributed very much to the conversion of the *Gentiles*, which *Eusebius* of *Cæsarea* observes as a singular providence, alledging that the *Jews* would not have suffered any translations after the coming of our Saviour, or at least would have impos'd corrupt translations on the world.

SEPTU'PLE (of *septuplex*, L.) seven-fold.

SEPUL'CHRE (*sepulchrum*, L.) a tomb or monument, or a place destinated for the interment of the dead; the term is used in a more especial manner for the burying places of the Ancients; but those of the Moderns are more usually called tombs. Besides, the Ancients had a sort of sepulchre, which they called *Cenotaphium*, which was an empty sepulchre erected in honour of one who had no burial at all; as well as for those whose bodies or ashes, being burnt, were there repositied.

SE'QUENT (*sequens*, L.) following.

Voluntary SEQUESTRATION (in *Common Law*) is that which is done by the consent of both parties.

Necessary SEQUESTRATION (in *Common Law*) is that which the judge doth by his authority, whether the parties will or not.

SEQUESTRATOR, an officer in the time of the civil wars, who received the rent of the estates of delinquents.

SERAG'LIO, the palace of the Grand Signior, at *Constantinople*, where he keeps his court, and where his concubines are lodged, and where the youth are trained up for the chief posts of the empire; also the palace of a prince or lord; also the place of residence of a foreign ambassador is there called a *Seraglio*.

SE'RAPH (שרף *Heb.* to inflame)

SE'RAPHIM } a spirit of the first or highest rank in the Hierarchy of angels, or one of that class, supposed to be most inflamed with divine love, by reason of their nearer and more immediate attendance upon the throne, and to communicate ardour to the inferior or remoter orders of angels.

SE'RAPIS (as some think, of שרף a seraphim, or שר a prince, *Heb.* and *Apis*) was a god of the *Egyptians*, marked in an extraordinary manner, because they did believe that *Osiris*, one of their kings, the son of *Jupiter*, had been, after his death, metamorphosed into an ox. And hence proceeded the *Israelites* worshipping the golden calves. The ox called *Serapis* was to live a certain number of years, and then the priests drowned him in the river *Nile*, and all the people of the land mourned and lamented for his death, till another was found with the same marks

upon him; upon which there was an universal rejoicing over the country, expressed by banquetting and all manner of sports.

SERAPIS (*Hieroglyphically*) in its temple in *Alexandria in Egypt* (being an idol made of all sorts of metals, of such a prodigious size, as that it filled the temple, reaching the roof with its head and both the sides with its hands) represented the world; the golden head of the idol signified the heavens, the shoulders and stomach the air, the belly the sea, and the feet the earth, as it is represented speaking of itself.

Εἰμι θεὸς τῶς, δέμας οἷζ καὶ εἶπω,
Οὐρανὸν κοσμοῦ κεφαλὴ, γῆς δὲ θάλασσα
Τὰ αὖ δὲ μοί ποδες εἰσι τὰ δ' ὅλα ἐν αὐτῇ κεῖται
Ὅμιματα τελευτῆς λαμπρῇ φάει ἥλιου.

SERBIN, a dampish and unwholesome vapour, that in hot countries falls after sunset; a kind of mildew, *F.*

To SERENADE (*donner de senerades, F.*) to play or sing to a lady or mistress, under her door or window, in the night or early in the morning. *Ital.*

SERENITUDE (*serenitudo, L.*) serenity, clearness of the sky, calmness of the mind.

SER'GEANT at Law } a learned law.

SER'GEANT of the Coif } yer of the highest degree in the common law, as a doctor is in the civil. The court of common pleas is their peculiar, tho' they may plead in other courts. They are called brothers by the judges, who shew them great respect.

SER'GEANT at Arms, an officer appointed to attend the person of the king; and also to arrest traitors and persons of quality, and to attend the lord high steward, when he sits in judgment upon a traitor, &c.

SER'IOUSLY (*serio, L.*) with seriousness.

SERIOUSNESS, sobriety, gravity, intentness of mind.

SERMOL'OGIES (of *Sermo* and λογος, *Gr.*) books or homilies of popes or other persons of eminence and sanctity, antiently read at the *Feasts of the Confessors, the Purification, All-Saints*, and every day from *Christmas* to the octave of the *Epiphany*.

SERMOUNTAIN, a sort of herb.

SEROUS (*serus, L.*) of or pertaining to the humour called *Serum*, waterish.

SER'OUSNESS } (*serosité, F.* of *serofus*,

SEROSITY } of *serum, L.*) wheyness, properly of the blood, being an aqueous liquor mixed with the blood and other humours, or being serous.

SER'PENT, a reptile, to whom the Heathens paid divine adoration. They kept serpents in baskets made of bulrushes and osier twigs, which they consecrated to *Bacchus, Ceres, and Proserpina*.

The *Egyptians* kept a serpent in their temples in a chest, and worshipped and kissed it, and especially in the temple of *Serapis* and

Epiphanius makes mention of a sort of Hereticks called *Ophitæ*, who kept a serpent in a chest, worshipped and kissed it, and fed it with bread.

Æsculapius, the god of physick, was worshipped under the form of a serpent.

SERPENT, a kind of musical instrument, serving as a bass to the cornet or small *Sbarum*, to sustain a chorus of fingers in a large vessel.

SERPENTARIUS (in *Astronomy*) a constellation in the northern hemisphere, *L.*

SERPENTIGENOUS (*serpentigena, L.*) ingendered or bred of a serpent.

SERPENTIGEROUS (*serpentiger, L.*) bearing or carrying serpents.

SERPENTINE Marble, a kind of marble, so called, because speckled like a serpent's skin.

SERPENTS (in *Hieroglyphicks*) were used to represent Hereticks.

SER'ATED-Leaf (with *Botanists*) is an indented leaf, or a leaf which is snipped about the edges into several acute segments, resembling the teeth of a saw, as *Dog's Mercury*.

To SERVE (*servir, F. servir, L.*) 1. To attend at command.

Because thou art my brother, shouldst thou therefore serve me for nought?

Gen. xxix. 15.

A Goddess among Gods ador'd, and serv'd
By angels numberless, thy daily brain.

Milton,

2. To obey servilely or meanly.

When wealthy, shew thy wisdom not to be
To wealth a servant, but make wealth serve thee.

Denham.

3. To supply with food ceremoniously.

Others, pamper'd in their shameless pride,
Are serv'd in plate, and in their chariots ride.

Dryden.

4. To bring as a menial attendant.

Some part he roasts; then serves it up so dress'd,
And bids me welcome to this humble feast:
Mov'd with disdain,

I with avenging flames the palace burn'd.

Dryden.

5. To be sufficient to.

If any subject, interest, or fancy has recommended, their reasoning is after their fashion, it serves their turn. *Locke.*

6. To be of use, to assist.

When a storm of a sad mischance beats upon our spirits, turn it unto some advantage, by observing where it can serve another end, either of religion or prudence. *Taylor.*

SERVE'TISTS, the disciples and followers of *Michael Servet*, who, being an Antitrinitarian, was burnt at *Geneva* 1553.

SERVITES, an order of religious, denominated from their peculiar attachment to the service of the *Virgin Mary*.

SER'QUI.

SESQUI-duplicate Ratio (in *Geometry*, &c.) is when, of two terms, the greater contains the less twice, with half another over, as 50 and 20.

SESQUIAL'TERAL Ratio } (with
SESQUIAL'TERAL Proportion } *Geometricians*, &c.) is a *Ratio* between two lines, two numbers, &c. where one of them contains the other once, with the addition of one half, as 6 and 9.

SESQUIDI'TONUS (in *Musick*) a concord resulting from the sound of two strings, whose vibrations, in equal times are to each other in the *Ratio* of 5 to 6.

SESQUITER'TIAL Proportion (in *Mathem.*) is when one number contains another once, and a third part of it more, as 6, 8, 12, 16, 21, 28.

SETO'SE (*setosus*, L.) full of bristles.

SETOS'ITY (*setositas*, L.) fulness of bristles.

Acronical SETTING (with *Astron.*) is when a star sets when the sun rises.

Cosmical SETTING, is when a star sets with the sun.

Heliacal SETTING, is when a star is immersed and hid in the sun's rays.

SET'TLEDNESS (of *setl*, *Sax.*) a fixedness, of being settled in place, mind, &c.

SEV'EN (*reogan*, *Sax.*) the number 7 is remarkable, and has been used by most nations as a period of time, as 7 days in the week, 7 years of service, 7 times 7 the distance of the year of *Jubilee*. It is called critical by physicians, who on the seventh day were wont to give their judgment, as to life or death of the sick; and also for the climacterial year, 7 times 7, or 49, or 9 times 7, i. e. 63. It is also named male and female, because a compound of numbers even and odd, as 3 and 4, and comprehending the 3 and 4 is a number wholly perfect.

SEV'EN-fold (*Seo-on-peal*, *Sax.*) 7 times as much.

SEVENTEEN' (*Seoponzine*, *Sax.*) 17.

SEVENTY (*Seoponzic*, *Sax.*) 70.

SEVER'E'NESS } (of *severus*, L.) rough-
SEVER'ITY } ness, sternness, &c. also harshness, gravity, strictness, cruelty, &c.

SEW'ERS, commonly called shoars, are conduits or conveyances for the water, sullage or filth of a house, street, city, &c.

SEXAGES'IMAL (*Aritmetick*) is that which proceeds by 60's, as the division of circles, &c. into 60 degrees, the degrees each into 60 minutes, and every minute into 60 seconds.

SEXAGES'IMALS, are fractions whose denominators proceed in a sexacuple proportion, i. e. the first minute = to $\frac{1}{60}$ a second $\frac{1}{3600}$ a third $\frac{1}{216000}$ and so on.

SEX-Angled (with *Geom.*) having six angles, as in the figure.



SGRA'FIT (of *sgraffiata*, Ital. scratch-work, probably of *γράφω*, Gr. to write) a method of painting in black and white only, not in *fresco*, yet such as will bear the weather.

To SHAB off, to go away sneakingly.

SHAB, a shabby fellow.

SHAB'BINESS (prob. *q. d. scabbiness*) raggedness, meanness of habit.

SHACK'LED (of *Scacul*, *Sax.* a fetter) wearing shackles or fetters, &c.

To SHADE (of *ycadepan*, *Sax.*) to cover with the shadow.

SHADOW (in *Opticks*) a privation of light, by the interposition of an opaque body.

SHAGGEDNESS (of *Sceacgeð*, *Sax.*) the having long, rough hair.

SHAL'LOWNESS, want of depth of water, judgment, &c.

SHAPE'LESS (of *Sceapleay*, *Sax.*) without shape, deformed.

SHARK (*Figuratively*) is used for a sharpening fellow, who lives by taking persons at a disadvantage, and tricking and cheating them.

SHARP (in *Musick*) a kind of artificial note or character so formed ($\sharp$)

SHATTER-PA'TED, scarce *compos mentis*, crazy-headed, hare-brain'd, confused, acting without thought, &c.

SHAVE'LING, one that has his head shaved, as monks, &c.

SHA'VER, as a cunning shaver, i. e. a crafty fellow.

To SHEAF (*Sceapian*, *Sax.*) to bind corn into sheaves.

SAEAR'ING (in the *Woollen Manufacture*) is the cutting with large sheers the too long and superfluous nap or shag on cloths, stuff, &c.

To SHED (of *Sceadan*, *Sax.*) to spill, to pour out, as to shed Tears, the Teeth, Hair, Horns.

SHEEP' (*Hieroglyphically*) represented a fool or silly person, because no beast is more simple than a sheep; but a ram represents a good governor.

SHEEP'ISHNESS (of *Sceap*, and *gelic-negre*, *Sax.*) faint heartedness, simpleness, &c.

SHEEP-Cote, } } *Sceap-cote*, } *Sax.*
SHEEP-Fold, } } *Sceap-falde*, }
a place to put sheep in.

SHEEP-Hook (*Sceap-hoce*, *Sax.*) a shepherd's staff or crook.

A SHEEP'S-Head (*Metaphorically*) a mere blockhead, a stupid, dull fellow.

To SHEER a shore } an anchor (among
To SHEER Home } *Sailors*) signifies to draw it home.

SHEER, clear, transparent, thin, spoken of muslin; quite or altogether got off or away.

SHEER over, quite over. *Milton.*

To SHEER. See *Sbear*.

SHEER'MAN (*Scean-man, Sax.*) that sheers cloths, woollen stuffs, &c.

SHELF (with *Miners*) that hard surface or coat of the earth, which lies under the mould, usually about a foot deep.

SHEL'TERER (prob. of *Sceala, Sax.* a shell) one who shelters; also is sheltered.

SHEL'TERLESS, having no place of shelter.

SHEL'VING (prob. of *schelb, Teut.* crooked) slanting.

SHEL'VINGNESS, the sinking or rising gradually like a shelve or sand in the sea.

SHEL'VY (of *schelb, Teut.*) full of shelves or sand-heaps, as the sea.

SHEP'HERDESS (*Sceapa, hynder, Sax.*) a she keeper of sheep.

SHERIFFWICK (*Scyn-geþeƿic, Sax.*) a sheriff's jurisdiction.

SHIN-*Bone* (*Scina ban, Sax.*) a bone between the leg and foot.



SHIELD (in *Heraldry*) in coat armour is sometimes represented as in the figure, tho' they were of a different shape and size; the use of them was to defend the body against the weapons of enemies.

SHING'LES (in *Carpentry*) are small pieces of wood or quartered oaken boards, saw'd to a certain scantling; but they are more usually cleft to about an inch thick at one end, and made like wedges, about four or five inches broad, and eight or nine (and in some places twelve) inches long. They are us'd to cover houses with; but more commonly churches or steeples, instead of tiles or slates.

SHI'NING (of *Scinande, Sax.*) casting a lustre, looking bright.

SHI'NINGNESS (*Scinandeneſſe, Sax.*) lustre, brightness.

SHIP'PING (of *ſkip, Dan. Scip, Sax.*) ships.

SHIP-*ſhopen* (with *Sailors*) unfight'y, spoken of a ship that is built strait up after she comes to her bearings, the same that is termed *Wale-reared*.



SHIP'WRIGHTS, were constituted in the reign of king James I. They are a master, two wardens, and 16 assistants. Their arms are a *Noah's ark* on a chief, the cross of St. George charg'd with a lion of England; the crest is the said ark and the dove volant, with an olive branch in its mouth proper.

SHIRK (*q. d. a shark*) a sharpening fellow that lies upon the catch, as the shark fish.

SHIRK'ING, sharpening, lying upon the catch.

SHQAD (with *Tin Miners*) such fragments of ore, which by rains, currents of water,

&c. are torn off from the load or veins of ore. SHOCK'ING (of *ſhocken, Du.*) putting into a commotion of mind.

SHOD'DEN (of *Sceod, Sax.*) having shoes on.

A SHOE-Maker (of *Sceo and macan, Sax.* to make) a maker of shoes.

SHO'LINESS (*q. d. Shallowneſſ*) fullness of flats in the sea, &c.

SHO'LY (*q. d. shallow*) full of flats.

SHON, did shine.

Milton.

SHORN (of *Sceanan, Sax.*) sheared or clipped off.

SHORT (*Sceort, Sax.*) 1. Not long; commonly not long enough.

Weak though I am of limb, and short of fight,
Far from a Lynx, and not a giant quite,
I'll do what Mead and Cheshelden advise,
To keep these limbs, and to preserve these eyes. Pope.

2. Not long in space or extent.

Though short my stature, yet my name extends

To heav'n itself, and earth's remotest ends. Pope.

3. Not long in time or duration.

Nor love thy life, or hate, but what thou liv'st,
Live well, how long or short permit to heav'n. Milton.

4. Not attaining an end; not reaching the purposed point; not adequate; not equal.

To attain

The height and depth of thy eternal ways,
All human thoughts come short, supreme of things. Milton.

O glorious trial of exceeding love,
Engaging me to emulate! but short
Of thy perfection, how shall I attain.

Milton.

As in many things the knowledge of philosophers was short of the truth, so almost in all things their practice fell short of their knowledge: the principles by which they walked were as much below those by which they judged, as their feet were below their head.

South's Sermons.

SHORT-Sails (in a *Ship of War*) are the same as fighting sails, and are the fore-sail, main-sail, and fore top-sail, which are all the sails used in a fight, lest the rest should be fired or spoiled.

SHORT-Sightedness, a fault in the conformation of the eye, in which the crystalline, &c. being too convex, the rays reflected from distant objects are refracted too much, and caused to converge too fast, so as to unite together, before they reach to the Retina, by which means the vision is render'd both dim and confused.

SHORTNESS (*Sceortneſſe, Sax.*) brevity, deficiency in length.

Chain-

Chain-SHOT, is two whole or half bullets



joined together, either by a bar or chain of iron, which allows them some liberty asunder, so that they cut and destroy whatever happens in their

way, and are very serviceable in a sea-battle, to cut the enemy's sails.

Round SHOT (in *Gunnery*) are round bullets fitted in proportion to the gun.

Cross-bar SHOT, are round shot, with a long spike of iron cast in each, as if it went through the middle of it.

Cafe SHOT, is either small bullets, nails, bits of old iron, or the like, put into a cafe, to shoot out of ordnance.

Langrel SHOT, runs with a shackle to be shortened when it is put into the gun, having half a bullet either of lead or iron, which spreads itself when it flies out.

Trundle-SHOT, is a bolt of iron of 16 or 18 inches in length, having sharp points at both ends, and a round broad bowl of lead cast upon it, about a hand's breadth from each end, and fitted to the bore of the gun.

SHOT of a Cable (with *Sailors*) is the fastening of two cables together, that a ship may ride more safely.

SHOT (of *Sceozan, Sax.*) hit or wounded with a bullet, arrow, &c.

To SHOULDER (of *Scu'don, Sax.*) to lay on the shoulder; also to jostle with the shoulder.

SHOULDER-Blade, a bone of the shoulder, of a triangular figure, covering the hind part of the ribs, called also *Scapula*.

A SHOUT, a loud halloo or huzza.

SHOW'ERINESS (*Scupicneyye, Sax.*) raininess, inclinableness to be showery.

SHOW'ERY (of *Scupicg, Sax.*) rainy, apt or inclinable to produce showers.

SHRANK (of *Scpincan, Sax.*) shrunk up, lessened in length, breadth, &c.

SHREAD'INGS (in *Carpentry*) the making good of the rafter-feet in the cornice; that is, when rafters are cut with a knee, these shreadings (otherwise call'd *furrings*) go strait along with the rafter from the top of the knee to the cornice.

SHREWD'NESS, cunningness, smartness, sagacity.

SHRIL'NESS, sharpness of sound.

SHRIN'D, *inshrin'd*, seated or placed in a shrine. *Milton.*

SHROWD (*Scpu'd, Sax.*) a garment for a dead corps.

SHROWD'ING of Trees (in *Husbandry*) the cutting or lopping off the top branches of them; which is only done to trees not fit for timber; and designed either for some present use, or for fuel.

SHRUB (*Scpute, Sax.*) a small or low tree.

SHRUB (with *Botanists*) a plant with many woody perennial stalks or trunks from the same root, as a briar, &c.

SHRUB/BINESS (*Scnybicneffe, Sax.*) fulness of shrubs.

SHRUB'BY (of *Scnybig, Sax.*) full of shrubs.

SHRUNK (of *Scpincan, Sax.*) contracted.

SHUT'TERS (of *Scitzan, Sax.* to lock, *schutten, Du.* to inclose) for windows, &c.

SIBY'LS (*σιβύλλα, q. σίε, of Σεβ βάλλη, Gr. i. e.* the council of God) of these, in all, are reckoned nine or ten, as the *Sibylla Persica*; *Lybica*, *Delphica*, *Cumana*, *Erythraea*, *Samia*, *Tyburnina*, *Hellepontica*, *Pbrygia*, and *Cumæa*, whose writings seem to have prophesied of *Christ* so plainly, that there is ground to suspect the *Greek* verses, that bear their name, were written after our Saviour's death.

The *Sybilla Cumana*, was a virgin who lived an innocent life in a cave, near *Cuma* in *Italy*, far from all acquaintance and society of men. She composed nine books of things to come, and brought them to *Tarquinius Priscus* to be sold, demanding about 300 pounds for them; which he refusing to give, she burnt three of them, and required the same price for the rest; but, the king refusing to give it, she went away, and having burnt three more, and returning, demanded the same money for the remaining three, for which the king, by the advice of his soothsayers, gave her the money. The *Duumviri sacrorum* or *Pontifex Maximus*, kept these books in their custody; and, on all difficult occasions, these books were consulted by order of the senate. There are yet remaining some fragments of this *Sibyl*, preserved in several writers.

SIBYLLA Agrippa, was painted in the form of an old woman in a roseal garment.

SIBYLLA Delphica, like a young woman in a black garment, with a horn in her hand.

SIBYLLA Europea, like a comely young woman, but with a red face, clothed with a fine veil on her head, and a fine garment of golden work.

SIBYLLA Herophila, young and fair, in a purple garment, and having her head covered with a veil of lawn.

SIBYLLA Lybica, like an old woman clad in a purple garment, and crowned with a garland of flowers.

SIBYLLA Pbrygia, with an old ill favoured face, clad in a red garment.

SIBYLLA Persica, clad in a golden garment, and a white veil.

SIBYLS. A certain author has endeavoured to prove, that there never was more than one *Sibyl* that was a prophetess, and that she was a *Grecian*, whose name was *Hierophyle*, born at *Erythraea*; and that the diversity of her names was occasioned by her travels, or by the spirit's transporting her from one place

place to another; and that she died at *Cuma* in *Italy*. *Vossius* tells us, that the ancient books of the *Sibyls* at *Rome* were altogether profane; but that those brought from *Greece* by *Craffus*, contained some prophecies that had been given by certain *Jews* for *Sibylline oracles*: which is the reason of those prophecies of the coming of the *Messiah*, that are found among them.

SIBYLLINE (*sibyllinus*, L.) of the *Sybil*s.

SICCIFICK (*siccificus*, L.) causing dryness.

SICKLINESS (of *reocline*re, *Sax.*) unhealthfulness, aptness to be sick.

SICKNESS (*Seocne*re, *Sax.*) indisposition of body, &c.

A **SICKLE** (*Sicol*, *Sax.* *sikel*, Du. prob. of *secare*, L. to cut) a hook for reaping corn.

SIDE'LING, side-ways, on one side, awry. *Milton*.

SIDE'LINGS (old *Lat. Writ.*) balks between, or on the sides of the ridges of plow'd lands.

SID'ER. See *Cyder*.

SID'EROMANCY (*σιδηρομαντεία*, of *σίδηρα*, iron or steel, and *μαντεία*, Gr. divination) a divination performed by a red hot iron, upon which they laid an odd number of straws, and observed what figures, bendings, sparklings, &c. they made in burning.

SIEGE (of *siege*, F. a seat) going to stool, voiding of excrements.

SIGALEON (among the *Egyptians*) an idol worshipped in the temple of *Isis* and *Serapis*, in the form of a young man, keeping his mouth shut with his finger, as an emblem of *Silence*, and accordingly was accounted as the god of *Secresy* and *Silence*. It is generally agreed among authors that *Sigaleon* was the same as *Harpocrates*, and that the *Egyptians* used both these names to signify the god of *Silence*.

SIGHTS (in *Mathematicks*) two thin pieces of brass on the extreme of an *Alidade* or *Index* of a *Theodolite*, &c. for the just direction of the *Index* to the line of the object.

SIGILLARIA, a festival among the *Romans*, wherein they sent presents of seals, and other such things, one to the other, L.

SIGN (in *Physick*) some appearance of the body distinguishable by the senses, whence the presence, nature and state of a disease, or health, or death, may be inferred.

SIGNA, marks or characters, short-hand, initial or beginning letters, which by way of abbreviation are put for whole words, as *D. D. D.* for *donum Deo dedit*, L.

SIGNA (among the *Romans*) ensigns or banners, of which there were several sorts; on some of them was a hand expended, as a symbol of concord; some had a silver eagle; others the image of the emperor; others a dragon with a silver head, and the rest of the body taffety,

SIGNALS, signs made by sea or land by the admiral, commander, &c. as of any squadron of ships, either for sailing, fighting, marching, &c.

SIGNIFICANTNESS (of *significancia*, L.) significancy.

SILENCE (in *Hieroglyph.*) was represented by a wolf, because it is said to make men dumb at its first sight.

Seasonable **SILENCE** (*Hieroglyph.*) was represented by a wild goose; because *Ammianus* relates, that when these birds fly over the mountains, where great numbers of eagles make their abode, knowing their inability of keeping silence, they take a stone in their bills, which hinders them from making a noise, and when they are out of danger they let it fall.

SILENI (according to the *Poets*) were satyrs, so called when they were grown old, who are feigned to be great tipplers of wine.

SILENI, were as numerous as the *Fauni*. They were thought to be mortal, because there were several of their sepulchres in the region about *Pergamus*; but the *Fauni*, the *Satyrs*, the *Sileni* and the *Bacchi*, the *Tytiri* and the *Panes*, being all of a like nature, were reputed to be *Demons*, and the ministers of the other gods; they were called by the name of *Incubi*, being accounted to be amorous of women, and desirous of their embraces; and indeed it is not to be questioned but there were many ill things done under their names in such lonely places, and those crimes which were perpetrated by mortals, were attributed to demi-gods.

SILENUS. Historians tell us, that *Silenus* was the first of all the kings that reigned at *Nysa*, who lived in the reign of *Midas*, and that the shepherds having caught him, by putting wine into the fountain he used to drink of, brought him to *Midas*, who gave him long ears. It is probable, that he was one of the princes of *Caria*, who was famous for his wisdom and learning. And the fable of *Midas's* lending him long ears, only signified the great knowledge he had in all things. *Silenus* being siezed, purchased his liberty with this remarkable sentence: *That it was best not to be born, but the next degree of happiness was to die quickly*. *Virgil* makes *Silenus* deliver a very excellent and serious discourse concerning the creation of the world, when he was scarce recovered out of his fit of drunkenness, which makes it appear, that the drunkenness *Silenus* is charged with, had something in it mysterious, and that approached to inspiration. He is described as an old man, bald-headed, with a flat nose and large forehead, which denotes the physiognomy of one that is insolent and given to wine; large ears, a short fat body, with a great belly; being generally thought to be drunk; he rides upon a saddle-backed ass, or supports his reeling steps with a staff, sometimes he has a *Cantharus* or great

great cane in his hand, with the handle of it much worn by the frequent use he makes of it.

SILENTNESS (*silentium*, L.) silence, stillness,

SILK-GLASS (of *Virginia*) a curious plant that has very thin and fibrous leaves, of which a sort of fine stuff is made, with a gloss like silk, and cordage much better than that of hemp or flax, both for strength and continuance.



mill.

SIL'LINESS (prob. of *Sillic*, *Sax.* wonderfully) simpleness, foolishness.

SIL'VER (*Silpep*, *Sax.*) a metal, next in value to gold, in weight it comes next to that of lead, being to that of gold as 10 to 19, and to that of water, as 10 to 1; as to its fixedness in the fire, it goes beyond all bodies except gold; having been found by *Dr. Halley* to lose but one twelfth of its weight, having been kept in fusion in the *Focus* of a furnace for two months; it is also the most ductile and malleable of all bodies after gold; again, as to its fusibility, it easily dissolves by fire, much more easily than copper or iron; but more difficultly than gold or lead, and runs before it ignites. Its character with chymists is *D*, *Teut.* and *Dut.*

SILVER, *adj.* (*Solpepene*, *Sax.*) of or pertaining to silver.

SILVER Weed, the herb *White Tarsey*.

SIL'VERED (of *Sylpepe*, *Sax.*) done over with silver.

SIL'VERING, the covering any work with leaf silver, &c.

SIMA (in *Archit.*) a *Cymatium*.

SIMA'TIUM } (in *Architecture*.) See

SIMASE } *Cymatium*.

SIM'ILAR Disease, a disease of some simple solid part of the body; as of a fibre, in regard to its tension or flaccidity, a membrane, &c.

SIM'ILAR right-lin'd Figures (in *Geom.*) are such figures as have equal angles, and the sides about those angles proportional.

SIMILAR Sections (in *Conicks*) are such, whose diameters make equal angles with their ordinates.

SIM'ILARNRSS (of *similaris*, L. *similaire*, F.) likeness, the being of the same nature.

A SIM'ILE, a similitude, a comparison of two things, which, tho' different in other respects, yet agree in some one; also a parable, L.

SIMO'NIANS, so called of *Simon Magus*,

who pretended to be the great virtue and power of God sent from Heaven to earth: among the *Samaritans* he pretended to be God the Father, and among the *Jews* he made himself pass for the Son. He patched up a kind of medley system out of the philosophy of *Plato*, the religious fables of the Heathens and Christianity; from *Plato* he borrowed many things as to the worship of angels, which he perverted to magical uses, pretending there was no salvation to be had but by the invocation of angels, who were the mediators between God and man.

SIM'PLE (in *Musick*) is chiefly used in opposition to double; sometimes to a compound of several parts or figures of different values.

SIMPLE Leaf (with *Botanists*) is that which is divided to the middle in several parts, each resembling a leaf itself, as in a *Deck*.

SIMPLE Nouns (with *Gram.*) are the same as primitive nouns.

SIMPLE Wound (with *Surgeons*) is that which only opens the flesh, and has no other circumstances attending it.

SIM'PLEFYING (in *Ecclesiastical Affairs*) is the taking away the cure of souls from a benefice, and dispensing the beneficiary from his residence.

SIM'PLE tenaille } (in *Fortif.*) a work
SIN'GLE tenaille } whose head or front consists of two faces, which make one re-entering angle.

SIMPLES (in *Botan.*) all herbs or plants, as having its particular virtue, whereby it becomes a simple remedy.

SIMPLI'CITY (in *God*) is an incommunicable attribute, and is a freedom from all kind of composition or mixture, either of principles or parts.

SIMPLICITY (in *Metaphysics*) is an indivisible unity, and is either absolute or limited.

SIMPLICITY absolute, is when a thing is indivisible independently, which is the property of God himself.

SIMPLICITY limited, is when any thing is really indivisible, but yet that depends upon some external being.

SIMPLUDA'RIA (of *simplex* and *ludus*, L.) a kind of funeral honour paid to the deceased, by dancing and leaping.

SIN-born, born of, sprung from, or owing its being or original to sin. *Milton*.

SIN-EATERS. It has been a custom in *Herefordshire*, to hire poor people at funerals to take upon them the sins of the deceased, and these they called *Sin-Eaters*. And in some parts of *Lancashire* and *Cheshire* they have a custom to set on a table-board a high heap of *Soul Cakes*, of which every visitant takes one.

SINCERE (*Sincerus*, L. *Sincere*, F.) 1. Unhurt; uninjured.

He

He try'd a tough well chosen spear;
Th' inviolable body stood *sincere*.

Dryden.

2. Pure, unmingled.

Pardon my tears, 'tis joy which bids them
flow:

A joy which never was *sincere* till now;
That which my conquest gave, I could not
prize,

Or 'twas imperfect, till I saw your eyes.

Dryden.

The pleasures of sense beasts taste *sincere*
and pure always, without mixture or alloy,
without being distracted in the pursuit, or
disquieted in the use of them.

Atterbury.

Animal substances differ from vegetable, in
that being reduced to ashes, they are perfectly
insipid, and in that there is no *sincere* acid in
any animal juice.

Arbutnot on Aliments.

3. Honest, undissembling, uncorrupt.

Nor troubled at these tidings from the earth,
Which your *sincerest* care could not prevent;
Foretold so lately what would come to pass,
When first this tempter cross'd the gulf from
hell.

Milton.

SINCERELY, honestly, without hypo-
crisy, with purity of heart.

SINCERENESS (*sinceritas*, L. *sincerité*,
F.) uprightness, plain-heartedness.

SINCERITY (in *Ethicks*) is defined to be
that virtue, act, or power of the mind, by
which the will is determined to follow and
perform that which the intellect determines
to be best, and to do it, because it is so.

SIN'EWINNESS (of *Sinehz*, of *Sinu*, *Sax.*)
nervousness.

SIN'EW (Synpe, *Sax.*) a nerve.

SIN'EWEY (Sinpealz, *Sax.*) nervous.

SIN'GLE *Excentricity* (with *Astron.*) is
the distance between the center of the ellipsis
and the focus, or between the sun and the
center of the excentrick.

SINGLE *Ten*, a silly person.

SIN'GULARNESS (*singularitas*, L. *sin-*
gularité, F.) the being singular; uncommon-
ness; also excellency; also a particular way
of behaviour, &c. affectedness.



SIN'ISTER-Base (in *He-*
raldry) is the left angle of the
base represented by the letter
I in the escutcheon.



SINISTER Chief (in *He-*
raldry) the left angle of the
chief, represented by the let-
ter C in the escutcheon.

SIN'ISTERNESS (*sinisteritas*, L.) un-
fairness, self-interestedness, awkwardness,
&c.

SINISTER Side of an *Escutcheon*, the
left side.

SINIS'TRI, a sect of ancient Hereticks,
so called, because they held (*sinistram*) their
left hand in abhorrence, and made it a point
of religion not to receive any thing with it.

SINK'ING (of *Sincan*, *Sax.*) falling or
settling to the bottom or under water, fall-
ing or fainting.

A SIN'UATED Leaf (with *Botan.*) is
that which is cut about the edges into several
long segments, as in oak leaves.

SIN'UOUSNESS (of *sinuositas*, L. *sinu-*
osité, F.) fulness of turnings and windings,
or a series of bends and turns in arches.

To SI'RENIZE (of *siren*, L.) to allure
persons to their destruction.

SI'RENS (either of *σεῖραι* or *σώραι*, to
draw or allure, of *σεῖραι*, to deceive, &c.)
sea monsters, famous in the writings of the
poets, said to be the daughters of the river
Achelbus, and of one of the nine muses;
some say *Melpomene*; others *Calliope*, or
Terpsichore, or *Sterope*: in short they are not
agreed in their mothers names or their own.
They were in number three, some call them
Aglaepe, *Pisinoe*, *Thelxiopia*; and others
Thelxispe Molpe, *Aglaophonos*; others again
Leucosie, *Ligea*, *Partbenope*.

Their dwelling was upon the coast of
the *Sicilian* sea, where they are fabled to
have sung so harmoniously, that the mariners
who pass'd that way were in danger of being
shipwreck'd, by approaching too near the
shore, in stopping to hear them.

They are represented on the upper parts
as fine women, but having wings and feet
like birds.

The poets tells us, that when the *Argo-*
nants passed that way, the *Sirens* did what
they could to charm them; but *Orpheus*
taking his harp, made their songs and other
attempts useless: whereupon the *Sirens* in
despair at being overcome, threw themselves
into the sea, and became rocks.

Others say, they were precipitated into the
sea, and became sea monsters, having half
the body of a woman, and the other half of a
fish; and that this happened to them after
Ulysses had disappointed their expectation, by
stopping his companions ears with wax, and
making himself to be lash'd fast with ropes to
the mast of his ship.

It is related that in 1672, they caught a
Siren at *Malta*: *Cornelius a Lapide* speaks of
a *Siren* taken in *Friesland*, which, they say,
liv'd long enough to learn to spin.

Between the island *Ceylon* and the point
of *Indus*, it is related that there were taken
nine *Sirens* and seven *Tritons*; and that upon
the coast of *Martinico*, near a promontory
called the *Diamond*, was seen a sea monster,
who upwards from his middle had the shape
of a man, and the rest was like a fish.

In the *Phillippine* islands, it is said, that they
catch



This
of the
prince

catch a sort of fish like *Sirens*, and also that many of them are seen in the province of *Angola*. They are found to be male and female, being eight feet long, and four in breadth: their arms are very short, but their fingers are long, their head and eyes are oval, their forehead high, nose flat, with a large mouth; but they have hardly any chin or ears.

When they are killing they cry out as a man would do, that expected to be murdered.

SIR'IUS (σείριος, Gr.) the dog-star, a bright star of the first magnitude in the mouth of the constellation, called *Canis major*.

SISTER-Hood (Spurzen, Sax. or *suster* and *hood*, Dan. a termination added to relation) the society of sisters.

SITUA'TION (with *Logicians*) is the ninth of the categories, as *sitting, standing, before, behind, to the right, to the left*.

SIXAIN (in *Milit. Affairs*) an ancient order of battle for six battalions, which, supposing them to be all in a line, is formed thus. The second and fifth battalions advance and make the *Van*. The first and sixth fall into the rear, leaving the third and fourth to form the main body. Each battalion ought to have a squadron on its right, and another on its left. Any number of battalions, produced of the number six, may be drawn up by this order; so twelve battalions may be put into two *Sixains*, and eighteen into three *Sixains*.

SIX-FOLD (Six-*fealde*, Sax.) six times as much.

SIZE, a glewish matter, which painters in distempers mix with their colours; also a kind of paste used by shoemakers; also a sort of jelly used by plaisterers, &c.

SIZE/ABLENESS (of *assieux*, Fr. &c.) the being of a fit size.

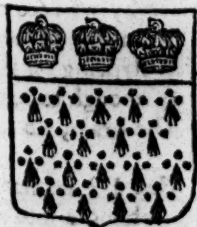
SIZING (at the *Tin-Works*) a curious method of dressing the tin ore, after it comes from the launder of the stamping mill; which is by sifting it through an hair sieve, and casting back that which remains in the sieve into the tails, to be trampled over again.

To **SKEW**, to go sideling along, to waddle.

SKIL'FUL (according to *Minshew*, of *sciolus*, L. and *full*, Sax.) knowing, experienced in.

SKIN'NERS, were incorporated Anno 1325; they consist of a master, 4 wardens, 68 assistants, and 170 on the livery; the fine for which is 16*l.* 16*s.* 8*d.* This is the sixth company of the twelve, of which there have been 29 lord mayors.

This company has been honoured by having of their fraternity six kings, five queens, one prince, nine dukes, two earls, and a baron.



Their armorial ensigns are *Ermine* on a chief *Gules*, three crowns *Or*, with caps of the first. The crest, a leopard *Proper*, gorg'd with a chaplet of bays *Or*. The supporters, a lucern and a wolf, both *Proper*. The motto, *To God only be all Glory*. Their hall is on *Dorw-gate-Hill*.

SKINK-Pottage, a sort of *Scotch* pottage, made of the finews of a leg of beef.

A SKIR'MISH (*escaramuza*, Span.) a combat in presence of two armies, between two parties, who advance from the bodies for that purpose, and introduce and invite to a general regular fight.

SKIRT'ING Boards (in *Carpentry*) are the narrow boards fitted round the under side of wainscot against the floor.

SKIT'TISHNESS (prob. of *Szyzzan*, Sax. to shoot) wantonness, frolicness.

SKULL (prob. of *schell*, Teut. a shell, or *schedel*, Teut. the head) is the uppermost bone of the head, fashioned in the form of a globe, and distinguish'd with its orders of small holes and seams, and outwardly covered with skin and thin flesh, lest it should be over-burthened with too much weight. These are full of pores, for the more convenient evaporation of the gross humours of the brain, and certain excrements of it, whereof hairs are produced. The skull is inwardly hollow, that the brain, which is the seat of all the senses, may be the more commodiously placed in it. It is distributed into three parts, the fore-part (called *Sincipus*) and conjoineth into the forehead; the hinder part (call'd *Occiput*); and the middle or crown (call'd *Vertex*) seated between the fore and hinder-parts. In these three partitions are placed three sensible faculties; in the fore-part is the *sensus communis*, or fancy, i. e. the judgment of the senses, or universal notion of things; in the middle, the imagination; in the hinder-part of the head, the memory.

SLAB'BINESS (of *slabben*, Du.) sloppiness, fulness of plashes.

SLACK'NESS (*laxitas*, L.) looseness.

To **SLAKE**, to mix lime with water.

SLAN'DEROUSNESS, reproachfulness.

SLATCH of *Fair Weather* (*Sea Phrase*) is when there comes an interval of fair weather, after long foul weather.

SLAT'TERNLY (of *floorken*, Du.) negligent and careless, as to neatness in dress and housewifery.

SLA'VERY (*esclavage*, F.) perpetual servitude, drudgery.

SLA'VISHNESS (*esclavage*, F.) hard service, drudgery.

To **SLAUGH'TER** (of *Slægan*, Sax. *schlagen*, Teut.) to kill or slay, to butcher.

SLEA'ZINESS (of *Cloth*) slowness of workmanship.

About **SLEDGE** (with *Smiths*) one that is used for battering or drawing out the largest work, and is held by the handle with both hands;

hands; which they swing round over their head, to strike as hard a blow as they can.

Up-band SLEDGE (with *Smiths*) is used by under workmen; it is used with both the hands before, and is seldom raised higher than the head, and is for work that is not of the largest size.

SLEEK } (*Slið, Sax.*) smooth, even,
SLICK } glib, made so by often rubbing with the slick stone.

SLEEKNESS (*Sliðnerre, Sax.*) smoothness.

SLEEP (*S'æp, Sax.*) is that state wherein the body appearing perfectly at rest, external objects move the objects of sense as usually, without exciting the usual sensations. Sleep is said to consist in a scarcity of spirits; which occasions that the orifices or pores of the nerves of the brain, whereby the spirits us'd to flow into the nerves, being no longer kept open by the frequency of the spirits, shut up of themselves.

SLEEPER (in *Carpentry*) is the oblique rafter that lies in a gutter.

SLEET'Y, betwixt rainy and snowy.

SLEIGHT (prob. of *schlaew, Teut.* cunning) dexterity.

SLID'ING (in *Mechan.*) a motion when the same point of a body, moving along a surface, describes a line on that surface.

SLIM'INESS (of *Slimingne, re, Sax.*) a muddy softness, clamminess.

SLIP'PER (in *Architecture*) the same as *Plintb.*

SLIP'PING (with *Gardeners*) is the pulling off a sprig from a branch, or a branch from an arm of a tree.

SLOPE'NESS } slantingness, a going
SLOP'INGNESS } diagonally.

SLOTH (*Hieroglyph.*) was represented by a tortoise, because it is of a nature very lazy, and slow in its match.

SLOTH (prob. of *Slað, Sax.*) unwillingness, idleness, laziness, drowsiness.

SLOW (*Slap, Sleep, Sax. fleeuw, fislück*)
1. Not swift; not quick of motion, not speedy, not having velocity, wanting celerity.

Me thou think'st not *slow*,
Who since the morning hour set out from heav'n,

Where God resides, and on mid-day arriv'd
In Eden, distance inexpressible. *Milton.*

Where the motion is so *slow* as not to supply a constant train of fresh ideas to the senses, the sense of motion is lost. *Locke.*

2. Late; not happening in a short time.

These changes in the heav'ns, though *slow*,
produc'd

Like change on sea and land, sidereal blast. *Milton.*

3. Dull, inactive, tardy, sluggish.

Fix'd on defence, the Trojans are not *slow*,
To guard their shore from an expected foe.

Dryden.

4. Dull, heavy in wit.

The politick and wife

Are *slow* things with circumspective eyes. *Pope.*

SLOW, in composition, is an adverb, *slowly.*

Thy *slow*-pac'd soul, which late did cleave
T' a body, and went but by the body's leave,
Twenty perchance, or thirty mile a day,
Dispatches in a minute all the way,
'Twixt heav'n and earth. *Donne.*

SLOW of Course (with *Astron.*) is when a planet moves less in 24 hours than his mean motion.

SLOW'NESS of motion. Our learned countryman Mr. *J. Dee* relates, that he being in his travels, in company with the noted *Cardan*, saw an instrument (which was first sold for 20 talents of gold) wherein there was one wheel, which constantly moved round amongst the rest, yet did not finish one revolution under 7000 years.

SLUC'D, issuing or pouring forth from a sluice. *Milton.*

SLUM'BROUS, slumbring, of or pertaining to slumber. *Milton.*

SLUNK (of *Slincan, Sax.*) stolen or sneaked away; also cast, as a calf.

SLUT'TISH (prob. of *lutofus, L.*) nasty, not cleanly in cookery or housewifery.

SMATCH (of *Smac, Sax.*) a small taste of a thing.

SMELL'ING (*incertæ Etymologiæ*, but the most prob. that etymologists have given us is by *Minshew*, who derives it of *schamacken, Teut.* to taste; but it may as well be derived of *Smæc, Sax.* a taste or relish) perceiving scents by the nostrils.

SMELLING (with *Philosophers*) is an external sense, by which an animal, by the assistance of his nostrils, (which are furnished with very subtle fibres) receives all manner of smells, and those that have the most tender fibres enjoy this sense in the most exquisite manner. This sense in man is spoiled by the vapours of different and dainty viands or meats, which is alledg'd as the reason why men have not this sense to that perfection that most other animals have, who, by feeding on a more simple diet, enjoy this sense in greater perfection, and can by their smelling find out their food, tho' at a great distance.

SMELLING, the act whereby we become sensible of odorous bodies, by means of certain effluvia of them, which striking on the olfactory organ, with briskness enough to have their impulse propagated to the brain, do excite a sensation in the soul.

SMICK'ET (of *rmoc, Sax.*) a woman's inner garment of linen, the *o*, chang'd into an *i*, and the term *et* the better to fit the mouth of a *Prude*.

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A SMILE (*smile*, Dan.) a pleasant look, a silent laugh.

SMINTH'EAN (of *σμήνθεος*, Gr. rat) an epithet given to *Apollo*, from killing rats, mice, &c.

SMIRIS } (of *σμάω*, Gr. to cleanse) the
SMYRIS } *Emery* and *Emeril-stone*, a kind of hard stone used by glaziers, to cut glass, and by jewellers, to polish jewels, &c.



Black SMITHS had a charter granted *Anno* 1577, from *Q. Elizabeth*, confirm'd by *K. James I.* and *K. Charles I.* but there are some records found relating to this company, so ancient as *Edward III's* time.

Their armorial ensigns are,

Sable a chevron between three hammers Argent, handled and crowned Or, on a helmet and torse, a phenix firing herself by the sunbeams, all proper. The motto, *By Hammer and Hand all Arts doth stand*. Their hall is situate on the west-side of *Lambeth-bill*.

A SMOTHER (of *Smopian*, Sax.) a vapour or smoak caused by burning straw, &c.

SNAG, an unequal tooth standing out from the rest.

SNAIL-CLOVER, a sort of herb.

SNAKE-EATER, an *American* bird.

A SNAKE (*Snaca*, of *Snican*, Sax. to creep) a kind of serpent, *Du*.

A SNAKE (*Hieroglyphically*) was (in the following form, viz. in an orb biting his tail) by the ancients put to signify the continual mutation of creatures, and the change of one being into another; because the world, as it were, feeds upon itself, and receives from itself a continual supply of those things that time consumeth.

SNA'KY (of *Snaca*, Sax. a snake) having, or like snakes.

SNAKE-ROOT, a *Virginian* root, of a grateful and wholesome bitter taste.

SNEAK'ING (of *Snican*, Sax. *sniger*, Dan.) creeping up and down bashfully; also niggardly.

SNEEZ'ING (of *Snican*, Sax.) a convulsive motion of the muscles of the breast used in expiration; wherein after suspending the inspiration begun, the air is repelled from the mouth and nose, with a momentary violence.

SNEEZING, the custom of saluting or blessing persons when they sneeze, is supposed to derive its original from a disease whereof such as sneezed dy'd; and this is confirmed by *Carelias Sigonnius*, who in his history of *Italy*, makes mention of a pestilential distemper in the time of *Gregory* the great, that proved pernicious and deadly to those that sneezed.

But there is still an older date of this prac-

tise, it being mentioned by *Apuleius*, who lived 300 years before *Gregory's* time, also by *Petronius*, *Arbiter*, and others.

Codignus and *Pinto*, in their travels inform us, that this custom is used in the remotest parts of *Africa*, and the east.

The ground of this so ancient custom was probably the notion of the ancients, that sneezing was either a good sign or a bad, and therefore used to congratulate the one, and deprecate the other by this salutation; for we find in the writings of *Plutarch*, *Aristotle*, and others, that sneezing at certain times was held lucky, at others unlucky. And *Austin* informs us, that the ancients were wont to go to bed again, if they sneezed while they were putting on their shoes.

SNIP'PY, parcimonious, niggardly.

SNOW (*Snap*, Sax.) is a moist vapour, elevated near the middle region of the air, whence it is thickened into a cloud, and reduced into the form of carded wool, then falling down by little parcels. The white colour of snow proceeds from the conjunction of humidity with cold, which naturally engenders whiteness. If snow falls in the summer time, it is caused by the high mountains, which cooling the lower region, give bodies unto vapours, and cause them to descend as low as the earth.

SNOW (according to the learned *Dr. Grew*) as to the form of it, has many parts of it of a regular figure, for the most part being as so many little rowels or stars of six points, being perfect and transparent ice, as may be seen upon a vessel of water, upon which six points are set other collateral points; and these always at the same angles, as are the main points themselves. From whence the true notion and external nature of snow seems to appear, viz. that not only some few parts of snow, but originally the whole body of it, or of a snowy cloud, is an infinite mass of icicles, regularly fixed, and not one particle of it originally being irregular. It being a cloud of vapours gathered into drops, which drops forthwith descend; upon which descent, meeting with a soft freezing wind, or at least passing thro' a colder region of the air, each drop is immediately frozen into an icicle, shooting itself forth into several points or *Striae* on each hand from its center. And as to any of them that are not regular, or in a star-like form, it happens thus; that still continuing their descent, and meeting with some sprinkling and intermixing gales of warmer air, or, in their continual motion, and waftage to and fro, touching upon each other, some are a little thawed, blunted, frosted, clumpered, and others broken. And these, though they seem to be soft, are really hard, because true ice, the inseparable property of which is to be hard, and seem only to be soft, because, upon the first touch of the finger, upon any of the sharp edges or points, they instantly thaw,

or else they would pierce the fingers like so many lancets. And tho' snow be true ice, and so a hard and dense body, and yet is very light, is because of the extreme thinness of each icicle in comparison of its breadth. For so, tho' gold is the most ponderous of all bodies, yet, when it is beaten into leaves, it rides upon the least breadth of air, and so will all other bodies where there is but little matter and large dimensions. And as to the whiteness of snow, it is because it consists of parts, all of them singly transparent; but being mixed together appear white, as the parts of froth, glass, ice, and other transparent bodies.

SNOW'Y (of *Snapan, Sax.*) of or belonging to snow.

SNUFFISH } apt to take exceptions at;

SNUFFY } also dawbed with snuff.

SNUFFLING (of *Snylung, Sax.* inot) speaking through the nose.

SNUG, close, hidden, concealed.

To **SOAK** (*Socian, Sax.*) to steep or lie in any liquid; to imbibe, to drink up as a sponge, &c.

SOARING (of *s'efforer, F.*) flying high, aiming at high things, aspiring.

SOB'ING (prob. of *Séogian, Sax.* to lament) to catch up the breath short in weeping or lamenting.

SO'CIABLENESS } (*socialitas, L.*) a

SO'CIALNESS } social temper, fitness for conversation.

SOCIETY (in *Commerce*) a contract or agreement between two or more persons, whereby they bind themselves together for a certain time, and agree to share equally in the profits and losses which shall accrue in the affair, for which the copartnership is contracted.

SOCIN'IAN, of or pertaining to *Socinianism*.

SOCINIANS (so called of *Faustus Socinus*) a sect in the beginning of the 16th century, who asserted that the *Arians* had given too much to *Christ*, in that he was no more than mere man, and had no existence before *Mary*; they openly denied the pre-existence of the Word, and that the Holy Ghost was a distinct person; and maintained that the Father alone was truly and properly God, exclusive of the Son and Holy Ghost; alledging that the name of God given to *Jesus Christ* in the scriptures, signified no more than that God the Father had given him a sovereign power over all creatures, and in consequence of that privilege men and angels ought to adore him.

SOCK (*soccus, L.*) a kind of high shoe, reaching above the ankle, wore by the actors in the ancient *Drama*, in representing of comic persons.

SO'CLE } (with *Architects*) a flat, square

ZQ'CLE } member, under the bases of

pedestals of statues, vases, &c. it serves as a foot or stand.

SOC'RATICK Philosophy, those doctrines and opinions, with regard to morality and religion, maintained and taught by *Socrates*.

SODOMIT'ICALNESS (of *sodomiticus, L.*) guiltiness of sodomy.

SOFI'T } (in *Architect.*) a sort of ceiling.
SOFI'TO } ing. In ordinary buildings it is taken for the boards over the tops of windows, opposite to the window-boards at bottom. In great buildings it signifies the ceiling or wainscot of any apartment, formed of cross beams, or flying corniches, the square compartments or pannels whereof are enriched with sculpture, painting, or gilding; also the eaves of the *Corona* of the capital of a column.

SOFT'ENING (with *Painters*) the mixing of the colours with a pencil or brush.

SOFT Bodies (with *Philos.*) such bodies, which being pressed, yield to the pressure or stroke, lose their former figure, and cannot recover it again; and in this differ from elastic bodies, which by their own natural power do recover their former figure.

SOHO (*heus, L.*) an interjection of calling to one at a distance, as much as to say, stop, or stay, or come hither.

A **SO'JOURN**, a sojourning, a tarrying or abiding for a time. *Milton*.

SO'KED (of *Socian, Sax.*) thorough wet, drenched, &c. in some liquor

SOL (the *Sun* or *Apollo*) was by the ancients painted with long, curled yellow hair, crowned with lawrel, clad in a purple robe, on a throne of emeralds, holding in his hand a silver bow.

SOL (in *Hermetick Philosophy*) sulphur.

SOL (in *Blazonry*) by those that blazon by planets, instead of metal and colours, is the same as *Or*, the sun being the most glorious of all the planets, as gold is of metals.

SOL, or *Sou*, a *French* coin, of copper, equal to twelve *Deniers*, and the 20th part of a *Livre*, a 10th part less in value than the *English* penny.

The **SOLAR System** (with *Astronom.*) is the order and disposition of the several celestial bodies which revolve round the sun as to the center of their motion, *viz.* the planets and the comets.

SOLICITANTS (in the church of *Rome*) are such confessors as solicit their penitents to any undecent or scandalous practice; against whom divers bulls have been published by sundry popes, and especially by *Gregory XV.* which extends itself to any churches of that communion, and appoints, that those who are convicted of any crime of this kind, should not only undergo the usual penance, but be sent to the galleys for five or seven years; and if the offence was very notorious, the inquisition might deliver him over to the secular

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lar magistrate. They are to be suspended for ever from hearing confessions, and to be deprived of their benefices, dignities, &c.

SOL'-FAING (in *Singing*) the naming and pronouncing the several notes of a song, by the syllables *sol, fa, la, &c.*

SOL'ID (in *Physicks*) is a body whose minute parts are connected together, so as not to give way or slip from each other upon the smallest impression.

SOL'IDNESS } (*soliditas*, L. *solidité*, F.)

SOLID'ITY } massiveness, soundness, firmness; the opposite to superficialness: also soundness of judgment; also gravity in behaviour.

SOLID'ITY (in *Architect.*) is apply'd both to the consistence of the ground whereon the foundation of a building is laid; and also to a massive of masonry of a great thickness, without any cavity in it.

SOLIDITY (in *Physicks*) is a property of matter or body, whereby it excludes every other body from the place itself possesses.

SOLI'DITY (in *Geom.*) is the quantity of space contained in a solid body, called also the *solid content* and *cube* of it.

SOL'IDS (with *Gram.*) or solid letters, are those which are never liquefied, as *F*, and also *J* and *V* are, which often become consonants when they are set before other vowels in the same syllable, as in *Jupiter Voluntas*.

Regular SOLIDS (in *Geom.*) are such as are terminated by regular and equal planes, as the *Tetradron*, *Exadron*, *Octadron*, *Dodecadron*, and *Icosedron*.

Irregular SOLIDS (in *Geom.*) are all such as do not come under the definition of regular solids, as the *Sphere*, *Cylinder*, *Cone*, *Parallelogram*, *Prism*, *Pyramid*, *Parallelopiped*, &c.

SOLIDS (with *Anat.*) are all the continuous and continent parts of the body, thus filed in opposition to the fluids or the parts contained therein.

SOLIFID'IANISM (of *solus* and *fides*, L.) the doctrines, &c. of the *Solifidians*, i. e. such who hold that faith only, without works, is necessary to salvation.

SOLI'GENOUS (*soligena*, L.) begotten of the sun.

SOLITARINESS (of *solitarius*, L.) loneliness, a being unfrequented; a solitary humour.

SOLITARY Column, a column that stands alone in any publick place.

SOLITARY-Worm, a worm in the intestines, or placed in the *Pylorus*, which, tho' it is but one, extends the length of the intestines.

SOLITAURIL'IA (among the *Romans*) a sacrifice of a sow, bull, and sheep, which the censors offered every five years, when they performed the *Lustrum*, or numbred and taxed the citizens.

SOLIVAGOUS (*solivagus*, L.) wandering alone, solitary.

SOLLICITOUSNESS (of *solicitus*, L.) carefulness, anxiousness.

SOLOECOPHA'NES (*Σολοιχοφανής*, Gr.) that which seemeth to be a solecism or impropriety of speech, and is not.

SOLST'IAL Points (in *Astronom.*) are those points of the ecliptick, wherein the sun's ascent above the ecliptick, and his descent below it, are terminated.

SOL'VABLENESS (of *solvable*, F.) ability to pay.

To **SOLVE** (*solvo*, L.) to clear, to explain, to untie an intellectual knot.

He would *solve* high dispute
With conjugal caresses. *Milton.*

Do thou, my soul, the destin'd period wait,
When God shall *solve* the dark decrees of fate;
His now unequal dispensations clear,
And makes all wise and beautiful appear.

Tickell.

It is mere trifling to raise objections, merely for the sake of answering and *solving* them.
Watts.

SOL'UBLE-Tartar (*Chymistry*) a kind of chymical salt, prepared by boiling 8 ounces of cream of tartar, and 4 ounces of fixt salt of tartar, in three pints of water, in an earthen vessel for half an hour, &c. which being cooled, strained, and the moisture evaporated, the salt will remain at the bottom.

SOLVENCY, ability to pay.

SOLVENT (*solvens*, L.) 1. Having the power to cause dissolution; able to pay debts contracted.

SOLVENT (in *Medicine*) the same as dissolvent.

SOLUTION (*solution*, F. *solutio*, L.) 1. Disruption, breach, disjunction, separation; 2. resolution of a doubt, removal of an intellectual difficulty.

Something yet of doubt remains,
Which only thy *solution* can resolve.

Milt. Par. Lost.

They give the reins to wand'ring thoughts,
Till by their own perplexities involv'd
They ravel more, still less resolv'd,
But never find self-satisfying *solution*.

Milt. Agon.

SOLU'TION (in *Physicks*) the reduction of a firm body into a fluid state, by means of some menstruum.

SOMAT'ICA (of *σῶμα*, Gr. a body) the science of bodies.

SOMAT'ICAL (*somaticus*, L. of *σωματικός*, Gr.) corporeal, bodily, substantial.

SOME'THING } (from *Somthing*, Sax.

SOME'WHAT } with *Metaphysicians*) is defined to be the same as *Being*, as is to be proved by these axioms that follow: if it be impossible for the same thing to have *essence*, and not to have *essence* at the same time; to be

be a thing and not to be a thing; to be something and not to be something; then Essence, Thing and Something are words synonymous to being.

SOME/WHERE (*Somhwær, Sax.*) in some place.



SOMME (in *Heraldry*) signifies in *French* blazonry, horned, or a stag's carrying his horns, and when there are less than thirteen branches in them they tell the number, *F.* See the figure.

SOMMONOCO'DOM (among the *Siamese*) a deity reputed by the *Telapoins*, to be born of a virgin, and to be the God expected by the universe, who is said to have written a book of what the *Siamese* ought to believe and practise.

SOMNILOQUACIOUS (of *somnus*, sleep, and *loquax*) talking, or apt to talk in sleep.

SOM'NUS, or the god of sleep, is describ'd with wings, because of its going throughout the world with incredible speed, and seizes upon the eyes of mortals with a silent surprise and a pleasing softness. Hence is said to be sent down from Heaven, as the greatest blessing that can come from thence; to ease all care, and to repair the infirmities of nature, weakened by labour. The poets describe his palace with abundance of beauties, in which he had sons; but three taken notice of more particularly. *Somnus* has two gates, through which he sends his dreams, one is of horn, by which they pass that carry truth along with them; and the other is of ivory, whence proceed such dreams as carry false appearances with them, and are dangerous to be trusted. *Morpheus*, the son of sleep, is supposed to imitate mankind, and all their habits and actions. *Itel's*, as he is called by the gods, and *Phæbeter* by mortals, raises the image of all other animals. *Phantaseos* describes the pictures of rivers, mountains, and all other things that are inanimate.

SOM'NOLENCY (*somnolentia*, *L.*) drowsiness, sleepiness.

SOM'NOLENCY (*sonabilis*, *L.*) that will easily sound.

SOM'NA (among the *Mahometans*) their oral law, which contains the things that *Mahomet* did and said, which are not contained in the *Alcoran*.

These, they say, were at first delivered by tradition, and then committed to writing.

SON'SHIP (*Sunazhōpe, Sax.*) the relation of a son.

SOOT (*Soote, Sax.*) smoak condensed, an earthy, volatile matter, arising with the smoak by the action of fire, or condensed on the sides of the chimney.

SOOTH'FAST (of *Soðfastz, Sax.*) true, *O.*

SOOTH'SAYING (of *ȝoth*, true, and *yagan, Sax.* to say) divining.

SOOT'INESS (of *yoozigneyye, Sax.*) the being sooty.

SOOTY (*Soozicz, Sax.*) smeared, &c. with condensed smoak.

SOPHI, a title of the king of *Persia*: this is the name of the family, as it should seem, or rather the religion of *Hali* and *Fatima*, the daughter of *Mahomet*, took to themselves the name or title of *Sopbi*: they founded a sect, called *Imenie*, to explain the *Alcoran*, which is followed by the *Persian* and several of the nations of the *East-Indies*.

To distinguish themselves, they never wear any silken tuft upon their turbant, nor any thing wrought in gold or silver, their turbant being only of woollen, and a colour called in *Arabick*, *Sopbi*.

SO'PHISM (*sophisma*, *L.* of *σοφισμα*, *Gr.*) a captious, fallacious reasoning; an argument false at bottom, and invented only to amuse and embarrass the person to whom it is used.

SO'PHIST } a name that at first was
SOPH'ISTER } given to philosophers, and afterwards to rhetoricians, and at length to all persons who excelled in any art or science, whether oratory, history, law or divinity, and also to those who were remarkable for their wisdom; but among us it is usually applied to such as spend their time in verbal niceties, or sententious or frivolous meanings, or delusive expressions, &c. a quibbler.

SOPHIST'ICALNESS (of *sophisticus*, *L.* *sophistique*, *F.* of *σοφιστικη*, *Gr.*) captiousness, deceitfulness, a sophistical quality.

SOPHISTICA'TION (in *Alchymy*, *Chymistry*, &c.) is the using indirect means of whitening copper, gilding and giving other superficial tinctures, or augmenting metals by divers mixtures, to delude persons who employ them.

SOPHRONES'TERES (of *σωφρονιστες*, *I* come to my right mind, *Gr.*) the teeth of wisdom or eye-teeth, so called; because they don't come till years of discretion.

SO'PITIVE (*sopitivus*, *L.*) causing sleep.

SOPO'RAL (*soporus*, *L.*) causing sleep.

SOPO'ROUS (*soporos*, *L.*) sleepy.

SOPT (*soppen, Du.* to sop) bread soaked in dipping, wine, ale, &c.

SORB-Apple (*forbe, F.*) the service berry.

SORBI'TION, a supping or drinking, *L.*

SORBON is the first and most considerable college of the university of *Paris*, founded by *Robert Sorbon*, in the reign of *St. Lewis*, from whom sometimes the whole university was named, which was founded by *Charlemaigne*, at the instance of the learned *Alcuinus*, who was one of the first professors there; since whose time it has been very famous; particularly for maintaining the rights of the crown, and the privileges of the *Galician* church, against the incroachments of the church of *Rome*.

This

This university consists of four faculties, viz. divinity, the canon law, physick, and the liberal arts; it contains 63 colleges, of which the *Sorbon* is the principal, which was rebuilt at the expence of *Cardinal Richelieu*, in an extraordinary magnificent manner; containing lodgings for 63 doctors, who are called the society of the *Sorbon*; those who are received among them, under the degree of doctor, are only said to be of the hospitality of the *Sorbon*.

SOR'EL, the young one of the buck's breed in the third year.

SOR'EL (*yune*, *Sax.* four) a sallad herb.

SOROR'ICIDE (*fororidica*, of *foror*, and *caedes*, *L.*) the killing of a sister, or one who kills his sister.

SORREL. See *Sorel*.

To **SORROW** (*Sarxian*, *Sax.*) to be uneasy in mind, to grieve on account of the sense of some goods lost, or some evil either present or to be expected.

SOR'RYNESS (of *Sarigneyre*, *Sax.*) paltriness, meanness, lowness of value.

SOSIPOLIS (*Σοσιπολις*, *Gr.* the saviour of the city) a heathen deity, worshipped by the *Eleans*, from the time they obtained a signal victory over the *Arcadians* after a miraculous manner: for they say, that when both parties were ready to engage, a woman appeared in the middle of the camp, of the *Eleans*, promising them victory; that she having a little child in her arms, laid it down on the ground, and as the *Arcadians* approached, the *Eleans* ready to engage pressing upon them, saw a prodigious serpent fighting for their enemies, in the same place where the woman had laid down her child; that the *Arcadians*, being frightened at the horrible sight, fled, and, being pursued by the *Eleans*, were cut to pieces.

Whereupon the *Eleans* took this woman and her son into the number of their gods, she by the name of *Ilitbia*, and her son by that of *Sosipolis*, and built temples to them.

SOTERIA (with the *Romans*) sacrifices for health; games and solemnities observed by the people for the health and preservation of the emperor.

SOVERAIGN, a piece of gold-coin, current at 22 s. and 6 d. which in the 4th year of king *Edward* the VI. was coined at 24 s. a-piece; and in the 6th year of *Edward* the VI. at 30 s. and in the first year of *Henry* VIII. (when by indenture of the mint, a pound weight of gold of the old standard) was to be coined at 24 sovereigns.

SOVEREIGNNESS (*soveraignete*, *F.*) sovereignty, the state or quality of a sovereign prince.

SOUL (*Sapul*, *Sax.*) of man, is a being created of nothing, incorporeal, and more excellent than elemental and æthereal bodies. As to its residence in the body, some hold that she is in all the body, and wholly in

every part of it. Others assign her residence in the brain; the philosophers and divines in the heart. *Aristotle* supposes a male body to receive its soul 42 days after conception, and a female the 19th. Others suppose it to be infused with the *Semen* itself. *Des Cartes* is of opinion, it is infused when it is furnished with all its organs, that is, after the formation of the belly, heart, brain, &c. which anatomists say is about the fourth month.

The **SOUL**, was by the ancients painted in white garments, branched with gold and pearl, and crowned with a garland of roses.

Rational SOUL, a divine substance infused by the breadth of God. This is the principle of reason and understanding, or that in us which thinks and understands.

Irrational SOUL, is the sensitive soul, and which man has in common with brutes, and which is formed out of the four elements: This is the principle of life.

Vegetative SOUL, is that which a man has in common with plants: This is the principle of growth, nutrition, and vegetation.

To **SOUND** (*sonare*, *L.* *sonder*, *F.*) to make or yield a sound or noise.

SOUND (*son*, *F.* *sonus*, *L.*) is a tremulous and waving motion of the air, which, being whirled into certain circles, is most swiftly waved this way and that way.

SOUND (by *Naturalists*) is supposed to be produced by the subtiler and more etherial parts of the air, being formed and modified into a great many smaller masses or contextures exactly similar in figure; which contextures are made by the collision and peculiar motion of the sonorous body, and flying off from it, are diffused all around in the medium, and do affect the organ of our ear in one and the same manner. It appears also, that sound is not produced in the air, so much by the swiftness, as by the frequent re percussions and reciprocal shakings of the sonorous body. *Sir Isaac Newton* demonstrates, that sounds are nothing else but the propagation of the pulse of the air, because they arise from the tremulous motion of bodies. Which (says he) is confirmed by those great tremors, that strong and grave sounds excite in the bodies that are round about, as the *Ringings of Bells*, *Noise of Cannons*, and the like. He also found by experiments, that a sound moves 958 *English* feet in a *Second of Time*, which *Second* is but the 60th part of a minute. *Mersennus* computes, that the diameter of the sphere of a sound, heard against the wind, is near a third part less, than when it comes with the wind. And yet there is one *Phænomenon* of sounds; that is really wonderful, that all sounds, great or small, with the wind or against it, from the same distance, come to the ear at the same time. The following properties of sound have been observ'd, in which there is a near relation to light. 1. As *light* acquaints the eye with figures, &c. so *sound* informs the ear.

2. As *light* vanishes upon the removal of a radiating body, so *sound* perishes as soon as the undulation of the air ceases. 3. As a greater *light* eclipses a less, so a greater *sound* drowns a less. 4. As too great and bright a *light* is offensive to the eye, so too great, loud, or shrill a *sound* is offensive to the ear. 5. *Sound* moves sensibly from place to place, as *light* does, but nothing near so swift. 6. *Sound* is reflected from all hard bodies, as *light* is. The Reverend Mr. Derham, by observations and experiments, concludes, that sounds may go above 700 miles in an hour.

SOUND'ING (in *Navig.*) the trying of the depth of the water, and the quality of it, by a line and plummet, or other artifice.

SOUS'ED, marinated, or kept in a sort of pickle; also plunged in water.

SOUS'TENU (in *Heraldry*) is, as it were, supported by a small part of the escutcheon, beneath it, of a different colour or metal from the chief, and reaching, as the chief does, from side to side, being, as it were a small part of the chief of another colour, and supporting the chief, as in the escutcheon.



SOUTHERLINESS (*Suthepneyre*, *Sax.*) the being on or toward the *South*.

SPACE (*spatium*, *L.*) distance either of time or place, the modes of which, are *Capacity*, *Extension*, or *Duration*.

SPACE, if it be considered barely in *length*, between any two beings, is the same idea that we have of *distance*. But if it be considered in *length*, *breadth*, and *thickness*, it is properly called *capacity*. If it be considered between the extremities of matter, which fills the capacity of *Space* with something that is *solid*, *tangible*, and *moveable*, it is called *extension*.

SPACE (in *Geom.*) is the area of any figure, or that which fills the intervals or distances between the lines that terminate it.

SPACE (in *Mechanicks*) is the line which a moveable body, considered as a point, is conceived to describe by its motion.

SPAHIS (of the *Turkish* army) a sort of horsemen, who are paid out of the Grand Signior's treasury, but do not possess any land, as the *Zaims* and *Timariots* do. There are about 12 or 15000 of them in *Europe*, who are of two sorts, tho' one called *Silabtari* or *Siladbors*, that is, armed men, with a yellow cornet; the others *Spabi Oglanis*, or servants of the *Spabi's*, who wear a red scarf; these march before their masters, and are more esteemed than they, because in a battle where their masters turned their backs, these maintained their ground against the enemy.

They carry a lance in their hand, and a scimitar by their side, and a bow and arrows; some of them wear coats of mail and head-pieces of the same colour with their scarves. They are not distinguished into companies or

regiments, nor do they observe any other order but following their standard.

They are obliged to guard the Grand Signior's and Grand Vizier's tents on horseback, as are the *Janizaries* on foot.

SPALT' } a white, scaly, shining stone,
SPELT' } frequently used to promote the fusion of metals.

SPARE'NESS, thinness, leanness.

SPARGA'NION (*σπαργάνιον*, *Gr.*) sedge, or sword-grass, *L.*

SPARINGNESS (*επαργνε*, *F.* prob. of *Spærian*, *Sax.* to spare) parcimony.

SPARGEFACTION, a sprinkling, *L.*

SPARK'ISHNESS, gait, briskness, spruceness, &c.

SPARKLE (from *spark*, which is derived from *Speajca*, *Sax.* *spærke*, *Dutch.*) 1. A spark, a small particle of fire.

He with repeated strokes
Of clashing flints, their hidden fire provokes;
Short flame succeeds, a bed of wither'd leaves
The dying *sparkles* in their fall receives:
Caught into life, in fiery fumes they rise,
And, fed with stronger food, invade the skies,
Dryden.

2. Any luminous particle.

When reason's lamp, which, like the sun in sky,

Throughout man's little world her beams did spread,

Is now become a *Sparkle* which doth lie
Under the ashes, half extinct and dead.

Davies.

Ah then! thy once lov'd *Eloisa* see!

It will be then no crime to gaze on me;
See from my cheek the transient roses die,
See the last *Sparkle* languish in my eye.

Pope.

To **SPARKLE**. 1. To emit sparks; to issue in sparks.

The bold design

Pleas'd highly those infernal states, and joy
Sparkled in all their eyes.

Milton.

SPARK'LING (of *Spærclung*, *Sax.*) casting out sparks of fire, brilliant, as diamonds, &c.

A **SPAR'ROW** (*Hieroglyph.*) represents an happy increase of the year.

SPARS, the spokes of a spinning-wheel.

SPASMAT'ICKNESS, the being troubled with the cramp.

SPA'TIOUS } (*spatiosus*, *L.*) large, wide.
SPA'CIOUS }

SPA'TIOUSNESS (*spatiositas*, *L.*) ampleness.

SPAT'LING-Poppy, a flower.

SPAYA'DE, a young stag in the third year.

SPAY'ING, an operation of castrating the females of several kinds, as sows, bitches, &c. to prevent any farther conception, and promote their fattening.

SPEAK'

SPEAK'ABLE, capable of speech. *Milton.*

SPECIALNESS (*specialitas*, L.) specialty.

SPECIES (among *Logicians*) is a common idea, under one more common and more general; as the *Parallelogram* and the *Trapezia* are species of the *Quadrilater*; and *Body* and *Mind* are species of *Substance*.

SPECIES (with *Rhet.*) is a particular contained under a more universal one.

SPECIES (in *ancient Musick*) a sub-division of one of the generals.

SPECIES (in *Opticks*) the image painted on the retina of the eye, by the rays of light reflected from the several points of the surface of objects, received in at the pupilla, and collected in their passage thro' the chrySTALLINE, &c.

Impressed SPECIES, are such as come from, within, or are sent from the object to the organ.

Expressed SPECIES, are those, on the contrary, from without, or that are sent from the organ to the object.

SPECIES (in *Commerce*) are the several pieces of gold, silver, copper, &c. which, having passed their full preparation and coinage, are current in publick.

Decried SPECIES, are such as the prince has forbidden to be received in payment.

Light SPECIES, are such as fall short of the weight prescribed by law.

False SPECIES, are those of a different metal from what they should be.

SPECIES (in *Theol.*) the appearances of the bread and wine in the sacrament after consecration. The species of the bread are its whiteness, quantity, figure, &c. of the wine, its flavour, quickness, specifick gravity, &c.

SPECIFIC'ALNESS } (of *specifique*, F.

SPECIFIC'ICKNESS } of *specificus*, L.)

a specifick quality.

SPECIFIC'ICK (in *Philos.*) is that which is proper or peculiar to any thing; that characterizes and distinguishes it from every other thing.

SPECIFIC'ICKS (with *Physicians*) medicines against some particular disease, which are of three kinds. 1. Such as are eminently and peculiarly friendly to this or that part of the body, as to the heart, the brain, the stomach, &c. 2. Such as seem to extract, expel, or evacuate some determinate humour, by a kind of specifick power, with which they are endowed, as *Jalap* purges watery humours, *Rhubarb* bile, &c. 3. Such as have a virtue or efficacy to cure this or that particular disease, by some hidden property.

SPECIOUSNESS } (*speciositas*, L.) fair-

SPECIOS'ITY } ness of show and appearance.

SPECULABLE (*speculabilis*, L.) which may be discerned.

SPECULARIS lapis, a kind of stone clear as glass, used in divers countries, where it is found, for window-lights.

SPECULATISTS, persons addicted to speculation.

SPECULATIVENESS (of *speculatif*, F. of L.) propenseness to speculation, studiousness in observation: *Speculativeness* is the opposite to *Practicalness*.

SPECULATORY (*speculatorius*, L.) speculative, contemplative.

SPECULUM, any hard body that is capable of reflecting the sun beams.

SPECULUM (with *Astrologers*) a table us'd after they have erected the figure of a nativity; containing the planets, with the cusps and aspects, terms, &c. all in their proper places, thereby to find out the progression of the significators to the promissors, and rectify the estimate time of the scheme by accidents.

SPEECH (of *Spæce* of *Speacan*, Sax.) is that admirable conveyance of one man's mind to another, which our great creator has endow'd the human species with, and which has several necessary particulars to be observed, in order to be clearly and intelligibly understood; to which purpose grammarians call even the same word by different names, according as it stands related to a thing, and expresses it simply, or its bare existence, or some quality, action or passion thereof.

The *Latin* grammarians have distinguished words into eight kinds, and rank'd them into so many different classes, as *Noun*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Conjunction*, *Preposition*, *Interjection*. This division has been followed, in the general, by most modern grammarians: But in this they differ from the *Greeks*, in that they make the article one part of speech, and rank the interjection with the adverb. But the *Latins*, who did not commonly use the article, made the interjection a part of speech; so that they agree in the number of the parts, tho' not in the division, which is *Article*, *Noun*, *Pronoun*, *Verb*, *Participle*, *Adverb*, *Preposition*, *Conjunction*. The moderns, as the *French*, *Italians*, &c. who use the article, very much follow the *Greek* division: But the *English* generally follow the *Latin* division, and make but little use of the article, except *the* and *a*, the former of which is generally used before a noun substantive in the *Nominative* and *Accusative* cases, and *a*, which is a note of a *Nominative*, only when it is by itself.

SPEEKS (with *Shipwrights*) great and long iron-nails, with flat heads, of different lengths, and some ragged, so that they cannot be drawn out again, used in many parts of a ship for fastening planks, &c.

SPELL the *Missen-Sail* (*Sea Term*) signifies take it in and peek it up.

SPEL'LEERS, the small branches shooting out from the flat parts of a buck's horn at the top.

To **SPEND** (in *Sea Language*) a term used of a mast of a ship; when it is broken down by foul weather, it is said to be spent.

SPEND'THRIFT (of *Spendan* and *δρῖτ*, *Sax.*) a prodigal spender.

SPERMOL'OGIST (*σπερμολόγος*, *Gr.*) a gatherer of seed.

SPHÆREOME'TRIA (of *σφαῖρα* and *μετρον*, *Gr.* measure) sphæreometry, or the art of measuring spherical figures.

SPHÆREOMETRICAL } (of *σφαῖρα*
SPHÆREOMETRICK } and *μετρι-*
κος, *Gr.*) of or pertaining to sphæreometry.

SPHÆROID'AL (of *σφαῖρα* and *εἶδος*, *Gr.* form) sphærical.

SPHÆR'D, formed or compassed in a sphere. *Milton.*

SPHÆRICALNESS (*sphaericus*, *L.* of *σφαῖρικός*, *Gr.*) roundness like a sphere.

Direct SPHERE } (in *Astronomy*) is when
Right SPHERE } both the Poles of the world are in the *Horizon*, and the equinoctial passes thro' the *Zenith*; so that the equator and all its parallels, such as the tropicks and polar circles, make right angles with the *Horizon*, and are divided by it into two equal parts; so that the sun, moon and stars ascend directly above, and descend directly below the *Horizon*; as at all places situated just under the equinoctial line.

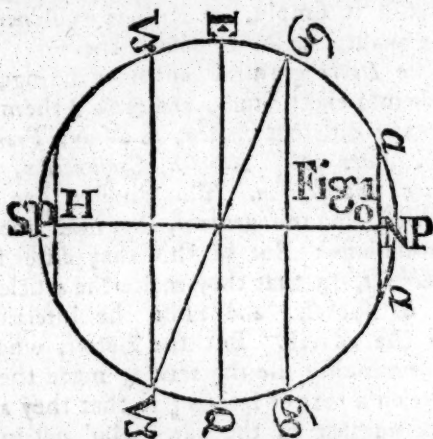
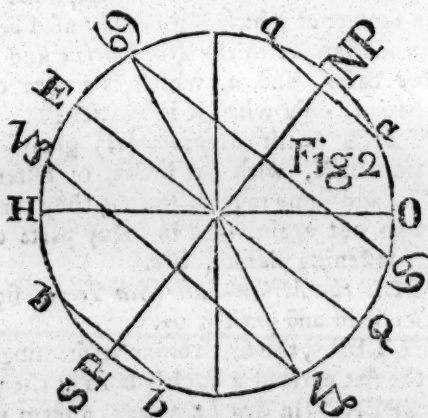


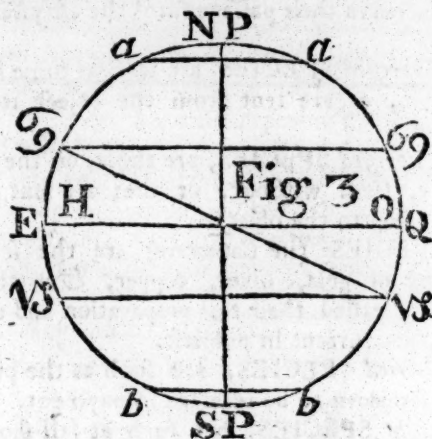
Fig. 1. represents a right sphere, where the axis of the globe coincides with the horizon: and the equator *E. Q.* and all its parallels, are equally divided by the horizon; consequently those, that enjoy that position, have their days always equal to their nights.



In **Fig. 2.** which represents an oblique sphere, for the latitude of 50 d. North, all

the Parallels to the equator are unequally divided by the horizon; therefore, their days and nights are unequal, except when the sun is in the equator, because it is equally divided by the horizon; therefore, then their day and night will be equal.

Oblique SPHERE (in *Astronomy*) is such a situation of the world, as that the axis of it inclines obliquely to the *Horizon*; one of the Poles being raised any number of degrees less than 90 above it, and the other depressed as much below it; so that the sun and stars ascend and descend obliquely, and some of them never ascend at all. This position happens to all places wide of the equator.



In **Fig. 3.** the equator and horizon are the same; and it is apparent from the figure, that all the time the sun is in the six northern signs, he will still appear to describe circles above, and parallel to the horizon of the inhabitants of the north pole; hence it is called a *Parallel Sphere*; and all the other six months he will continue under their horizon.

A **Parallel SPHERE**, is that position of the globe which hath one of the Poles in the *Zenith*, and the other in the *Nadir*, the equator in the horizon, and all the circles, parallel to the equator, are parallel to the horizon.

In each of the proceeding figures, *N. P.* represents the north pole, and *S. P.* the south, *a a* and *b b* the polar circle) *C C* the tropick of *Cancer*, and *W W* the tropick of *Capricorn*. *Ho.* the horizon, and *E. Q.* the equator, and the circle surrounding the whole, a meridian; the line that is drawn from Pole to Pole represents the axis of the globe.

SPHERICAL Geometry, the doctrine of the sphere; particularly of the circles described on the surface thereof, with the method of projecting the same on a plane.

SPHERICAL Trigonometry, is the art of resolving spherical triangles, *i. e.* from the three parts of a spherical triangle given to find the rest.

SPHERICAL Astronomy, that part of astronomy, which considers the universe, such as it appears to the eye.

SPHERICITY, the quality of a sphere, or

or that whereby a thing becomes spherical; sphericalness.

SPHERICKS, the doctrine of the sphere, particularly of the several circles described on the surface of it, with the method of projecting the same in *Plano*.

Oblong SPHEROID (with *Mathem.*) a solid figure made from the plane of the *Semi-ellipsis*, by a circumvolution or rolling made about its longest axis.

Prolate SPHEROID, a solid figure found, as above, the circumvolution being about the shortest axis.

SPHINCTER *Gulae* (of *σφιγκτηρ*, Gr.) a continuation of the muscle call'd *Pterygopharyngeus*, which arises from each side of the *uniformis*, or shield-like gristle, and passes to a middle line on the back part of the *Fauces*.

SPHINX (of *σφίγγω*, Gr. to perplex or puzzle) was, according to the poets, a monster, the daughter of *Echidna* and *Typhon*, having the face and voice of a girl, the body like a dog, the tail of a dragon, and claws of a lion, and large wings on the back. This infested the city of *Thebes*, proposing ænigmatical questions to those that passed by; and, if they could not presently solve them, it devoured them without mercy: so that the country round about was forsaken, and no body dar'd to venture near the city. The oracle, being consulted, declared, the only way to be delivered from its tyranny, was to tell the meaning of the riddle; the riddle was this, *What creature is it that in the morning walks on four feet, at noon on two, and in the evening on three?* *Creon*, the king, having caused it to be proclaim'd all over *Greece*, that he would quit his claim to the crown, to him that should resolve the question, it was done by *Oedipus*, as follows; that it was man, who in his youth went upon all fours, as beasts, upon his hands and feet; and, when arriv'd to his full age, upright on his feet only; and, in old age, made use of a staff instead of a third foot. Upon the resolving this riddle, the monster was so enraged, that in a furious manner it dash'd its brains out against a rock. Some say, this *Sphinx* was a robber, and that the ambages of his riddle were the windings and turnings of a rocky mountain, where he haunted, robbing and murdering those that traveled near *Thebes*.

SPHINX (*Hieroglyphically*) was put to signify *Mysteries*, and accordingly was placed at the entrance of all the temples of *Egypt*; to intimate, that all the gods there worshipped were mysteriously represented, and that the common people could never understand the meaning of all the images and their postures without an interpreter. *Cadmus* having an *Amazonian* wife, whose name was *Sphinx*, went to *Athens*, and having slain *Dracon*, seized on the kingdom, and after that took *Harmonia*, *Dracon's* sister, to wife. Therefore when

Sphinx came to know that he had gotten another wife, having gained over many of the citizens to her by fair words, and gotten into her hands a great deal of wealth, and a very swift dog, that *Cadmus* used always to have with him, she betook herself to a mountain, called *Sphingius*, from whence she attacked *Cadmus* in a hostile manner, made daily ambushments, and destroyed many of the inhabitants of *Thebes*. Now they were wont to call ambushments *σφιγμάτα*, Gr. i. e. riddles, and this grew a common saying with them, the *Argivan* (*Grecian*) *Sphinx*, propounding some riddle, tears us in pieces, and none can unfold the riddle. *Cadmus*, he caused it to be proclaimed, that he would give a great reward to whomsoever should slay this *Sphinx*; upon this, *Oedipus* of *Corinth* coming thither, who was famous for martial achievements, and having with him a swift horse, and some of *Cadmus's* soldiers, ascending the mountain by night, slew *Sphinx*. And hence the fable had its original. *Palæphatus*.

SPHONDYLIIUM (with *Anat.*) a *Vertebra* or turning joint of the backbone, *L.*

SPI'CATED (*spicatus*, *L.*) in the form of an ear of corn.

SPICK and *Span*, intirely, as *spick* and *span* new, entirely new.

SPI'CIOUSNESS (*spicositas*, *L.*) a being spiked like ears of corn; also fulness of ears.

SPIKE (with *Botanists*) is a body thick set with flowers or fruits, in such a manner as to form an acute cone, as in wheat or barley.

SPIKE'NARD (*spica nardi*, *L.*) a kind of ear growing even with the ground, and sometimes in the ground, used in medicine, &c.

SPIKEDNESS (of *spicatus*, *L.*) likeness to an ear of corn.

SPIKING up a Gun (in *Gunnery*) is fastening a quoin with spikes to the deck, close to the breech of the carriages of the great guns, so that they may keep firm and close to the sides of the ship, and not break loose when the ship rolls.

SPILTH (*Spilth*, *Sax.*) a spilling.

SPIL'LETS (with *Hunters*) the small branches shooting out from the flat parts of a buck's horn at the top.

SPIN'GENOUS (*spinigena*, *L.*) sprung up of a thorn.

SPIN'NING, is said to have been first taught in *England* by *Anthony Bonviss*, an *Italian*, about the 20th of *Henry VII.* at which time began the making of *Devonshire* kerfies and *Coxal* clothes.

SPINO'SISM (of *Spinosa*, born a *Jew*, but he professed no religion, either *Jewish* or *Christian*) the opinion or doctrine of *Spinosa*, who, in his books, maintains that all religions are only political engines, calculated

to make people obedient to magistrates, and to make them practise virtue and morality, and many other erroneous notions in philosophy as well as theology.

SPINOZISTS, the followers of *Spinoza*, or the adherers to his opinions.

SPINS'TRY (of *Spinnan*, *Sax.*) the art of spinning.

SPI'NY (*spinofus*, *L.*) thorny.

SPIRAL (in *Architect.* &c.) a curve that ascends winding about a cone or spire, so that all the points thereof continually approach the axis.

SPI'RED (of *spira*, *Ital.*) having a spire or steeple tapering till it comes to a point.

SPIRIT (*spiritus*, *L.*) 1. Breath, wind in motion.

All purges have in them a raw *Spirit* or wind, which is the principal cause of tension in the stomach. *Bacon.*

The balmy *spirit* of the western breeze.

2. (*Espirit*, *F.*) an immaterial substance.

Spirit is a substance wherein thinking, knowing, doubting, and a power of moving do subsist. *Locke.*

I shall depend upon your constant friendship; like the trust we have in benevolent *Spirits*, who, though we never see or hear them, we think are constantly praying for us. *Pope.*

She is a *Spirit*; yet not like air, or wind; Nor like the *spirits* about the heart, or brain;

Nor like those *spirits*, which alchymists do find;

When they in ev'ry thing seek gold in vain;

For she all natures under heav'n doth pass,
Being like those *spirits*, which God's bright face do see,

Or like himself, whose image once she was,
Though now, alas! she scarce his shadow be;

For of all forms she holds the first degree,
That are to gross material bodies knit;

Yet she herself is bodyless and free;
And, though confin'd, is almost infinite.

Davies.

SPIRIT (in *Metaphysics*) is defined to be a finite, thinking substance, altogether independent on, and free from matter, under which angels, dæmons, and intelligences, are comprehended; nor is there any difference between them, but that the angels are good, and the devils evil, &c. All the other properties, as essence, existence, knowledge, power, &c. are common to both.

SPIRIT of Nitre (in *Chymistry*) is made by mingling one part of salt-petre with three of potters-earth, and then distilling the mixture in a large earthen retort, in a close reverberatory fire.

SPIRIT of Wine, is only brandy rectified once or more times by repeated distillations.

To **SPIRIT away Children**, is to entice or steal them away privily from their parents or relations, in order to convey them beyond

sea, especially to the plantations in the *West-Indies*; a practise some years since too common, by persons then called *Kidnappers*, but now not so much in use, it being made death so to do, by act of parliament.

SPIRITS (in an *animal Body*) are a pure and subtile exhalation, bred and planted in it, being a thin vapour engendered of the humour, and serving for a siege to the natural heat of the body, and is therefore called *Natural*, *Vital* and *Animal*; and in man, &c. an air, which exhaling by sweat out of the pores of the body, refreshes the spirits, and quicken the members: it is drawn in by breathing, and distributed into three portions, the greatest part of which is carried to the heart and lungs for the refreshment of the spirits, and the forming, or to be the matter of the voice; the other is conveyed to the stomach by the *Oesophagus*, and comforts the nourishing odour, by which the body is sustained fasting; the remaining part is attracted to the brain, to which it conveys odours, and temperates the animal spirits.

Private SPIRIT, is the particular view or notion every person has of the dogmata of faith, and the truths of religion; as suggested by his own thought, and the persuasion he is under, in regard thereunto.

SPIRIT (in *Theology*) is used by way of eminence for the third person in the Holy Trinity; also for the divine power and virtue, and the communication thereof to men; also an incorporeal being or intelligence.

SPIRITUOSITY } fullness of spi-
SPIRITUOUSNESS } rits, liveliness.

To **SPIRIT**, to issue out with a force, as water, &c. out of a squirt, &c.

SPISSATED (*spissatus*, *L.*) thickened.

SPISSATION, a thickening, *L.*

To **SPIT like butter** (with *Gardeners*) a term used of old, fat dung, thoroughly rotted.

SPLANCHNOL'OGIST (of *σπλανχνα*, the bowels, and *λέγω*, to tell, *Gr.*) a describer or treater of the bowels.

SPLEN'DIDOUS (*splendidus*, *L.*) glorious, magnificent, noble, stately.

SPLEN'DENCY (of *splendens*, *L.*) shiningness.

SPLEN'ETICKNESS } (of *spleneticus*, *L.*

SPLEN'ICKNESS } of *σπληναιτικός*, *Gr.*) the being sick of the spleen; also spitefulness, &c.

SPLEN'ICK (*splenicus*, *L.* *σπληνικός*, *Gr.*) of or pertaining to, or good against the spleen.

A cut **SPLICE** (with *Sailors*) is when a rope is let into another with as much distance as one pleases, so as to have it undone at any time, and yet be strong enough.

A round **SPLICE**, is when the end of a rope is so let into another, that they shall be as firm, as if they were but one rope.

SPONDAUL'ES (of *σπονδή*, a libation, and *αὐλή*, *Gr.* a flute) a player on the flute, or such like wind instrument, who, during the offering

offering of the sacrifice, performed some suitable air in the priest's ear, to prevent the hearing of any thing that might distract him or lessen his attention.

SPONTA'NEOUS (in the *Schools*) a term applied to such motions of the body and mind, as we perform of ourselves, without any constraint.

SPOON-Wort, an herb.

SPORT'FUL (of *disporto*, Ital.) full of play, &c.

SPORTIVE (of *se disportare*, Ital.) diverting.

SPOR'TIVENESS, divertingness.

SPOTLESS (prob. of *spott*, Teut.) without spot, innocent.

SPOTLESNESS, unspottedness, innocency.

SPOTS in the *Nails*, those in the top of the nails are said to represent things past, those in the middle things present, and those at the bottom future events; white spots are supposed to preface felicity, and blue ones misfortunes, &c. tho' this conjecturing of future events by these spots, seems to be but a superstitious imagination, yet it has antiquity on its side; and *Cardan* affirms, that he had discovered a property in himself, of finding in them some signs of most events that ever happened to him.

SPOUSAL (of *espousailles*, F. *spousalia*, L.) an epithalamium, or wedding-song. *Milt.*

SPOUS'D (of *espouser*, F.) espoused. *Milton.*

To SPRAIN, to contort or overstretch the tendons.

SPRAWL'ING (some derive it of *spricel*, Dut. a grass-plot) lying stretched out at length and breadth.

The SPRING (*Hieroglyphically*) was represented by a loving and fawning dog.

SPRING (in *Physicks*) a natural faculty or endeavour bodies have to return to their first state, after having been violently put out of the same, by compressing, bending, or the like, called elasticity, or elastick force.

SPRINGER of an arched Gate (in *Architecture*) the mouldings that bear the arch.

SPRINGANT (in *Heraldry*) a term apply'd to any beast in a posture ready to give a spring or leap.

SPRINGINESS (of *Springan*, Sax.) a quality in some bodies when they are pressed or altered by a pressure or stroke, to recover their former figure.

SPRUCENESS, neatness, gaiety in dress.

SPU'MID (*spumidus*, L.) foamy, frothy.

SPU'MINESS (of *spuma*, L.) frothiness.

SPUMO'SE } (*spumosus*, L.) full of
SPU'MOUS } froth.

SPU'MY (*spumous*, L.) frothy.

A SPUNGE (*spongie*, L.) a kind of sea fungus or mushroom, found adhering to rocks, shells, &c. on the sea-shore.

To SPUNGE, to wash or rub a thing over with a sponge; also to clear a gun from any

sparks of fire remaining in it with a gunner's sponge.

Pyrotechnical SPUN'GES, are made of the large mushrooms or fungous excrescences growing on old oaks, ashes, firs, &c. these are dried in water, boiled and beaten, then put in a strong lye made of salt-petre, and afterwards dried in an oven. These make the black match or tinder brought from *Germany*, for striking fire with a flint and steel.

SQUAL'ID (in *Botan. Writ.*) a term applied to colours when they are not bright, but look faded and dirty, L.

SQUAL'IDNESS (of *squaliditas*, L.) foulness, nastiness, slovenliness.

SQUAL'LEY, inclinable to sudden storms of wind and rain.

SQUAMO'SENESS (of *squamosus*, L.) scabiness.

SQUA'MOUS Root (with *Botan.*) is that kind of bulbous root which consists of several coats involving one another, as the onion, &c.

SQUAN'DERER, a lavish spender.

Geometrical SQUARE, a compartment frequently added on the face of a quadrant, frequently called the *Line of Shadows* and *Quadrat*.

SQUARE Battle or Battalion of Men, is one that hath an equal number of men in rank and file.

SQUARE'NESS (of *equarri*, F.) a square form.

To SQUAWL (*schaffen*, Teut.) to bawl out.

SQUIN'SY (*squinantia*, L.) the squinancy.

S. S. *Societatis socius*, i. e. fellow of the society, L.

S. S. S. *stratum super stratum*, i. e. layer upon layer, L.

S. T. an indeclinable term, chiefly used to command silence.

St. Saint.

A STAB, a wound made by a thrust with some pointed weapon.

To STAB'LISH (*stabilire*, L.) to establish.

To STACK (prob. of *stacca*, Ital.) to pile up wood, hay, &c.

STAD-Holder } a governor or regent of

STADT-Holder } a province in the United Netherlands.

A STAG (*Hieroglyphically*) lying on its side, and chewing its meat, represented a learned and accomplished man. The horns of a stag are an hieroglyphick of the power, authority, and dignity unto which such deserve to be promoted.

STAG, is an emblem of swiftness and fear, also of a faint-hearted person.

STAG'NANCY (of *stagnans*, L.) a standing in a pool.

STAIN'ANT Colours (in *Heraldry*) are tawney and murrey.

STAIRS (*Szazæney*, Sax.) steps to ascend by.

STALAC'TITÆ (of *σταλάγμα*, Gr. a drop or dropping) a sort of stony, sparry icicles

ches that hang down from the tops or arches of grotto's, caves, or vaults under ground, as also from the roofs and chapters of pillars that are built over hot springs or baths.

STALK (with *Botan.*) is defined to be part of a plant receiving the nourishment from the root, and distributing it into the other parts, with which it is clothed, not having one side distinguishable from the other. The stalk of a tree is called the trunk; in corn and grass it is called the blade.

A naked STALK, one which has no leaves on it.

A crested STALK, one which has furrows or ridges.

A winged STALK, one which has leaves on both sides.

A striped STALK, one that is of two or more colours.

STALK'ING (of *Szælcan, Sax*) walking softly, stately, and strutting.

STAL'LED (*q. fatted in a Stall*) fatted.

STAMINA (with *Anat.*) are those simple, original parts of an animal body which existed first in the embryo, or even in the seed, and by the distinction, augmentation, and accretion of which, the human body, at its utmost bulk, is supposed to be formed by additional juices, *L.*

STAM'MERING (of *Szamop, Sax.*) uttering in speech.

STANCH'NESS (prob. of *Szan'ban, Sax.*) substantialness, firmness.

STAN'DARD, for gold coin in *England*, is 22 catarafts of fine gold, and 2 catarafts of copper; and the *French* and *Spanish* gold are nearly of the same standard.

STANDARD, for silver coin, is 11 ounces and 2 penny weights of fine silver, and 18 penny weights of copper melted together, and is called *Sterling*.

STANFILES, cut paste-boards, through which card-makers colour court-cards.

STAPHYLE *στάφυλη*, *Gr.*) a disease in the roof of the mouth, when the *Uvula* grows black and blue like a grape-stone.

STAR (with *Moralists*) is an emblem of prudence, which is the rule of all virtues, and leads us to worthy actions, enlightening us through the darkness of this world.

STAR (in *Heraldry*) has usually five beams or points, and so in *Blazonry*; if there be no more, there is no need to mention the number; but, when they are more, the number must be expressed, and the star must never have above sixteen.

STAR'LESS, without stars, *Milton*.

STAR'OST, a polish dignitary, who enjoys the honour and revenue of a *Starosty*, which is an estate conferred upon him by the king at his pleasure, on condition of paying into the king's exchequer a fourth part of the revenue for furnishing the arsenals, providing artillery, and subsisting the polish horse or gendarmery.

STAR'PAV'D, paved with stars, *Milton*.
STAR'RINESS (of *Szeonpicz, Sax.*) fulness of stars.

STAR'RY (*Szeonpicz, Sax.*) full of stars.

Falling STARS, are fiery exhalations enkindled in the air, complying therewith in their motion, and called shooting stars, which when their more subtle parts are burnt away, fall down, because the weight of the viscous and earthy matter, exceeds the weight of the air that lies under it.

Fixed STARS, are so called, because they always keep the same distance among themselves, and not because without motion; for they have two motions; one motion is in common with the whole Heaven, which is from east to west, on the poles of the world, which carries all the stars along with it, and this revolution is made in 24 hours; the other motion is from the west to the east, on the poles of the ecliptick, which is very slow; for they do not make their revolution, according to that famous astronomer *Tycho Brahe*, in less than 25816 years. These stars are divided into several constellations. It is the general opinion, that the *fixed Stars* are bodies that shine by their own light. The region of Heaven where these *Fixed Stars* are placed, is that which is called the *Firmament*. They are believed not to be contained in the same spherical superficies, nor any of them so low as the planets, for this reason, because there is no parallax nor difference of aspect to be found, nor have they ever eclipsed any planets.

START'LY (of *Szyran, Sax. starren, Teut.*) apt to start up as some horses, &c.

STATE (*état, F. status, L.*) condition; also pomp.

The natural STATE of Man (among *Moralists*) being considered with relation to other men, is that which affects us upon the bare account of our universal kindred.

The adventitious STATE of Man (among *Moralists*) is that which obliges men by the authority of some human constitution.

A STATE of Peace, is when men live quietly together without the disturbance of violence or injuries, and voluntarily discharge their mutual duties, as matters of necessary obligation.

A STATE of war, is when men are mutually engaged in offering and repelling injuries, or endeavouring forcibly to recover their dues.

STAT'ERA, a sort of ballance, otherwise called the *Roman* balance; a gold smith's balance; also troy weight, *L.*

STAT'ICKS (with *Physicians*) a kind of epilepticks, or persons seized with an epilepsy.

STA'TION (among the *Antient Christians*) the fasts of *Wednesday* and *Friday*, which many observed with much devotion.

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STATIONARINESS (of *stationarius*, L. *stationaire*, F.) settledness in place.



STATIONERS, they consist of a master, two wardens, 30 assistants, 227 on the livery, their fine is 20*l.* and there are two renter-wardens, for which the fine is 24*l.* Their arms are *sable* on a chevron, between three bibles Or, a falcon rising between two roses Gules, seated of the second in chief a glory, in the shape of a dove expanded Proper. Their hall is near the south end of *Ave Mary Lane*.

STATIVE (*stativus*, L.) of or belonging to a garrison, fort or station.

A STATUE (*statua*, L.) a standing image made of metal, stone, wood, &c.

Achillean STATUE, a statue of some Hero, so named, because of the great number of statues *Achilles* had in all the cities of Greece.

All-gorical STATUE, one which, under a human figure or other symbol, represents something of another kind, as a part of the earth; as a person in a *West Indian* dress for America, a season, an element, &c.

Curule STATUES, are such as are represented in chariots drawn by *Bigæ* or *Quadrigæ*, i. e. 2 or 4 horses.

Equestrian STATUE, one representing a king or some famous person on horseback, as that of king *George I.* in *Grosvenor Square*, &c.

Greek STATUE, is one that is naked and antique; the *Greeks* having commonly so represented their deities and heroes, their *Atletæ* and youths generally performing their exercises of wrestling naked.

Hydraulic STATUE, any figure placed as an ornament to a fountain or grotto, or which does the office of a *jet d'eau*, &c.

Pedestrian STATUE, one on foot, as that of king *Charles* in the *Royal Exchange*, or in the *Privy Garden*.

Roman STATUE, one clothed after the Roman manner, as that of king *Charles II.* in the middle of the *Royal Exchange*.

STAYD'NESS, soberness, graveness, seriousness.

STEADFAST (from *Stead*, Sax. *stead* and *fast*.) 1. Fast in place, firm, fixed.

Such was this giant's fall, that seem'd to shake

This *steadfast* globe of earth, as it for fear did quake.

F. Queen.

Laws ought to be like stony tables, plain, *steadfast*, and immoveable.

Spens. state of Ireland.

2. Constant, resolute.

I hope her stubborn heart to bend,
And that it then more *steadfast* will endure.

Spenser.

Be faithful to thy neighbour in his poverty,
abide *steadfast* unto him in the time of his trouble. *Eccles. xii. 23.*

What form of death could him affright,
Who unconcern'd, with *steadfast* sight
Could view the surges mounting steep,
And monsters rolling in the deep?

Dryden.

STEADFASTNESS, immutability, fixedness.

So hard these heavenly beauties be ensired,
As things divine, least passions do impress,
The more of *steadfast* minds to be admir'd,
The more they stay'd be on *steadfastness*.

Spenser.

3. Firmness, constancy, resolution.

STEADILY. 1. Without tottering, without shaking: 2. without variation or irregularity.

STEALTH (of *Szealan*, Sax.) the action of theft; also privacy.

STED

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STOLD

(in the German language) a city, as *Ingolstadt*.

STEEL'Y (of *staaligh*, Dan.) consisting of steel.

STEEL - Yards, a balance for weighing things of various weights by one single weight, as from one single pound to 112 pounds.

STEER'INGS, a sort of gold coin.

STEGANOGRAPHIST (of *στεγανός*, private, and *γραφω*, to write, Gr.) an artist in private writing.

STEL'LEER, a balance consisting of an iron beam with notches, a hook at one end, and a poise or weight, used by butchers and others that keep markets, called the *Roman* beam.

STEOGRAPHY (*σητογραφία*, of *σήλη*, a bound, stone or pillar, and *γραφω*, a writing) an inscription or writing on a pillar, &c.

STENOGRAPHICAL, pertaining to secret writing.

STENT (*Szenz*, Sax.) a flint, a limit, a bound.

STEP'-Father, (*Steop-fazher*, of *Szeop*, Sax. rigid, severe, and *fazher*) a father-in-law.

STERCORA'CEOUS (of *stercoratus*, L.) of or belonging to dung, stinking.

STER'CORATED (*stercoratus*, L.) dunged, manured with dung.

STERCUT'IUS (according to the poets) the son of *Picus* and *Fatua*, who was deified for the good he did to mankind, by shewing them how to improve their land by dunging and manuring it.

STEREOGRAPHICAL (of *στερεός*, solid, and *γραφω*, Gr. to describe) according to the art of Stereography, or representing solids on a plane.

STEREOMET'RICAL (of *στερεός* and *μετρώ*, Gr. to measure) pertaining to the art of Stereometry.

STERE.

STEREOTOMY (*στερεοτομία*, of *στερεός* and *τομή*, Gr. a cutting) the art or science of cutting solids or making sections thereof, as in profiles of architecture in walls, &c.

STERILNESS (*sterilitas*, L. *sterilitéé*, F.) barrenness, &c.

STEWARDSHIP (of *Szipar* and *Scip*, *Sax.* a term denoting office) the office of a steward.

STICK'INESS (of *Szican*, *Sax.*) aptness to stick.

To STICK'LE (of *Szican*, *Sax.*) to be zealous for a person or affair.

STIF'NESS (*Szipnerre*, *Sax.*) an unbending quality, a coagulation of the matter with dry glue, that it will not bend but break.

STIGMA'S, are sometimes those incisions, made in their flesh by the heathens, in honour of some false deity; which marks also were sometimes made with an hot iron, and sometimes with the points of fine needles, which were afterwards filled with a fine powder of various colours; also some of the *Eastern Christians*, and the pilgrims at *Jerusalem* use it, by having a crucifix, &c. made upon their arms, breast, &c.

STIGMATA (*στίγματα*, Gr.) certain marks anciently imprinted upon the *Roman soldiers*, when lifted, L.

STIGMATA, notes or abbreviations, consisting only of points disposed various ways, as in triangles, squares, crosses.

STIGMATA (among the *Franciscans*) the marks or points of our Saviour's wounds in the hands, feet, and sides, impressed by him on the body of *St. Francis*, as they say, L.

STIGMATA (in *Natural History*) points or specks seen on the sides of the bellies of insects, particularly the *Sphondilium*, L.

STIGMATICALNESS (of *stigmaticus*, L. *στιγματικός*, Gr.) infamousness, the being branded with a mark of infamy.

STIGMATISED (*stigmatisé*, F. of *στιγματίζω*, Gr.) branded with a note of infamy.

STILE, originally signified the instrument or iron pen with which the ancients used to write; but it is now appropriated to the manner of an author's expressing himself. Discourse is the character of the soul; men's words paint out their humours, and every one follows that stile to which his natural disposition leads him; and thence proceeds the difference in stile among them that write in the same language; and there is as much difference in stile as in complexion.

A diffused STILE, is one that is so flowing, that how much soever the authors may have affected brevity, yet one half of what they have said may very well be spared. Rhetoricians have reduced stiles to three kinds, the sublime, the middle and the low.

A Sublime STILE (among Rhetoricians) is one that admits of nothing mean or low.

If there be a thousand things said well, if there be any alloy of a low character among them, they will not gain the character of the sublime. The expressions must every where be noble, and answer the high idea that we would give of the subject. There are some bold writers that are very fond of the sublime, and to that degree, that they mix something great and prodigious in every thing they write, without examining whether there be any foundation for it in reason. The sublime stile consists in metaphors and figures which are used with the utmost liberty. *Virgil's Æneids* are in the sublime, he talks of nothing but battles, sieges, wars, princes and heroes; every thing is magnificent, and the sentiments, words, and grandeur of the expression answers to that of the subject. There is nothing in the poem that is common. If he is under a necessity to make use of any thing that is ordinary, he does it by a particular turn, by some trope, as for bread he puts *Ceres*, the goddess of corn.

The middle STILE (among Rhetoricians.) There is no great need of saying much in the description of this manner of writing or stile, because the very name of it indicates that it is the mean between the sublime and the low or simple. *Virgil's georgicks* are written in the middle stile; as he is not in them talking of battles, and the establishment of the *Roman empire*, he does not use the sublime; so, on the other hand, his matter not being so humble as that of his *Bucolics*, he does not descend so low. The matter in these four books being a search after the hidden causes of nature, and a discovery of the mysteries of the *Roman religion*, in which he mingles philosophy, history, and divinity together; he keeps the middle way between the majesty of his *Æneids*, and lowness and simplicity of his *Bucolics*.

The low or simple STILE (among Rhetoricians.) It is a maxim that words must agree with things: the simple stile is to speak as we commonly speak: *Virgil's Bucolics* are in the simple stile, that is, a stile that does not require pomp and ornaments of eloquence, nor a magnificent dress, but yet it rejects the vulgar ways of expression, and requires a dress that is neat and decent. But, tho' this stile is called simple, it does not mean that it is vile and contemptible. But in the same kind of stile some are softer, some stronger, some florid, and some severe.

A soft STILE, is when things are said with so much clearness, that the mind is at no trouble to understand them: to effect this, every thing that is difficult must be made easy, all doubts prevented, and nothing must be left for the reader to guess at. Every thing ought to be said within the necessary compass. The sweetness of cadence and number does admirably contribute to the softness of stile, and, when it is tender and

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delicate, it is extraordinary. The learned recommend *Herodotus* in the *Greek*, and *Titus Livius* in the *Latin*, as patterns of this soft stile.

The *strong STILE* is directly opposite to the *soft stile*, it strikes the mind, and renders it very attentive. In order to give a stile this strength, the expressions must be concise, signifying a great deal, and raising several ideas. Authors in *Greek* and *Latin* abound in strong expressions; and none of the modern languages have so great a share as the *English*; the *French* cannot pretend to this concise and strong manner of expression.

A *florid STILE* depends in part on the soft stile, and tropes and figures are the marks of it. And *Quintus Cirtus's* history is reckoned an example of it.

The *severe STILE* is what allows not any thing that is not absolutely necessary; it grants nothing to pleasure, suffers no ornaments; banishes all warmth and emotion, and, when it is carried too far, becomes dry.

A *cold STILE* (among *Rhetoricians*) is, when orators make a bad use of figures; for, tho' they take never so much pains to move the auditory, they are heard with a certain coldness and indifference; as if a man weeps without a cause, men laugh at his tears; if he be angry without occasion, his anger is look'd upon to be either folly or madness; but when both are well grounded, the persons present fall into the same passions.

There may be also another distinction of *STILES*, in respect to *Arts*; the *STILE* of the *Orator*, the *Historian*, the *Dogmatical*, and *Poetical*.

1. The *STILE* of an *Orator* should be rich and abounding; for that being design'd to enlighten obscure or doubting truths, it will be necessary that all the clouds and obscurities, which hide them, should be remov'd and dispers'd.

The abounding of the stile consists not in a multitude of epithets and synonymous words and expressions, but in such rich expressions as will make the reasons more valuable, and not dazzle the eyes and understanding. And though tropes are serviceable on this occasion, they ought never to dazzle with a false lustre, or impose falsehood on the auditory for truth. The orator should never be cold or indifferent in any part of his oration; a person cannot argue well, if he is unconcern'd for the success of his argument; when the heart does not agree with the sentiments, the discourse will languish. The cadence and number of this stile ought from time to time to be periodical. The roundness of periods charms the ear, and affects the mind; and, when the periods are pronounced majestically, they add weight to the matter.

2. The *Historical STILE*. History requires eloquence as much as any other subject whatsoever. The chief qualifications

are perspicuity and brevity, and brevity contributes to the perspicuity. It should be curt, free from long phrases and periods, which keep the mind in suspense. It ought not to be interrupted with extraordinary figures, by those great emotions which raise passion, because the historian ought not to shew any.

On some occasions he may let his eloquence shine, because he is sometimes under an obligation to report what was said, as well as what was done; and, where speeches are necessary, figures will be also necessary to describe the passions of those that speak them.

3. The *Dogmatick STILE* relates to the instructing in mathematical, physical, or ethical, &c. arts and sciences. In this stile there is no occasion for figures to move the auditor; for it is suppos'd he comes with a mind prepared to learn. No body is much concern'd for the truth or falsity of a geometrical proposition; therefore the stile ought to be simple, dry, and without any motions, by which the orator is inspired by passion. In *Physicks* and *Etbicks*, the stile ought not to be too dry, as in *Geometry* and *Algebra*, because the matter is not so crabbed, tho' they ought not to go too far out of the severe character.

4. The *Theological STILE* should be clear and solemn, harmonious and majestic.

To *STILL* (*stillan*, Sax. *stillen*, Dutch)

1. To silence; to make silent.

Is this the scourge of *France*?

Is this the *Talbot* so much feared abroad,
That with his name the mothers *still* their
Babes?
Shakespear.

2. To quiet, to appease: 3. To make motionless.

The third fair morn now blaz'd upon the
main.

Then glassy smooth lay all the liquid plain,
The winds were hush'd, the billow scarcely
curl'd,

And a dead silence *still'd* the watry world.

Pope.

STILL (*stil*, Dutch.) 1. Silent, uttering no noise.

We do not act, that often jest and laugh;
'Tis old, but true, *still* swine eat all the
draugh.
Shakespear.

The storm was laid, the winds retir'd,

Obedient to thy will;

The sea that roar'd at thy command,

At thy command was *still*. *Addison.*

2. Quiet, calm.

Religious pleasure moves gently, and therefore constantly. It does not affect by rapture, but is like the pleasure of health, which is *still* and sober. *South's Sermons.*

STING'INGNESS (of *Szingan*, Sax. to sting) a stinging quality.

A (*STINK'INGNESS* *Szinc* and *neyye*, Sax.) a stench, an unfavoury smell, exhal-

ing from a corrupted or other body, ungrateful to the nose and brain.

STIPTICALNESS (of *stipticus*, L. of *stiptickness* (of *stiptickness*, Gr.) a stiptick quality, or aptness to stop blood, &c.

STOCKS (Szoceer, Sax. a device for the punishment of offenders) were ordered to be set up in every ward in the city of London, in the reign of K. Edward IV. in the year 1476, by William Hampton, mayor.

STOCK of an Anchor, that piece of wood which is fastened to the beam hard by the ring, and serves to guide the flook of the anchor, to fall right to fix into the ground.

STOCKS (with *Ship-rights*) a frame of timber and large posts made on shore, to build frigates, pinnaces, &c. whence, when a ship is building, she is said to be upon the *Stocks*.

To **STOCK** (of Szocean, Sax.) to put in a stock or bank; also to put into a stock, as a barrel into a gun-stock, &c.

STOICALNESS (of *στοικον*, Gr. the *Stoick* philosophers) holding the principles of the *Stoicks*, that wise men ought to be free from passions, and that all things were governed by fate.

STOLIDNESS (*stoliditas*, L.) foolishness.

STOLEN (of Szelan, Sax.) taken away feloniously.

STOMACH'ICKNESS (of *stomachicus*, L. of *στυμαχικος*, Gr.) a stomachick quality or helpfulness to the stomach.

STOM'ACHLESS (of *stomach*, and *leap*, Sax.) wanting an appetite; also not apt to resent.

STONE-blind, quite blind.

STONE-dead, quite dead.

STONINESS (Szanincznerre, Sax.) fullness of stones, or a stony quality.

STONING to Death, a punishment among the *Jews*, &c. for offences of a very heinous nature, and such as the law condemned to death, without naming the particular kind or manner of putting to death.

The condemned person was led out of the city, an officer marching before him with a pike, upon the top of which was a piece of linnen cloth, to cause it to be seen afar off, to give notice to any person who would come and say any thing in the person's vindication. But if no one came, he was conducted to the place of execution, and having been exhorted to acknowledge and confess his crime, then, the witnesses beginning, he was put to death, by throwing stones at him.

Sometimes he was brought to a steep place from whence one of the witnesses threw him, and the other rolled a large stone upon him, which if it did not kill him, they threw stones at him till dead.

STO'NY (Szanuncz, Sax.) full of stones.

The **STO'NY**, stoniness, Milton.

To go to **STOOL**, to discharge the excrements.

STOOR-JUNKARE (among the Lap-

landers) a deity, who was as it were the lieutenant to their god *Thor*, who, as they believed, had all beasts under his command, both tame and wild.

Every family had a *Stoor-Junkare*, whom they worshipped on the top of some rock, or near some cave on the banks of some lake.

The form of this deity was a stone, that had some resemblance of a head, found among the rocks on the banks of lakes.

The *Laplanders* are great admirers of this stone, supposing it to be made by the express command of *Stoor-Junkare*. The second represents his wife, the third his son or daughter, and all the rest his servants or maids.

The common sacrifice offered to him is a beast, something resembling our stags, and after this victim has been sacrificed, they place its horns and bones in a semi-circle behind the figure of their idol.

To **STOP** (*essouper*, F. *stoppare*, Ital. *stoppen*, Dut.) 1. To hinder from progressive motion.

Can any dresses find a way

To stop th' approaches of decay,

And mend a ruin'd face?

Dorset.

2. To hinder from any change of state: 3. to hinder from action.

To **STOP**, to cease to go forward.

Some strange commotion

Is in his brain; he bites his lips, and starts;

Stops on a sudden, looks upon the ground,

Then lays his finger on his temple; strait

Springs out into fast gait, then stops again.

Shakefp. Henry VIII.

If the rude throng pour on with furious pace,
And hap to break thee from a friend's embrace,
Stop short, nor struggle through.

Gay.

STOP, cessation of progressive motion.

Thought's the slave of time, and life's time's fool;

And time, that takes survey of all the world,
Must have a *stop*.

Shakefp.

3. Hindrance of progress, obstruction.

My praise the *Fabii* claim,

And thou, great hero, greatest of thy name,

Ordain'd in war to save the sinking state,

And, by delays, to put a *stop* to fate.

Dryd. Æn.

STOPPAGE (of *stopper*, Dut.) a stay, a hindrance, obstruction, &c.

STO'RIER, the fry or young fish; also young swine bought to be fatted.

A **STORK** (*Storc*, Sax. of *στορν*, Gr. natural affection) a bird of passage, and towards winter goes into warmer climates; it usually builds its nest on the tops of the highest trees, towers, or other high edifices. Its beak and legs are long and red, its plumage is white, only the extremity of its wings are black, and some parts of its head and thighs. Its food is snakes, frogs, and the like ver-

min.

min. It sits 30 days, and lays but 4 eggs.

A STORK (*Hieroglyphically*) represents piety, because it is said to be very grateful to its parents in their old age. This bird is the true emblem of a son, for whatsoever duty a son owes to his father, they are all found in the stork; for the young help the old, and furnish them with food when they are not able to provide for themselves; and thence the

Psalmist calls it **הַדּוֹד** of **דוד** Heb. mercy, on account of its compassionate and tender disposition towards its parents.

A STOUT Commander (*Hieroglyphically*) was represented by a lion, which is a creature bold, courageous, strong and terrible to all other animals.

STOW (*stol* and *stold*, with the *Celtoscyth* Germ. signifies a city; and hence *stadt*, signifies a place, seat, or city; and *ystol*, Brit. a seat or stool; hence *Bristol* or *Bristow*, Baxt.

STRAIT (*Szpac*, Sax. *etroit*, F.) direct, without bendings or turnings.

STRAIT (in *Architect.*) a term used by bricklayers, to signify half, or more or less than half, a tile in breadth and the whole length. They are commonly used at the gable ends, where they are laid at every other course, to cause the tiles to *break joint*, as they term it; that is, that the joints of one course may not answer exactly to the joint of the next course, either above or below it.

To **STRAIT'EN** (*rendre a l'estroit*, F.) to make strait without bendings, &c.

STRAIT'ENED (prob. of *Szreclice*, Sax.) made strait; also under a freight or difficulty.

STRAIT'WAY (*etroitment*, F.) immediately, presently, forthwith.

To **beel a STAKE** (*Sea Term*) a ship is said so to do, when she inclines or hangs more to one side than another, the quantity of a whole plank's breadth.

STRAK'ED (of *streke*, Du.) having strakes or lines.

STRAND-Runner, a bird about the size of a lark, with a square bill something like a rasp, that runs on the rocks of *Spitzberg*, and feeds on worms.

STRAN'GLING (*strangulatio*, L.) choaking, suffocating.

STRAW built, made or built with straw. *Milton*.

STREAK'ED (*gerzpicen*, Sax.) marked with streaks.

STREAMING (of *rzpeamian*, Sax.) running or issuing out in a stream.

STREAMING (in *Heraldry*) a term used to express the stream of light darting from a comet or blazing star, vulgarly called the beard.

STRE'NÆ (with the *Romans*) presents made out of respect on *New-Year's Day*; and as an happy augury for the ensuing year.

To **STRENGTH'EN** (of *rzpnanian*, Sax.) to make strong.

STRENIA (among the *Romans*) a goddess, as they imagined, that presided over New Years Gifts, who had a temple in the *Via Sacra*.

STRETCH forward the Halliards (*Sea Phrase*) signifies to deliver along that part, which the men hale by, into the hands of those that are ready to hoise or hale.

STRETCHING (of *arzpecan*, Sax. *streck-er*, Dan.) drawing out in length, reaching out.

STRI'ATED (with *Architects*) chamfered, channelled, as cockles, scollops, and other shell fishes are.

To **STRIKE a Mast** (*Sea Term*) is to take it down.

To **STRIKE down into the Hold** (*Sea Term*) is to lower any thing into the hold by tackles or ropes.

STRIKE the Top Sails upon the Bunt (*Sea Term*) is when they are only let down mast high.

STRIK'ING-Wheel (of a Clock) is the same that some call *Pin-wheel*, on account of the pins that are set round the rim of it. In clocks that do go eight days, the second wheel is the *Striking wheel* or *Pin wheel*; and, in those that go sixteen days, the first or great wheel is commonly the *Striking wheel*.

STRIK'ING-Sail (*Sea Phrase*) is the letting down or lowering the top-sails; so that, when one ship strikes to another in this manner, it is a compliment of respect and submission, or a token of yielding in an engagement.

STRIKING (with *Sailors*) is when a ship, coming upon shoal water, beats upon the ground.

STRIKING (in the *King's Court*) whereby blood is drawn; the punishment whereof is, that the criminal shall have his right hand struck off in a solemn manner; for striking in *Westminster Hall*, while the courts of justice are sitting, the punishment is imprisonment for life, and forfeiture of estate.

STRIN'GENTNESS (of *stringens*, L.) a binding quality.

A STROAK'ING (*Szpacung*, Sax.) a drawing the hand over.

STROAK'ING, a method of cure that some people have given into in certain diseases, being a stroaking or rubbing the part affected with the hand.

STROL'LING (*q. rolling*, or of *rouler*, F.) rambling.

STRONGUL'ION, the strangury.

STRO'PHE (*στροφή*, of *σρέφω*, Gr. to turn) the first of the three members of a *Greek* lyrick ode or poem, the second being the *Antistrophe* that answers to it; and the third is the *Epode*, that answers to neither, but is answered in the next return.

STROPHE, is also the first turn of the *chorus* or choir of singers in a tragedy, on one side of the stage, answering to the *Antistrophe* on the other.

STRUCK (*ſierzpicuſo*, *Sax.*) hit, stricken.

STRUMAT'ICKNESS (of *ſtrumaticus*, *L.*) a being troubled with strumous humours or swellings, that generally appear in the glandulous or kernelly parts.

STRUNG (of *Szpenz*, *Sax.* a string) having strings or upon strings.

STRUT (with *Carpenters*) the brace which is framed into the ring-piece and principal rafters.

STRUTHIOCAM'ELUS (*Στρυθιοναμηλας*, *Gr.*) the ostrich or ostridge, a large fowl which will digest iron.

STUC (*ſucco*, *Ital.*) a composition of lime and marble powdered very fine, used in making figures and other ornaments of sculpture.

STUDD'ED (of *ſtudu*, *Sax.*) set with studs, imbossed.

STUFFING (*q. d.* filling with *Stuff*, *i. e.* matter) filling.

STUM, is a pure wine kept from fretting by often racking it into clean vessels, and strongly canted, *i. e.* new matched; by which means it becomes as clear or clearer than other wine, preserving itself from both its lees by precipitation of them.

STUM'MED (spoken of *Wine*) sophistified.

STUNG (*ſtungen*, *Sax.*) wounded or hurt with a sting.

STUN'NED (*ſterzuned*, *Sax.*) stupified by a blow, deafened by a noise, &c.

STU'PIFIERS, stupifying medicines, the same as *Narcotics*.

STUPEFAC'TIVENESS (of *ſtupefacio*, *L.*) a stupifying quality.

STU'POR (*ſtupens*, *F.*) a being stupified, astonishment; also a numbness occasioned by any accidental bandage which stops the motion of the blood and nervous fluids, or by a decay of the nerves, as in the palsy.

STUT'TERING (of *ſtutten*, *Teut.*) speaking hastily and brokenly.

STYLE (in *Musick*) the manner of singing and composing.

STYLE, a kind of point or bodkin, with which the ancients wrote on plates of lead, wax, &c.

STYLE (with *Surgeons*) a long steel instrument, which goes diminishing toward one end.

STYLE } (in *Language*) is a particular
STILE } manner of delivering a man's thoughts in writing, agreeable to the rules of *Syntax*.

The Sublime STILE, is that which consists in magnificent words and sentences, which by its noble boldness ravishes the hearers, and exerts even admirations from the unwilling.

The low } **STYLE** } is that com-
The simple } monly used in
smaller and humbler works, as letters, dialogues, and common discourse.

The intermediate } **STYLE** } is that
The equable } which
partakes of the magnificence of the sublime, and the simplicity of the low.

A loose STYLE, is a style which, wanting articles, numbers, &c. fluctuates here and there, being not connected or hung together.

A dry jejune STYLE, is one destitute of ornament, spirit, &c.

Laconick STYLE (so called of *Laconia*, a city of the *Lacedæmonians*) a concise style, comprehending a deal of matter under a few words.

Asiatick STYLE, a style which is very diffusive and prolix, or where abundance of words are used to express a little matter; so called of the people of *Asia*, who affected redundancies.

STY'LITES (so called of *Simon Stylites*, a famous anchorite in the fifth century, who first took up his abode on a column six cubits high; then on a 2d of 12 cubits; then on a 3d of 22 cubits; and at last on one of 36 cubits, where he lived several years) a kind of solitaries, who spent their lives on the tops of columns, to be the better disposed for meditation.

STY'LOCHON'DROHYOI'DÆ'US (of *σῦλον* *χόνδρος*, and *ὕοειδης*, *Gr.*) a muscle of the *Os Hyoides*, arising from the *Styloid* process, and is inserted into the cartilaginous appendix of the *Os Hyoides*.

STY'LOHYOI'DÆ'US (of *σῦλον* and *ὕοειδης*, *Gr.*) a muscle of the *Os Hyoides*, that arises by a round tendon, from near the middle of the *Processus Styloformis*, and is inserted into the basis of the *Os Hyoides*, the use of which is to put the bone of the tongue on one side, and a little upward.

STYP'TICKNESS (of *ſtypticus*, *L.* of *στυπτικός*, *Gr.*) an astringent or binding quality.

STYX (*σῦξ*, of *συνεῖν*, *Gr.*) to hate, fear, and be sorrowful; the second river of *Hell*, which runs nine times round it; the parent of *Victory*, who having been favourable to *Jupiter* in his wars with the giants, *Styx*, by her means, attained so great credit, that the gods used to swear by its water; and when any of the gods were supposed to have told a lye, *Jupiter* sent *Iris* to fetch a golden cup full of the *Stygian* water, which the god was to drink, and if he proved perjured, he was to be deprived of his *Nectar* and *Ambrosia* for a twelvemonth, and to lie silent and in a lethargy during that time, and not to be admitted to the banquets or councils of the other gods for nine years; or, as others say, they were deprived of their *Nectar* and their Divinity for 100 years. *Styx* is said to have been

beep a fountain of *Arcadia*, whose waters were venomous, and of so strange a quality, that no vessel of metal would hold them, and nothing but the hollow of an ass's or mule's foot. It is said, *Alexander* the Great was poisoned with it, and that it was carried to him in an ass's hoof.

SUA'DA } (with the *Romans*) the
SUADE'LA } goddesses of persuasion, he
that is called *Pitbo* by the *Greeks*.

SUA'SIVENESS } (of *suasorius*, L.)

SUA'SORINESS } aptness to persuade.

SUBALTER'NATE (of *subalternus*, L.)
succeeding by turns.

SUBALTER'NATELY (*subalternatim*,
L.) successively.

SUB ASTRIN'GENT, something astringent, but a little astringent.

SUB-BRIGADI'ER } are un-

SUB-LIEUTEN'ANT, &c. } der officers
in an army, appointed for the ease of
those over them of the same name.

SUBCARTILAGIN'EOUS (*subcartilagi-*
neus, L.) under the gristles.

SUBCON'TRARY *Position*
(in *Geom.*) is when two similar
triangles are so placed, as to
have one common angle at the
vertex, as B, and yet their
bases not parallel, as in the fi-
gure.



SUBCLAVIC'ULAR *Vein* (with *Anat.*)
a branch of the *Vena Cava*, or hollow vein,
which runs under the neck-bone.

SUBCUTA'NEOUSNESS (of *subcutaneus*,
L.) the lying under the skin.

SBU-DECU'PLE *Proportion* (in *Mathemat.*)
is the reverse of *Decuple* proportion.

SUBDIVIS'ION, a dividing the parts of
a thing already divided.

SUBDIVISIONS (in *Milit. Affairs*) are
the lesser parcels into which a regiment is di-
vided in marching, being half the greater di-
visions.

SUBFUL'GENT (*subfulgens*, F.) shining
a little.

SUBHASTA'TION (among the *Romans*)
a particular way of selling confiscated goods
under a spear or pike set up for that purpose;
a port sale or outcry.

SUBJA'CENT (*subjacens*, L.) lying under.

SUB'JECT (of a *Syllogism*) one of the
terms of a proposition, the other being called
the attribute.

SUBJECT (in *Poetry*) is the matter treated
of, the event related or set in a fine view,
and enriched with ornaments.

SUBJECT (in *Physicks*) the substance or
matter to which accidents or qualities are
joined.

SUB'JECTNESS, liability; also sub-
jection.

SUBITA'NEOUSNESS (of *subitaneus*,
L.) suddenness, hastiness.

SUBLAP'SARY, of or belonging to the
principles of the *Sublapsarians*.

SUB-LIEUTEN'ANT, an officer in re-
giments of *Fusileers*, where there are no en-
signs, having a commission, as youngest lieuten-
enant, and pay only as ensign, but takes
place of all ensigns, except the guards.

SUB'LIMATED (*sublimatus*, L. *sublime*,
F.) raised to an height.

SUBLIME, is an adjective, but is some-
times used with the article *the*, as a substantive
for *sublimity*; as to the stile of writing we
say, such a piece has much of the *Sublime* in
it. See *Stile*.

The SUBLIME (in *Discourse*) signifies
something extraordinary, which strikes the
soul, and makes a word ravish and transport.

SUBLU'NAR (*sublunis*, of *sub* and *luna-*
ris, L.) under the orb of the moon.

SUBLU'NARINESS (of *sublunis*, L. *sub-*
lunaire, F.) the being under the moon.

SUB-MAR'SHAL, an under marshal, an
officer in the *Marshalsea*, who is deputy to
the chief marshal of the king's house, com-
monly called the *Knight-Marshal*, and has
the keeping of the prisoners there.

SUBMERS'ED (*submersus*, L.) plunged
under water, &c.

SUBREP'TION, the action of obtaining
a favour from a superior by surprize, or by a
false representation.

SUBREPTITIOUS } (*surreptitious*, L.)

SURREPTITIOUS } a term applied to
a letter, license, patent, or other act, frau-
dulently obtained of a superior, by concealing
some truth, which, had it been known, would
have prevented the concession or grant.

Conventional SUBROGA'TION (in the
Civil Law) a contract whereby a creditor
transfers his debt, with all the appurtenances
of it, to the profit of a third person.

Legal SUBROGATION (in the *Civil*
Law) is that which the law makes in favour
of a person, who discharges an antecedent
creditor, in which case there is a legal transla-
tion of all rights of the ancient creditor to
the person of the new one.

SUBSER'VIENTNESS (of *subserviens*,
L.) serviceableness, usefulness.

SUBSIST'ENT (*subsistens*, L.) subsisting.

SUB'STANCE (in *Physicks*) is a thing
which is conceived in the mind, as subsisting
by itself, and as the subject of every thing
that is conceived of it.

Compleat SUBSTANCE (in *Metaphysicks*)
is a substance that is bounded in itself, and is
not attained to the intrinsic perfection of any
thing else, as *God*, an *Angel*, a *Man*, &c.

Incomplete SUBSTANCE (in *Metaphysicks*)
is a substance that is attained to make another
being perfect, and is a part of some compound,
as the *Soul*, a *Hand*, a *Vein*, &c.

Material SUBSTANCE (in *Metaphysicks*)
is a body that is composed of matter and form,
and

and is the object of a particular science, as *Natural Philosophy*.

An immaterial **SUBSTANCE** (in *Metaphysics*) is a substance void of matter and form, and is the object of *Pneumatics*.

SUBSTANTIALITY } (of *substantialis*, L. *substantial*, F.) solidity, firmness, wealthiness, serviceableness.

SUBSTITUTE (in *Pharmacy*) is a drug or medicine that may be used in the stead of another, or that will supply the place of another, of like virtue not to be had.

SUBSTITUTION (with *Grammar*.) is the using of one word for another, or a mode, state, person, or number of a word for that of another.

SUBSTITUTION (in the *Civil Law*) is the disposal of a testator, whereby he substitutes one heir to another, who has only the *usus fructuarius*, but not the property of the thing left him.

To **SUBTRACT**. See *Subtract*.

To **SUBTEND** (*subtendere*, L.) to extend or draw underneath.

SUBTENSE (in *Geometry*) a right line opposite to an angle, supposed to be drawn between the two extremities of the arch which measures that angle, or, it is a right line drawn within a circle at each end, and bounded by the circumference, cutting the circle into two unequal parts, to both



which it is subtended, as *A* is the subtense to the arcs *B* and *C*.

SUBTERRANE, subterraneous.

SUBTERRANEITY, the quality of being underneath the earth.

SUBTILE (in *Physics*) signifies exceeding small, fine, and delicate, such as the animal spirits, &c. the effluvia of odorous bodies, &c. are supposed to be.

SUBTILIZATION (in *Chemistry*) the dissolving or changing a mixed body into a pure liquor, or into a fine powder.

SUBTILENESS (*subtilitas*, L.) subtilty.

SUBTRACTION, a subtracting or taking off or from, *F.* of *L*.

Simple SUBTRACTION (of *Integers*) is the method of taking one number out of another of the same kind, as pounds, ounces, yards, &c. out of pounds, ounces, yards, &c.

SUBVERTER, an overturner, a perverter, *L*.

SUBURBICARY (*suburbia*, L.) a term apply'd to those provinces of *Italy* which composed the ancient dioceses or patriarchate of *Rome*.

SUCCAGO (with *Apothecaries*) any juice boiled or thickened with honey or sugar into a kind of hard consistence, otherwise called *Res* and *Apothylisma*.

SUCCEDANEUM (in *Pharmacy*) a medicine substituted in the place of another first

prescribed, upon account of the difficulty of getting some of the ingredients, *L*.

To **SUCCEED** (*succeder*, *F.* *succedo*, *L*.)

1. To follow in order.

If I were now to die,
'Twere to be most happy; for I fear
My soul hath her consent so absolute,
That not another comfort like to this
Succeeds in unknown fate.

Shakespeare's Othello.

2. To come into the place of one who has quitted.

Enjoy 'till I return
Short pleasures, for long woes are to succeed.
Milton.

While these limbs the vital spirit feeds,
While day to night, and night to day succeeds,
Burnt-off rings morn and evening shall be
thine,
And fires eternal in thy temples shine.

Dryden.

The pretensions of Saul's family, who received his crown from the immediate appointment of God, ended with his reign; and David, by the same title, succeeded in his throne, to the exclusion of Jonathan.

Locke.

3. To obtain one's wish, to terminate an undertaking in the desired effect.

A knave's a knave to me in every state;
Alike my scorn, if he succeed or fail:
Sporus at court, or Japhet in a jail.

Pope.

4. To go under cover.

Please that silvan scene to take,
Where whistling winds uncertain shadows
make;
Or will you to the cooler cave succeed,
Whose mouth the curling vines have over-
spread?

Dryden.

SUCCESSION (with *Philos.*) an idea gained by reflecting on that train of ideas constantly following one another in our minds, when awake.

SUCCESSION (in *Law*) signifies a right to the universality of the effects left by a person deceased.

SUCCESSION *ab intestato* (in *Law*) is the succession a person has a right to, by being next of kin.

A **Testamentary SUCCESSION** (in *Law*) is that which a person comes to by virtue of a will.

SUCCESSION in the direct Line (in *Law*) is that which comes from ascendants or descendants.

Collateral SUCCESSION (in *Law*) is a succession which comes by uncles, aunts, cousins, or other collaterals.

Abandoned } **SUCCESSION** } (in *Law*)
Facient } is a bur-
densome or vexatious one, which no body will
accept of.

SUCCESS.

SUCCESSIVENESS (of *successif*, F. *successif*, L.) the coming one after another.

SUCCESSUS (among the *Romans*) a deity whom they implored for the obtaining a happy event of any affair they took in hand.

This deity was represented by the figure of a man, holding in one hand a cup, in the other an ear of corn, and the stalk of a poppy. The cup intimated the joy procured by this deity; the ear of corn, the profit and advantage he brought along with him; and the poppy was an emblem of that repose and quietness, he was supposed to administer.

SUC'COTH *Benoth* סוכות *Benoth* Heb. i. e. the tabernacle of daughters) an idol of the *Babylonians*, the *Babylonian Venus*, supposed to be the *Venus Melitta*; and it is not improbable but that the name *Venus* may have taken its original from *Benoth*, daughters. The temple of this goddess was built in such a manner, that there were several private apartments or retreating places. The women (as historians say) were obliged by the law of their country, once in their life time, to expose themselves in honour of the goddess; and the strangers, in requital for the kind entertainment they had received, offered money to the goddess. This relation is partly confirmed by *Justin*, who says, it was accounted a kind expression of civility among the *Babylonians*, to grant liberty to their guests to lie with their wives.

SUC'COUR (in *Military Affairs*) is an enterprize made to relieve a place, that is, to raise the siege, and force the enemy from it.

SUC'COURLESS (of *secours*, F. of *succurrere*, L.) without succour, help, or relief.

SUC'CULENTNESS (of *succulentus*, L.) juiciness.

SUCCUM'BENCY (of *succumbere*, L.) a sinking or fainting under.

SUCK'LING (of *Succan*, *Sax.*) a sucking child; also giving suck.

SUDORIFEROUSNESS (of *sudorifer*, L.) aptness to cause sweat.

To be in the **SUDS** (of *Eepoden*, *Sax.* to boil) to be embarrassed in some unsuccessful transaction or affair.

SUFFERABLENESS (or *souffrir*, F.) capableness of being endured.

SUFFERANCE (in *ancient Customs*) a delay or respite of time the lord granted his vassal for the performance of fealty and homage, so as to secure him from any feudal seizure.

SUFFERING (with *Logicians*) is the fifth of the categories, as to be beaten, to be broken, to be warmed, &c.

SUFFICIENTNESS (*sufficientia*, L. *suffisance*, F.) a being sufficient, ability, capacity.

SUFFUSED (*suffusus*, L.) poured out.

SUGAR-Royal, the matter of it ought to be the finest refined sugar; which being melted with a weak chalk water, is sometimes

alomed, to prevent the lime from reddening it, and is three times clarified, after which it is transparent.

SULLAGE, the filth of drains or sinks of the kitchen or house, water-courses, ditches, &c.

SUL'LIED (of *souillé*, F.) soiled, tarnished.

SUL'PHUR, a fat, unctuous, mineral substance, fusible, and inflammable by fire, and not dissolvable or capable of being mix'd with water, L.

SULPHOR (with *Chymists*) their second hypostatical or active principle; a liquid, clammy substance, which soon takes fire, and rises up like oil after distillation, called also *Sulphur Philosophorum*.

SULPHUR vivum, is so called as it is taken out of the mine, a kind of greyish, argillous clay, which easily takes fire, &c. L.

Flower of SULPHUR, is the purest and fines part of sulphur, gained by evaporating sulphur by sublimation.

Mineral SULPHUR, a kind of hard earthy, bitumen, of a shining yellow colour, a strong stinking smell, easily taking fire and dissolving.

Magistery } of **SULPHUR** { is sulphur
Milk } dissolved
Balm } in a sufficient quantity of water; with salt of *Tartar*, and precipitated by means of the spirit of vinegar or some other acid.

SULPHUREOUSNESS (of *sulphureus*, L.) a sulphureous quality.

SUL'TANESS, the Grand Seigneur's consort.

SULTANE' (in *Confectionary*) a sugar work made of eggs, sugar, and fine flower.

SUM (with *Mathemat.*) the quantity arising from the addition of two or more magnitudes, numbers, or quantities together.

SUMBRIE'RO (in *Spain*, &c.) a canopy of state held over princes or great persons, when they walk abroad, to screen them from the sun.

SUM'MATORY *Arithmetick*, is the art of finding the flowing quantity from the fluxion, and so is the same with the *calculus integralis*.

SUMM'D (spoken of *Birds*) completely feathered or fledged. *Milton.*

SUM'MER (in *Architecture*) a large stone, the first that is laid over columns and plaisters in beginning to make a cross vault, or that stone, which being laid over a piedroit or column, is made hollow to receive the first haunce of a plat-band.

SUM'MER (in *Carpentry*) a large piece of timber, which, being supported on two stone peers or posts, serves as a lintel to a door, window, &c.

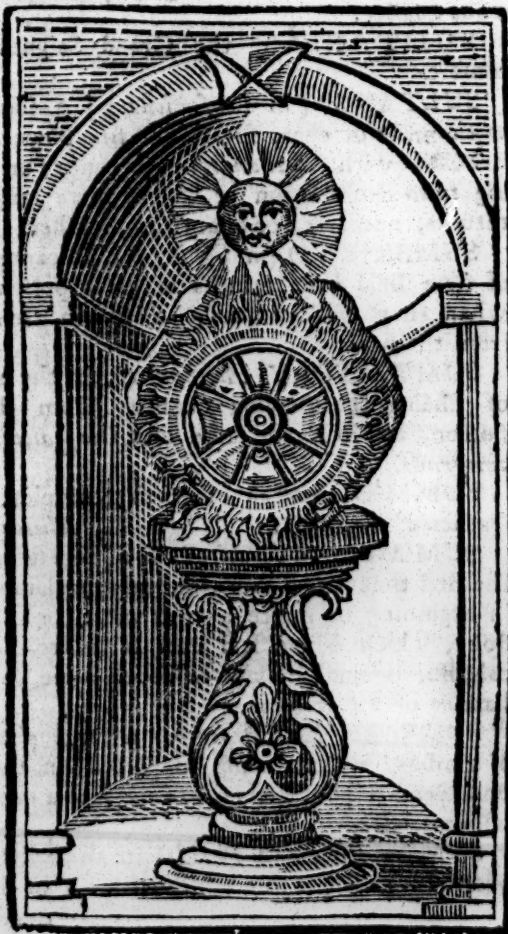
SUM'MITS (with *Florists*) are these little bodies that hang upon slender threads in the middle

middle of the flower; they contain a prolific dust, which is analogous to the male seed in animals.

SUM'MUM bonum, (*i. e.* the chief good of human nature) this was for many ages the subject of philosophical controversies, and *Varro* reckons up no less than 288 different opinions about it, that is, wherein it did consist. Some define it to be that which by its enjoyment renders truly and compleatly happy. This is distinguished by schoolmen into that which is simply and adequately so, and beyond which there can be no other, which they call *felicitas comprehensivum*; and into a lesser and subordinate one, which is called *felicitas viatorum*, L.

SUN (*Sunna, Sax.*) the efficient, illuminator, and ruler of the day, a glorious planet, the spring of light and heat.

The **SUN** (*Hieroglyphically*) was represented sitting upon a lion with rays of light about his head, and a bundle of ears of corn in one hand, to express the power and goodness of that luminary, in causing all the fruits of the earth to bring forth their increase; and sometimes by a beautiful young gallant, standing half naked in a ship neatly trimmed, supported on the back of a large crocodile, with flames of fire round about it. The swiftness of the sun's motion was represented by a winged horse. Sometimes they represented the sun by a *Phoenix*, and also by a hawk, because of its quick flight. The sun was an universal God, adored in all parts of the world.



SUN. The ancient *Saxons* worshipped the sun. This idol was placed in a temple, and there adored and sacrificed to, for that they believed the sun in the firmament did correspond with, or co-operate with, or act in this idol. The form was as in the figure annexed. It was made in the form of a half naked man; set upon a pillar, his face, as it were, brightened with gleams of fire, and holding with both his arms stretched out, a burning wheel upon his breast; the wheel signifying the course which he runs round about the world, and the fiery gleams and brightness, the light and heat wherewith he warms and comforts all things that live and grow. The worship of this idol being performed on a *Sunday*, hence that day takes its name.

SUN. *Macrobius* endeavours to shew, that all the deities of the poets, were only the sun under a disguise. The poets agree that *Apollo* is the sun, nay the sun is the same as *Bacchus*; he says that the sun was called *Apollo*, while he was in the upper regions, or in the day time, and *Liber Pater* in the night, while he was running thro' the lower hemisphere.

He also endeavours to prove that *Mars* is the sun as well as *Mercury*, *Æsculapius*, *Hercules*, *Jupiter*, *Ammon*, &c.

The *Assyrians* worshipped the sun, as being their only sovereign deity; and hence it is, that they called his name *Adad*, that is, only. The *Mithra* of the *Persians* was likewise the sun, by which name he was worshipped by the *Romans*.

The **SUN** and **Moon** (*Hieroglyphically*) were by the ancients used to represent eternity, because the heathens thought they were without beginning and end.

To **SUNDER** (*of Sunonian, Sax.*) to divide or part asunder.

SUN-Dew, a plant, otherwise called lustwort, moor-grass, and red-root.

SUN-Flower, a plant bearing a fine large, yellow flower, with radiated leaves, or spreading like the rays of the sun.

SUN-Foils, sun-flowers.

SUN'NINESS (*Sunnigheyye, Sax.*) a being exposed or lying open to the sun-beams.

SUNNIS, a *Mahometan* sect, opposite to the *Schiai*s, that is, to the *Persian Mahometans*; they maintain that *Abubeker* was the lawful successor of *Mahomet*, who was succeeded by *Omar*, then *Osman*, and last of all *Mortus Ali*, who was son-in-law to *Mahomet*, they affirm that *Osman* was secretary to *Mahomet*, and a person of great capacity, that the 3 others were not only persons of an extraordinary understanding; but likewise great soldiers, and that they made way for the doctrine of *Mahomet* no less by the sword than by argument and persuasion; therefore the sect of the *Sunnis*, chose rather to maintain their religion by force of arms than reasoning.

SUOVE.

SUOVETAURIL'IA } (among the Ro-
SOLITAURIL'IA } mans) a sacrifice,
 wherein they offered three victims of dif-
 ferent kinds, a bull, a ram and a boar.

SU'PERABLENESS (of *superabilis*, L.)
 capableness of being overcome or surmounted.

SUPERABUN'DANTNESS (*superabun-
 dantia*, L.) very great plenty, superfluity,
 excess.

TO SUPERAN'NUATE (*superannuare*,
 L.) to admit into the number of superan-
 nuated persons.

SUPERCELES'TIAL (*supercaelestis*, L.)
 above the heavens or heavenly bodies.

SUPERCHAR'GED (in *Heraldry*) signi-
 fies one figure charged or borne upon another,
 as a *Rose* upon a *Lion*, a *Lion* upon an *Or-
 dinary*, &c.

SUPERCIL'IOUSNESS (of *superciliosus*,
 L.) affectedness of carriage, sourness or se-
 verity of countenance.

SUPER-EX'CELLENCY } extra-
SUPER-EX'CELLENTNESS } ordina-
 ry excellence.

SUPERFI'CIAL *Content*, the measure of
 any thing on the superficies or outside.

SUPERFICIAL *Fourneau* (in *Fortif.*) a
 wooden chest or box with bombs in it, and
 sometimes fill'd only with powder, buried
 under ground, to blow up a lodgment, rather
 than an enemy shall advance; the same as
Caisson.

SUPERFI'CIALIST, one who does what
 he does superficially, or who has but a su-
 perficial knowledge of things.

A Rectilinear **SUPERFICIES**, is one
 comprehended between right lines.

A Curvilinear **SUPERFICIES**, is one that
 is comprehended between curve lines.

A Plane **SUPERFICIES**, is one which
 has no inequality, but lies evenly between
 its boundary lines.

A Convex **SUPERFICIES**, is the exterior
 part of a spherical body.

A Concave **SUPERFICIES**, is the internal
 part of an orbicular body.

SUPERFINE'NESS (of *super-fin*, F.) the
 greatest fineness.

SUPERIMPREGNA'TION, a second
 conception, after one has conceived before, L.

SUPER-INCUM'BENT, lying or lean-
 ing above, over or upon.

SUPER-INJECTION, an injection up-
 on or after a former injection, a second in-
 jection.

SUPERIOR'NESS (*superioritas*, L. *supe-
 rioritè*, F.) superiority.

SUPER'NE, a term used of our manufac-
 tures, to express the superlative fineness of a
 stuff.

SUPERNU'MERARINESS (of *super* and
numerarius, L.) the exceeding the number
 fixed.

SUPERSTIT'ION, a vain fear of the dei-
 ty; also idolatrous worship; an idle or silly
 opinion or foolish belief about divine worship,

or about omens or signs of bad luck; over-
 niceness, scrupulousness, &c. F.

SUPERVACA'NEOUSNESS (of *super-
 vacaneus*, L.) needlessness.

SUPERVENIENT (*superveniens*, L.)
 coming unlook'd for.

SUPINA'TION (with *Anat.*) the action
 of the *supinator* muscle, or the motion where-
 by it turns the hand, so that the palm is
 lifted upwards towards heaven.

SUPINE (*supinus*, L.) 1. Lying with
 the face upwards.

Upon these divers positions in man, where-
 in the spine can only be at right lines with
 the thigh, arise those remarkable postures,
 prone, *supine* and erect.

Brown's Vulgar Errors.

At him he lanc'd his spear, and pierc'd his
 breast,

On the hard earth the *Lycian* knock'd his
 head,

And lay *supine*; and forth the spirit fled.
Dryden.

2. Negligent; careless; indolent; thought-
 less.

Supine in *Sylina's* snowy arms he lies,
 And all the busy cares of life defies.

Tatler.

SUPINE (*supinum*, L.) in grammar, a
 verbal noun.

SUPINELY. 1. With the face upward.
 2. Drowsily; thoughtlessly; indolently.

The old imprison'd King,
 Whose lenity first pleas'd the gaping crowd;
 But when long try'd, and found *supinely*
 good,

Like *Aesop's* log, they leapt upon his back.
Dryden.

Wilt thou then repine

To labour for thyself? and rather chuse
 To lie *supinely*, hoping heav'n will bless
 Thy slighted fruits, and give thee bread un-
 earn'd?

Philips.

SUPPEDA'NEA (with *Physicians*) plai-
 sters applied to the feet, call'd also *Supplan-
 talia*, L.

SUPPER (of *souper*, F.) the last meal at
 night.

SUPPERLESS, without a supper.

SUPPLEMEN'TAL } (of *supplemen-
 SUPPLEMENTORY* } tum, L.) of, or
 pertaining to a supplement.

SUPPLI'ANTNESS (of *suppliant*, F.)
 the act of petitioning humbly.

SUPPLICATION (among the *Romans*) a
 solemn procession decreed by the senate in
 honour of a general, who had obtain'd a
 considerable victory, on which occasion the
 temples were set open, and publick thanksgiv-
 ings were offered for the success of the general
 or emperor, and a pompous procession of the
 senators, walking in their robes to the tem-
 ples of their gods, where they offered sacri-
 fices and feasted the populace; the whole
 city

city bearing a part in the solemnity, giving thanks for the victory.

At first these festivals lasted but a day or two; but in time they were enlarged upon extraordinary occasions, so as to last for 50 days together.



SUPPORTERS (of *Coat Armour*) are those animals that noblemen carry to support their shields; as quadrupedes, birds, or reptiles, as lions, leopards, dogs, unicorns, eagles, griffins and dragons. To persons under the degree of baronets, it is not permitted to bear their arms supported.

SUPPO'SAL, a supposition.

SUPPO'SABLENESS (of *supposer*, F. *suppositum*, L.) capableness of being supposed.

SUPPOSITION (in *Musick*) is the using two successive notes of the same value, as to time, the one of which, being a discord, supposes the other a concord.

SUPPOSITIOUSNESS (of *suppositivus*, L.) counterfeitness.

SUPPRESSION (in the *Customs*) the extinction or annihilation of an office, right, rent, &c.

SUPPRESSION (with *Gram.*) any omission of certain words in a sentence, which yet are necessary to a full and perfect construction.

SUPPURATIVENESS (spoken of *Swellings*) a ripening quality.

SUPRALAP'SARY (of *supra* and *lapsus*, L. the fall of *Adam*) one who holds that God has resolved, by an eternal decree, to save some and damn others, without regard to the good or evil works of men.

SUPREME'NESS (*supremitas*, L. *supremacie*, F.) the greatest height, utmostness.

SURCHAR'GED (*surchargé*, F.) overcharged.



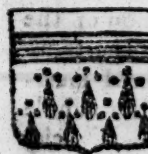
SUR ANCRE'E (in *Heraldry*) is a cross *sur anchree*, i. e. double anchored, is a cross with double anchored-flukes at each end, as in the escutcheon.

SURD Root, a root whether square, cubick, &c. that cannot be extracted perfectly out of a rational number.

SURD'NESS (*surditas*, L. *surdité*, F.) deafness, a defect of hearing.



SURMONTE' (in *Heraldry*) is a chief that has another very small chief over it of a colour or metal, and therefore is said to be surmounted, as having another over it; see the escutcheon.



SURMONTE', is also used for bearing of one ordinary upon another, as in the figure, a pile surmounted of a chevron.

SURFACE (q. d. *superficiem*, L. i. e. upon the face) the bare outside of a body, which consider'd by itself, is a quantity extended in length and breadth without thickness, and is the same as *superficies*.

SUR'NAME, a name added to the proper or baptismal name, to denominate a person of such a family.

SURPRI'SINGNESS (of *surprise*, F.) the surprising nature, quality, &c.

SURREND'RY (*surrendre*, *obsolet.* F.) a delivering up.

SURROY'AL (with *Sportsmen*) the broad top of a stag's horn, with the branches or small horns shooting out of it.

SUR'S ENGLE, a long upper girth to come over a pad or saddle, especially such as are used by carriers to fasten their packs on their horses.

SURSOL'ID Place (in *Conick Sections*) is when the point is within the circumference of a curve of an higher gender than the *Conick Sections*.

SURVEY'ORSHIP (of *surveir*, *obsolet.* F.) the office of a surveyor.

SUSCIP'ENCY (of *suscipiens*, L.) capableness of receiving.

SUSPE'NSION (with *Rhet.*) is when the orator begins a discourse in such a manner, that the auditor does not know what he would say, and is rendred attentive, by expecting something that is great. The apostle *Paul* gives a good example of this figure: *The Eye has not seen, the Ear hath not heard, neither hath it entered into the Heart of Man, to conceive what God hath prepared for them that love him.*

SUSPE'NSION *ab officio*, is that whereby a minister is, for a time, declared unfit to execute the office of a minister.

SUSPENSION *a beneficio*, is when a minister, for a time, is deprived of the profits of his benefice.

SUSPENSION of Arms (in *War*) is a short truce the contending parties agree on, for the burying the dead, the waiting for succours, or their masters orders, &c.

SUSPE'NSION (in *Mechanicks*) as the points of suspension in a balance, are those points in the axis or beam whereon the weights are apply'd, or from which they are suspended.

SUSTAIN'ABLE (of *sustinere*, L.) that may be upheld, &c.

SUSTENTA'TION (of *soutenir*, F. of *sustinere*, L.) maintenance, subsistence.

SU'TABLE, agreeable to or with.

SUT'ABLENESS, agreeableness to another thing.

Conservative SUTURE (in *Surgery*) a kind of suture anciently practised, whereby the lips of large wounds, where there was a loss of substance, were hinder'd from receding too far.

Intertwisted SUTURE (in *Surgery*) a suture

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ture wherein the needles are left sticking in the wound with a thread wound round them.

Dry SUTURE (with *Surgeons*) is a future made with small pieces of leather, or linnen indented like the teeth of a saw, so that the teeth may fall one within another, the whole row being closed, being first spread with some proper plaister to make it stick.

Incarnative SUTURE (in *Surgery*) is so named, because it rejoins the edges of a wound and keeps them close together, by means of a thread run across them with a needle, which causes them to grow together and incarnate.

Restrictive SUTURES (in *Surgery*) were formerly used to stop the flux of blood in large wounds, where any considerable vessels were cut.

SWA'LING } (of *Spelan, Sax.*) waft-
SWEAL'ING } ing or blaring away, as a candle.

A SWAL'LOW (*Spaleqe, Sax.*) a bird. The notion of its being unfortunate to kill swallows seems to owe its original to the *Romans* superstition, who had appropriated these birds to their *Penates*, or household gods, and therefore would not injure them; and also because swallows are the messengers of the spring, upon which account the *Rhodians* had a solemn song to welcome in the swallows.

A SWA'LLOW (*Hieroglyph.*) signifies justice and equity, because it is said to distribute its meat equally to all its young ones.

SWAMP'INESS, bogginess, marshiness.

A SWAN (*Hieroglyph.*) represented an old musician, because it is said of this bird, that, when it is at the eve of its death, it takes its farewell of the world by singing melodious tunes.

A SWAN is also accounted a symbol of a hypocrite, because as they have fine wings and cannot fly, so they have feathers white to perfection, yet there flesh is black; so hypocrites appearing outwardly very virtuous, yet are inwardly very wicked.

SWAN'NIMOTE (of *Spang*, a swan, and *gemote, Sax.* an assembly) a court held about forest affairs, three times a year, before the verdurers as judges.

A SWAP, an exchanging, a trucking, or bartering.

SWARF-Money, the payment of an half-penny yearly to the lord of the manor of *Lodebrook*, in the county of *Warwick*, which was to be performed in the following manner. The person must go before the rising of the sun, and walk three times about the cross, and say, the *Swarf-Money*; and then take a witness, and lay it in the hole, but must look well to it that his witness do not deceive him, for if he makes not proof of the payment, he forfeits thirty shillings and a white bull.

SWEATING (of *Sqezan, Sax.*) perspiring through the pores.

SWEATING *Sickness*, a kind of plague,

with which *England* was visited in the year 1551, which proved very fatal to great numbers of people.

It seemed to be a pestilent fever, but not seated in the veins or humours, there not appearing any carbuncle, purple, or livid spot, nor any thing of the like nature.

This distemper first began to appear in *Shrewsbury* about the middle of *April*, but continued to spread itself all over the kingdom till *October*. It was but of short continuance to those who were seized with it; for if any took cold with it, he died in about three hours, and if they slept, as they were generally inclined to do, they died in about six hours; and the rest generally either died or recovered in about nine or ten hours at most.

That which was very remarkable in this distemper was, that the young, strongest and apparently most healthy were seized with it, so that very few very young or very aged persons were afflicted with it, and what was more particular was, that no foreigners, tho' conversant in the most infected places, were seized with it; and also, that the *English* in foreign countries were seized with it, at the same time that their native country was infected at home.

SWEEP, a semicircle or oval line, made by the motion of the hand, compasses, or any other vibration.

SWEEP-Stake, one who sweeps or takes up the money at play.

SWEET (*Speze, Sax. poet, Dutch*)
1. Pleasing to any sense. 2. Luscious to the taste. 3. Fragrant to the smell. 4. Melodious to the ear.

SWEET. 1. Sweetness; something pleasing.

What softer sounds are these salute the ear,
From the large circle of the hemisphere,
As if the center of all sweets met here!

Ben Johnson.

Hail! wedded love,

Perpetual fountain of domestick sweets!

Milton.

Taught to live

The easiest way, nor with perplexing thoughts
To interrupt the sweet of life.

Milt. Par. Lost.

2. A perfume.

As in perfumes.

'Tis hard to say what scent is uppermost;
Nor this part musk or civet can we call,
Or amber, but a rich result of all:
So she was all a sweet.

Dryden.

Flowers

Innumerable, by the soft south-west
Open'd, and gather'd by religious hands,
Rebound their sweets from th' odoriferous
pavement.

Prior.

SWIFT of *Course* (with *Astron.*) is when a planet moves in twenty four hours more than its usual motion.

SWIFT'NESS of the Sun (*Hieroglyph.*) was represented by the Egyptians, by a round Discus in the hand of their god *Osiris*.

To **SWIG** (*Spizgan, Sax.*) to drink large draughts.

SWIM'MING-Bladder, a vesicle of air inclosed in the bodies of fishes, by means whereof they are enabled to sustain themselves at any depth of water.

SWING'ING (*Spengzan, Sax.*) vibrating to and fro.

SWIN'GING (of *Spinzan, Sax.*) huge, exceeding great.

SWINISH (of *Squinlic* of *Squin, Sax.*) slovenly, also boorish in manners.

SWOLN (of *Sqelzan, Sax. swollen, Dut.*) swelled.

SWOON'ING (of *aygunian, Sax.*) fainting away, wherein the patient loses all his strength and understanding.

A **SWORD's Man** (*Sqeorð-man, Sax.*) a fencer.

SY'CAMIN } (*scaminus, scamorus, L.*
SY'CAMORE } of *συκόμορος, συκή*, a fig, and *μορέ*, Gr. a mulberry) a great tree like a fig tree, that may be called the mulberry fig-tree.

SY'DEROUS (*syderosus, L.*) planet-struck.

SYLLABICALLY (of *συλλαβικός, Gr.*) by syllables.

Conditional SYLLOGISMS (among *Rhet.*) do not all consist of propositions that are conjunctive or compounded; but are those whose Major is so compounded that it includes all the conclusion. They are reducible to three kinds, *Conjunctive*, *Disjunctive* and *Copulative*.

Conjunctive SYLLOGISMS (in *Log.*) are those, the Major of which is a conditional proposition, containing all the conclusion; as, *If there is a God, he ought to be loved.*

There is a God;

Therefore he must be loved.

Copulative SYLLOGISMS, are such, in which a negative proposition is taken; part of which is afterwards laid down as a truth to take off the other part; as, *A Man cannot be, at the same time, a Servant of God, and a Worshipper of Money;*

A Miser is a worshipper of Money;

Therefore a Miser is no servant of God.

Disjunctive SYLLOGISMS, are such, the first proposition of which is disjunctive; that it, whose parts are joined or rather disjoined by *or*; as,

Those who killed Cæsar are Parricides, or Defenders of Liberty.

Now they are not Parricides;

Therefore they are Defenders of Liberty.

SYLPHS, a kind of fairy nymphs, *L.*

SYL'VA (among the Romans) a game in the Circus of Rome, wherein an artificial wood was planted and furnished with a great number of wild beasts; which were hunted

or coursed by the people, but without any arms, they being obliged to take them alive. The emperor *Gordianus* is said to have given a *Sylva*, in which were 200 red and as many fallow deer, 30 wild asses, and as many wild horses, 100 goats, 200 wild goats, 150 wild boars, 100 bulls, 10 elks, and 300 ostriches.

SYL'VA (in *Poetry*) a poetical piece, composed, as it were, at a start, in a kind of rapture and transport, without much thought or meditation.

SYLVA'NUS, the god of woods and shepherds, and the boundaries of land. Groves were consecrated to him, and solemn festivals were held in honour of him; he is described always in the company of *Pan*, being of little stature, with the face of a man, and the legs and feet of a goat, holding a branch of cypress in his hand. The notion of this god was introduced, that men might think that there was no place which could be without the presence of a deity, and that nothing could be done either in the fields or forests, but that some god must behold it, and that the fruit of every thing must be increased and preserved by the divine goodness. *Fenestrella* says, that *Pan*, *Sylvanus*, and *Faunus*, were the same deity.

SYLVICOLIST (*sylvicola, L.*) a dweller in a wood.

SYLVIFRA'GOUS (*sylvifragus, L.*) breaking or destroying woods.

SYM'BOL (*symbolum, L.* of *σύμβολον, Gr.*) a badge, sign, type, mark, emblem, or representation of some moral thing by the images or properties of natural things; a mystical sentence, a motto or device, as a lion is a symbol of courage, and two hands joined or clasped together is a symbol of union or fidelity.

SYM'BOLS (with *Medalists*) certain marks or attributes peculiar to certain persons or deities, as a thunder-bolt with the head of an emperor, is a symbol of sovereign authority and power equal to the gods, the trident is the symbol of *Neptune*, and a peacock of *Juno*.

SYMBOL'ICALLY (of *symbolicus, of συμβολικός, Gr.*) emblematically, by symbols, emblems, motto's, and devices, &c.

SYMBOLO'GRAPHIST (of *σύμβολον, and γράφω, Gr.* to write) a describer, or one that treats of symbols.

SYM'METRY (*symmetria, L.* of *συμμετρία, of σύν, with, and μέτρον, Gr.* measure) a due proportion, or the relation of equality in the height, length and breadth of the parts necessary to compose a beautiful whole, or an uniformity of the parts in respect to the whole.

SYMPATHET'ICALNESS (of *συνπαθεία, Gr.*) a sympathizing quality, or the nature of sympathy.

SYM'PATHY (*sympathia, L. sympathie, F. συμπάθεια, of σύν, with, and παθεῖν, suffering,*

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suffering, &c. Gr.) an agreeableness of natural qualities, affections, inclinations, humours, temperature, &c. which makes two persons pleased and delighted with each other; a fellow-feeling, compassion.

SYMPHO'NIOUS, pertaining to symphony, musical. *Milton*.

SYMPHY'SIS (with a *Medium*) is of three kinds, called *Syneurosis*, *Sysarcosis*, and *Synchondrosis*, which see.

SYMPHYSIS (without a *Medium*) is where two bones unite and grow together of themselves, without the intervention of any third thing, as a cartilage, gristle, &c.

SYMPO'SIAC (of *συμπόσιον*, Gr. a banquet) an entertainment or conversation of philosophers at a banquet.

SYMPTOMATICAL (in *Physick*) a term frequently used to denote the difference between the primary and secondary causes in diseases.

SYMPTOMATICALNESS (*symptomaticus*, L. *συμπτωματικός*, Gr.) the being attended with symptoms.

SYNCATEGOREMAT'ICALLY (*συγκатегορηματικός*, Gr.) after the manner of a *Synecgorema*, or signifying together with.

SYNECH'DOCHE (with *Logicians*) is when the *Genus* is put for the *Species*, i. e. the matter of which a thing is made for the thing itself, as *Iron* for a *Sword*, or, on the contrary, a *Sword* for *Iron*.

SYNO'CHA (*συνοχή*, of *συνεχέω*, to support or hold up, or *συνέχω*, Gr. to continue) from the former is used by some for an intermitting fever, and the latter for a continued one.

SYN'OD (with *Astron.*) a conjunction or concurrence of two stars or planets in the same optical place of the Heavens.

SYNOD'ICALLY (of *synodicus*, L. of *συνωδικός*, Gr.) by a synod, or according to the appointment of a synod.

SYNOESIA, a festival celebrated at *Athens*, in commemoration of *Theseus's* having united the petty communities of *Asia*.

SYNONYMOUSNESS (of *synonymus*, L. of *συνωνυμικός*, Gr.) the having divers words of the same signification.

SYNTAC'TICALLY (*syntaxis*, L. of *σύνταξις*, Gr.) according to the rules of *Syntax*.

SYN'THESIS (in *Pharmacy*) the composition or putting of several things together, as the making a compound medicine of several simple ingredients.

SYNTHESIS (with *Logicians*) is the method of convincing others of a truth already found out.

SYNU'SIASTS, a sect of Hereticks, who maintained that there was but one single nature, and one single substance, in *Jesus Christ*.

SYNYMEN'SIS (of *σύν*, with, and *ὑμὴν*, Gr. a membrane) the connection of bones by a membrane, as in the skull of an infant.

SY'PHON. See *Sipbon*.

SYRO'NES (in *Physick*) wheals; also worms; a sort of worms that breed in the skin.

SYSTEM (*systema*, L. of *σύστημα*, of *συνιστημι*, Gr. to put or connect together) in the general is a regular or orderly collection or composition of many things together, or it is an assemblage or chain of principles, the several parts whereof are bound together, or follow and depend on each other.

SYSTEM of the World (with *Astron.*) an hypothesis or supposition of a certain order and arrangement of the several parts of the universe; whereby they explain all the phenomena or appearances of the heavenly bodies, their motions, changes, &c. the most celebrated are the *Copernican*, the *Ptolemaick*, and *Tychonick*.

SYSTEM (in *Poetry*) is a certain hypothesis from which the poet is never to recede: as, for example, when he has made his choice either in Christianity or the fables of the Heathens, he must always distinguish between the two, and never mix such different ideas in the same poem.

Concinnous SYSTEMS (in *Musick*) are those which consist of such parts as are fit for musick, and those parts placed in such an order between the extremes, as that the succession of sounds from one extreme to the other may have a good effect.

Inconcinnous SYSTEMS (in *Musick*) are those where the simple intervals are inconcinnous or badly disposed betwixt the extremes.

SYZY'GIA (in *Gram.*) the coupling or clapping of different feet together in verse, either *Greek* or *Latin*.

T

T t, *Roman*; **T** t, *Italick*; **Ṭ** t, *English*; **T** z, *Saxon*; **Τ** τ, *Greek*, are the 19th letter in order of the alphabet; and

Ṭ, the 9th, and **Ṭ**, the 22d of the *Hebrew*.

T with an *i* generally sounds like *fi* before a vowel, as in *Action*, *Creation*, *Inclination*; but *Accession*, *Division*, *Admission*, &c. must not be written with *ti*, nor any word that is not written with a *t* in *Latin*.

T, is the mark of a branding iron, made use of for branding any malefactor found guilty of manslaughter, bigamy, &c.

T (among the *Ancients*) was used as a numeral letter, signifying 160.

T, with a dash at top, signified 160000.

T (in *Musick Books*) is used to denote the tenor.

TAB'BYING, is the passing a sort of silk or stuff under the calender, to make a representation of waves on it.

TABEL'LA } (in *Pharmacy*) a solid
TABLET'TE } electuary or composition of

of several drugs made up into little squares, more commonly called *Lozenges*.

TAB'ERER (*un tambourineur*, F.) one that plays upon a small drum, call'd a tabour.

TAB'ERDER, a batchelor in *Queen's College, Oxford*; one who wears a garment or short coat, called a tabard, being a kind of jacket or sleeveless coat, whole before, and open on both sides, with a square collar, winged at the shoulders; such as heralds wear when on service.

TAB'ERNACLE, a sort of temporary church or chapel for the use of parishioners, while their church is repairing, rebuilding, &c.

TABE'S (with *Physicians*) a pining away for want of natural moisture, L.

TABES, is also taken for an ulcer in the lungs, causing the whole body to decay and perish by degrees.

TABES, gore blood, the matter or corruption that issues out of a wound, L.

TABID Constitution, a dry, lean, wasting constitution.

TABIDNESS (of *tabidus*, L.) a wastingness, decay, consumption.

To keep a good **TA'BLE**, to live plentifully.

Raised TABLE (in *Architect.*) an embossment in a frontispiece, for the putting an inscription or other ornament in sculpture.

Crowned TABLE (in *Architect.*) one which is covered with a cornice, and in which is cut a *Basso Rlievo*, or a piece of black marble incrustated for an inscription.

Rusticated TABLE (in *Architect.*) one which is picked, whose surface seems rough, as in grotto's.

TABLE-Diamond, or other precious stone (with *Jewellers*) one whose upper surface is quite flat, and only the sides cut in angles.

TABLE (of a *Book*) an index or repertory at the beginning or end of a book, to direct the reader to any passage in a book.

Knights of the Round TABLE, a military order of 24 in number, all pick'd from among the bravest of the nation, supposed to have been instituted by *Arthur*, first king of the *Britons*, A. C. 1016; who, it is said, had such a table made to avoid disputes about the upper and lower end of it, and to take away all emulation, as to places; from this table they are supposed to take their title. *Lesly* relates, that he has seen this table at *Winchester*, and that the names of a great number of knights are written round it, which seem to confirm the tradition. The keepers of this table show it with a great deal of solemnity. But *Cambden* is of opinion, that this table is of a much more modern structure than the sixth century; and *Paperbroch* shews, that there was no such thing as any order of knights before the sixth century; and it is likewise said, that *Arthur* himself was but a fabulous prince. King *Edward* is said to

have built a house, called the *Round Table*, the court of which was 200 foot in diameter. And the knights of the *Round Table*, (according to *Paulus Jovianus*) began first to be talked of in the time of *Frederick Barbarosa*; and some suppose that the *Round Table* does not appear to have been any military order, but rather a kind of just or military exercise between combatants with lances.

TA'BLÉS (in *Astronomy*) are tables where, in the motions of the planets are calculated, for the use of one particular.

TABLES (in *Prospective*) plain surfaces, supposed to be transparent and perpendicular to the horizon.

TABLES (in *Heraldry*) coats or escutcheons, containing nothing but the mere colour of the field, and not charged with figures, bearing, &c.

TA'BRET, a small drum.

TAB'ULAR (*tabularis*, L.) belonging to a table, board, or plank.

TA'CENT (*tacens*, L.) quiet, still, without noise; holding one's peace.

TA'CITNESS (*taciturnitas*, L. *taciturnité*, F.) silentness.

TACITUR'NOUS (*taciturnus*, L.) silent, saying nothing, making no noise.

To stand close upon a **TACK** } (*Sea Phrase*)

To sail close upon a **TACK** } signify that the ship should sail close by the wind.

To hale aboard the **TACK** (*Sea Phrase*) means to bring the tack down close to the cheffs-trees.

Ease the **TACK** (*Sea Phrase*) signifies slacken it, or let it go or run out.

Let rise the **TACK**, i. e. let it all go out,

The ship sails upon a **TACK** } i. e. the

The ship stands close to a **TACK** } sails close by the wind.

TACKER, one who stands or fixes one thing to another, by tacks or by sewing, &c.

TACKLE (*tacel, Welsh*, an arrow) 1. An arrow.

The *takil* smote and in it went. *Chaucer*.

2. Weapons, instruments of action.

She to her *tackle* fell,

And on the knight let fall a peal

Of blows so fierce, and press'd so home,

That he retired. *Hudibras*, P. 1.

Being at work without catching any thing,

He resolv'd to take up his *tackle* and be

gone. *L'Estrange's Fables*.

3. (*Taeckle*, a rope, *Dutch*) the ropes of a ship.

After at sea a tall ship did appear,

Made all of heben and white ivory,

The sails of gold, of silk the *tackle* were,

Mild was the wind, calm seem'd the sea to

be. *Spenser*.

At the helm

A seeming mermaid steers; the silken *tackles*

Swell with the touches of those flower-soft hands

That yarely frame the office. *Shakespeare*.

Thou

Thou hast a grim appearance, and thy face
Bears a command in't; though thy tackle's
torn,
Thou shew'st a noble vessel. *Shakesp. Coriol.*

A stately ship

With all her bravery on, and tackle trim,
Sails fill'd, and streamers waving,
Court'd by all the winds that hold them
play. *Milton.*

Winding TACKLE (in a Ship) a tackle
serves as pendant, with a great double block
and the shivers in each, in order to hoise in
goods.

TACTILITY (of *tactilis*, L.) capableness of being touched.

To **TAG**, (of *attacher*, F. to bind, &c.) to
fix tags or points to laces.

TAG-RAG, a pitiful, ragged fellow, &c.

ATAG'GE, a sheep of a year old.

TAIL (with *Anat.*) that tendon of a
muscle which is fixed to the immoveable part,
is called the head.

TAIL (with *Botan.*) the
pedicle of a plant.

Dove-TAIL (with *Joiners*,
&c.) one of the strongest man-
ners of joining, by letting one
piece of wood into another,
cut in these forms, as by let-
ting A into B.

Peacock's TAIL, a term ap-
plied to all circular compart-
ments, which go enlarging
from the center to the circum-
ference, in imitating the fea-
thers of a *Peacock's-Tail*.

Dragon's TAIL (in *Astro-
nomy*) the descending node of
a planet.

Swallow-TAIL, the same
as *Dove-Tail*.

TAILS of lions are borne
in coat-armour, who are said
to have very great strength in them, and to
slap them about their back and sides when
they are in anger, and also to sweep the ground
with them when pursued, to wipe out their
footsteps, that they may not be followed by
the track.

TAIL'LE (in *Heraldry*) the same as *Parti
per bend Sinister*, F.

TAIL'LE Douce, a term in painting,
which, Mr. *Evelyn* says, signifies the art of
sculpture, or calcography itself; whether done
with the burin or graver, or with *Aqua Fortis*,
which is called etching.

TAIL'LE (in *Musick*) the same as tenor.

TAIL'LOR (in *Architecture*) is the flat,
square stone on the capital of a pillar.

TALAPOINS (at *Siam*) Indian doctors or
priests, who go barefoot, eat but once a day,
live an exemplary life, and very zealously
exclaim against those that worship the devil;

but they are but little regarded. These
Talapoins have no aversion for such as turn
Christians, if they do live agreeable to their
profession; it being their belief, that living a
good life will render persons under any per-
suasion safe.

TALAS'SUS } (with the *Romans*) a
TALAS'SIUS } deity supposed to pre-
TALAS'SIO } side over marriages, as
Hymenæus with the *Greeks*. He was invoked
on the wedding-day, that the nuptials
might prove happy.

TALBOT (prob. of *zægl*, a tail, and
buṛan, *Sax.* above) a dog with his tail turned
up, noted for his quick scent, finding out the
tracks, lodgings and forms of beasts, and pur-
suing them with open mouth, and a conti-
nual cry, with such eagerness, that, if not
taken off by the huntsman, he is spoiled.

TALE Bearer (of *zalu* and *beapan*, *Sax.*)
a tell-tale.

Great TALENT of *Silver* (among the
Romans) 99 l. 6 s. 8 d. sterling.

TALENT the lesser (of *Silver*) worth 75 l.
sterling.

TALENT the greater (of *Gold*) worth
1125 l. sterling.

TALION-Law (*lex talionis*) a retribution
or punishment, whereby an evil is returned
perfectly like that committed against us by
another; as *an Eye for an Eye*, a *Tooth for a
Tooth*, &c.

TALISMANS (τελεσμα, Gr. of *עלמן*
Chald. an image) certain figures or images,
engraven or carved under several superstitious
observations of the characters and dispositions
of the heavens, to which some astrologers,
&c. attribute wonderful virtues, as calling
down the influences of the celestial bodies;
some say it is a seal, figure, character, or
image of a heavenly sign, constellation or pla-
net, engraven on a sympathetick stone, or on
a metal corresponding to the star or planet, in
order to receive its influence; they are some
of them fondly believed to be preservatives
against all kinds of evil: Some again are fan-
cied to have mischievous effects, and that,
according as the Talisman is preserved or
wasted, the person whom it represents is pre-
served or wasted away.

TALK (*talcum*, L.) a sort of mineral;
this, by chymical writers, is expressed by this
character X.

TAL'LAGE (*Old Rec.*) a certain rate ac-
cording to which barons and knights were
taxed by the king towards the expences of the
state, and inferior tenants by their lords on
certain occasions.

TALLATIO (in an *University*) a keep-
ing an accompt, as by tallies, of the battles
or deliveries of meat and drink in a college.

TAL'LIA, the set allowance in meat and
drink for every canon and prebendary in our
old cathedral churches.

TAL-

TALLOW-CHANDLERS, were incorporated *Anno* 1461, and by several kings afterwards confirmed. They consist of a master, 4 wardens, about 40 assistants, and 148 liverymen, &c. The livery fine is 15*l.* 8*s.* Their armorial ensigns are, Party per fess *Azure* and *Argent*, a pale counter-



changed; on every piece of the first a turtle dove of the second; with each an olive branch in its mouth *Or.* Their hall is on *Dowgate-Hill.*

TALLOW-Tree, a certain tree which produces a sort of unctuous juice, of which candles are made.

TALLOW'ISH, greasy, or of the nature of tallow.

To TAL'LY, to answer exactly as one tally does to another, or the tally to the stock; also to mark or score upon a tally.

TAL'MUD (תלמוד *Heb.* he learned) the Talmud contains the body of the doctrine of the religion and of the morality of the *Jews*. They have two works that bear this name; the first is called the Talmud of *Jerusalem*, and the other the Talmud of *Babylon*.

The first was compiled by Rabbi *Jobannan*, who presided in the academy of *Palestine* for fourscore years, and who finished it, as they say, the 230th year after the ruin of the temple, for the use of the *Jews* that dwelt in *Judea*. This Talmud is of an older date; but is shorter and more obscure than that of *Babylon*.

It is composed of two parts, the *Mishna* and the *Gemara*. The *Mishna* is the work of Rabbi *Judab*, surnamed the holy, who compiled it about the year 120 after the destruction of the temple of *Jerusalem* by the *Romans*, and the year 190 of the vulgar *Æra*.

The *Mishna* signifies the second law, and is a collection of all the traditions of the *Jewish* doctors, which *Judab* gathered into one body, for fear they should be lost and come into oblivion, because of the dispersion of the *Israelites*, and the interruption of their schools.

About an hundred years after Rabbi *Jobannan* composed the *Gemara*, which is as much as to say completion or perfection, to compleat and finish the *Mishna* of Rabbi *Judab* the holy. And these two works together make up the body of the Talmud.

The Talmud of *Babylon* is also composed of the *Mishna* of *Judab* the holy, and of the *Gemara* composed by Rabbi *Afa*, who lived at *Babylon* about 100 hundred years after Rabbi *Jobannan*. The *Jews* rather make use of this than that of *Jerusalem*, because it is clearer and more extensive.

It abounds with a multitude of fables and ridiculous stories. Yet they even prefer the authority of the Talmud to that of the scriptures, and compare the bible to water, the *Mishna* to wine, and the *Gemara* to *Hypocras*.

They believe the traditions and explications of this book are derived from God himself, that *Moses* revealed them to *Aaron*, to his sons, and to the elders of *Israel*, that these communicated them to the prophets, and the prophets transmitted them to the members of the great synagogue, who passed them from hand to hand, till they came to the great doctors, who reduced them to the form of the *Mishna* and *Gemara*.

TALON' (with *Architects*) is a small member made of square fillets, and a strait *Cymatium*: it is different from an *Astragal*, the latter being a round member; whereas the *Talon* consists of two portions of a circle, one on the outside and the other within.

A Reversed TALON, is a talon with the concave part uppermost.

TAL'ONS (prob. of *talon*, *F.*) the claws of a bird of prey.

TAL'PA (with *Surgeons*) a swelling that is soft and pretty large, usually arising in the head and face, which takes its name from its preying upon the skull under the skin, as a mole creeps under the ground.

TAL'PES (in *Chirurgery*) tumours on the head, commonly the consequence of the venereal disease. They raise the skin from the *Pericranium*, and generally indicate the foulness of the bone underneath.

TAL'US (in *Anat.*) a bone of the heel with a convex head.

TALUS (in *Architect.*) is the sensible inclination or slope of a work; as of the outside of a wall, when its thickness is diminished by degrees, as it rises in height, to make it firmer.

TALUS (in *Fortif.*) is the slope given to the rampart or wall, that it may stand the faster, *L.*

TALUS superior, of a parapet, is the slope on the top of the parapet, that allows the soldiers to defend the covert way with small shot, which they could not do were it level.

TAM'BAC } a mixture of gold and
TAM'BAQUA } copper, which the *Siamese* account more beautiful, and set a greater value on, than on gold itself.

TAMBOUR' (in *Architect.*) a term used of the Corinthian and Composite capitals, of a member that bears some resemblance to a drum: also a little box of timber-work, covered with a cieling, within side the porch of some churches, to keep out the wind, by folding doors.

TAMBOUR' (in *Masonry*) a round stone or course of stones, several whereof form a section of the shaft of a column, not so high as a diameter.

TAME'ABLE, that may be tamed.

TAME'LY

T A

TAME'LY (*Tamelice, Sax.*) after a gentle manner.

TAM'MUS, a *Pagan* deity, thought to be the same as *Adonis*, *Rab. Dav. Kinchi* says, that *Tammus* was an idol of brass, whose eyes the *Pagans* us'd to fill with lead; then making a fire in the hollow part of the idol, the lead would melt, and the image seem to shed tears.

Other *Rabbins* think, that *Tammus* was an idolatrous prophet, who had made an image of the sun, all of gold, which was suspended between Heaven and earth; and that the king of *Babylon*, having put this prophet to death, all the idols of the country assembled themselves together to bewail his death, before the said image of the sun; which gave occasion to the observation of a feast, which was kept at the beginning of the month *Tammus*, on which they lamented the death of a prophet of this name.

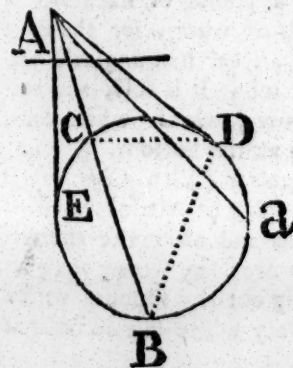
St. Jerome has rendred *Tammus* by *Adonis*, and there is great probability that this is the true signification of it; the name signifies *abstruse* or *concealed*. Now nothing can agree better with *Adonis* than the epithet *Secret* or *Hidden*, whether we consider that secrecy and obscurity, in which his mysteries were involv'd, or the condition in which he was represented during his festival.

He was put into a coffin, and lamented over, as if dead. *Moses* in some places calls him *the dead* by way of derision. Lastly, the circumstance of women bewailing *Tammus*, has determined the greatest part of commentators to explain the passages in *Ezek. 15, 16.* by the feasts of *Adonis*.

TAN'NED (of *tezannian, Sax.*) made leather, as skins or hides, being consolidated and hardened by tanning.

TAN'GENT (of a *Curve*) is a right line drawn so as to touch it, but if continued, will not cut it.

TANGENT (in *Geometry*) a right line which touches a circle, *i. e.* that meets it in such a manner, that it infinitely produced, it would never cut the same, *i. e.* never come within the circle: thus the line *A B* is the tangent to the circle in *D*.



TANGENT of an *Arch* (in *Trigonometry*) is a right line raised perpendicularly on the extreme of the diameter, and continued to a point, where it is cut by a secant, *i. e.* by a line drawn from the center, through the extremity of the arch, whereof it is a tangent.

Artificial TANGENTS, are the logarithms of the tangents of arches.

T A

Line of TANGENTS, a line usually placed on the *Sector* and *Gunter's* scale.



TANGENT of a Circle (in *Geometry*) is a rightline, as *T R* drawn without the circle, perpendicular to some radius, as *C R*, and which touches the circle but in one point.

TAN'GIBLENESS (of *tangibilis, L.* and *ness*) capableness of being touched, or felt by the touch.

TAN'TALUS (according to the *Poets*) was the son of *Jupiter* and *Plota* the nymph, and grandfather to *Agamemnon* and *Menelaus*, who on a time entertaining the gods at a banquet, to make an experiment of their divinity, killed, dressed, and serv'd up his son *Pelops* at table; but the gods, discovering the fact, so abhorred it, that, for the loathsome banquet he made them, they made him as disagreeable an one: For they set him in water up to the chin, and apples bobbed him on the lips; but he could neither stoop down to the one to quench his thirst, nor reach up to the apples to satisfy his hungry appetite, the water sinking lower, and the apples rising higher. As for his son *Pelops*, *Jupiter* sent *Mercury* to Hell to fetch his soul from thence, and restored him all his limbs, putting them together in their right places, and restored him to life again. And whereas *Ceres* had eaten up his shoulder, *Jupiter* made him one of ivory, which had the virtue of healing all manner of diseases.

TAPEI'NOSIS (*ταπεινωσις, Gr.* humiliation) a figure in rhetoric, when the orator speaks less than the truth.

TAP'PING (in *Chirurgery*) an operation in which any of the *Venters* are pierced, to let out matter, as in a dropsy.

TAPSUS (with *Botanists*) the herb white Mullein, *L.*

TARAN'TULS (so named of *Tarentum* in *Apulia*) a venomous ash-coloured spider, speckled with a little white and black, or red and green spots, about the size of an acorn, and having eight feet, and as many eyes; it is hairy, and from its mouth proceed two sorts of horns or trunks, with exceeding sharp tops, thro' which it conveys its poison, whose bite is of such a nature, that it is to be cured only by music.

TARAXIP'PUL (*Ταραξίππος, of ταρασσω, and ίππος, a horse, Gr.*) an imaginary deity, adored by the people of *Elis* in *Peloponnese*. He had an altar placed in the list, where their chariot horses were kept; and hence proceeded that worship. There was near the end of this enclosure or place rail'd in a list of a considerable breadth, fixed to the ground, in the form of a semi-circle, of

a lively bright colour, that it might be conspicuous to the coursers (*i. e.* the racers) in their greatest speed, and so turn back again: it often happened, that when the horses came up to the place, they either startled at the sight, or the drivers out of great haste turned them short, and made them throw the coachman out of the box, and break the chariot.

The superstitious *Grecians*, not knowing what to attribute this to, imagined, that there was some deity that would be worshipped, and called him *Taraxippus*, or the terror of horses.

TARDA'TION, a loitering, lingering, &c.

TARDIL'OQUENCE (*tardiloquentia*, L.) slowness of speech.

TARIL'OQUIOUS (*tardiloquus*, L.) slow of speech.

TAR'DINESS (of *tarditas*, L. slowness) slackness in business; also guiltiness of a fault.

TARDY (*tardus*, L. *tardif*. F.) 1. Slow, not swift.

Nor should their age by years be told,
Whose souls, more swift than motion, climb,
And check the *tardy* flight of time.

Sandy's Paraphrase.

2. Sluggish, unwilling to action or motion.

Behold that navy which a while before
Provok'd the *tardy* English close to fight;
Now draw their beaten vessels close to shore,
As larks lie dar'd to shun the hobbies flight.

Dryden.

When certain to o'ercome, inclin'd to save,
Tardy to vengeance, and with mercy brave.

Prior.

3. Dilatory, late, tedious.

Death he as oft accus'd
Of *tardy* execution, since denounc'd
The day of his offence.

Milt. Par. Lost, b. x.

The *tardy* plants in our cold orchards plac'd,
Reserve their fruit for the next age's taste:
There a small grain in some few months will
be

A firm, a lofty, and a spacious tree.

Waller.

Tardy of aid, unseal thy heavy eyes,
Awake, and with the dawning day arise.

Dryden.

TAR'GUM (תרגום *Chald.*) a paraphrase, or rather comment or explication of the Old Testament in the *Chaldee* tongue, for the use of the *Jews* after the *Babylonian* captivity, to whom the *Chaldee* tongue became familiar and more known than the *Hebrew* itself. So that when the *Hebrew* text was named in the synagogue or temple, they generally added to it an explication in the *Chaldee* tongue.

The *Targum* of *Onkelos* is a *Chaldee* paraphrase, upon only the books of *Moses*, and

his style approaches more nearly to the purity of the *Chaldee*, as it is found in *Daniel* and *Ezra*. He is something more modern than *Jonathan*.

The *Targum* of *Jonathan*, son of *Uzziel*, who lived about 30 years before our Saviour's time, is upon the greater and lesser prophets, his style is pure enough, and approaches pretty near to the *Chaldee* of *Onkelos*.

The *Targum* of *Joseph* the blind, is upon the *Hierographia*. This author is much more modern and less esteemed than those before mentioned. He has written upon the *Psalms*, *Job*, the *Proverbs*, *Canticles*, *Ecclesiastes*, *Ruth* and *Esther*. His style is a very corrupt *Chaldee*, with a great mixture of words from foreign languages.

The *Targum* of *Jerusalem*, is only upon the *Pentateuch*, nor is that intire and perfect.

TAR'IFF (with *Arithmeticians*) a proportional table contrived for the speedy resolving of questions in the rule of fellowship, when the stocks, losses, and gains are very numerous: also a table framed to shew at first sight, any multiple or divisor, taken any number of times under ten, for the more easy and speedy division of a large sum.

TAR'YING (prob. of *tardare*, Ital. or *tacio*, Brit.) loitering or lagging, abiding or continuing.

TAR'TAR (*tartarum*, L. *tartre*, F.) a kind of salt, is express'd in chymical writers by this character □

TARTAR Emetick †
(with *Chymists*) is cream or crystal of tartar, mixed with a fourth part of *Crocus Metallorum*; and this mixture boiled for eight or nine hours in a sufficient quantity of water, in an earthen vessel, and strained thro' a woollen cloth, which having been gently evaporated to the quantity of one half, and set to cool, will strike into chrystals.

TARTAR solute (with *Chymists*) a kind of salt, prepared by boiling a pound of cream of tartar, and half a pound of fixed salt of tartar in three quarts of water, for the space of half an hour, in an earthen unglaz'd vessel, and straining it when it is cold, and evaporating the moisture; which when done, the salt will remain at the bottom.

TARTAR Vitriolate (with *Chymists*) is prepared by pouring spirit of vitriol on oil of tartar *per deliquium*; and after the effervescence or bubbling is over, by setting the glass in sand, and drawing out the vapours with a gentle heat, till a very white salt remains at the bottom.

TARTAREOUS (*tartareus*, L.) of or pertaining to tartar, *i. e.* deep place in hell; also hellish.

TARTA'ROUSNESS (of *tartareus*, L. and *ness*) a tartareous quality.

TAR'TARUM } (τάρταρος, of τῷ τῷ
TAR'TARUS } γάσιν, Gr. to trouble
or confound) because there all things are full

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of trouble and confusion, the poets take it for Hell, or the place of torment for the wicked.

TASK'ED (of *tasco*, Brit. to put a burden on one, *Baxter*) having a certain portion of work appointed to be done.

TAS'CONY, a sort of white earth like chalk, and is the only earth that endures the blast of the belows, and heat of the fire, and running metal.

TASTE (of *tasse*, Teut. or *tâte* of *tâter*, F.) one of the five external senses; also favour, relish, which probably is effected by the salts that are in bodies, which affect the tongue (according to their various configurations) as differently as they differ from one another; and by tickling, or otherwise moving those small nerves lying in the *Papillæ* of the tongue, communicate a sensation to the brain, that is either pleasant or unpleasant.

TASTES (by Dr. *Grew*) are distinguished into simple and compound.

Simple TASTES, are single modes of tastes, altho' mingled with others in the same; as for instance, the taste of a pippin is *aci-dulcis*; of *Rhubarb*, *amarastringent*, and therefore compounded with both; but yet in the pippin the acid is one simple taste, and the *sweet* another, as distinct as the *bitter* and *astringent* are in *Rhubarb*.

Simple TASTES, are *bitter*, *sweet*, *sour*, *salt*, *hot*, as in clove, pepper, &c. and *cold*, as in *Sal Prunellæ*. *Aromatick* [spicy] *nauseous*; and some add to these *six* *Tastes*, either *vapid*, as in water, the whites of eggs, &c. or *unctuous*, as in oils, fat, &c. or

Hard TASTES are, 1. *Penetrant*, such as work themselves into the tongue without any pungency; as is experienced in the root and leaves of wild cucumber. 2. *Stupefacient*, as in the root of black hellebore, which, if chewed and kept some time upon the tongue, affects it with a numbness or paralytick stupor. *Astringent*, as in galls. 4. *Pungent*, as in the spirit of *Sal Armoniack*.

Compounded TASTES are, 1. *Austere*, which is *astringent* and *bitter*, as in the green and soft stones of grapes. 2. *Acerb*, which is *astringent* and *acid*, as in the juice of unripe grapes. 3. *Acrid*, which is pungent and hot. 4. *Muriatick*, which is salt and pungent, as in common salt. 5. *Lixivious*, which is saltness joined with some pungency and heat. 6. *Nitrous*, which is saltness joined with pungency and cold. There are also several other compounded tastes, but we want words to express them.

TASTE'UL (of *tâte*, F. and *full*) having a good or pleasant taste.

TASTE'FULNESS, relishableness, palatableness.

TASTE'LESNESS, insipidness, unrelishableness.

TA'TIANISTS, Hereticks of the second century of Christianity, who condemned

marriage, and forbade their disciples the use of wine and flesh.

TAT'TLE } (prob. of *tatetan*, Du.)
TAT'TLING } prating, impertinent discourse.

TAU (in *Heraldry*) called the *St. Anthony's Cross*, because *St. Anthony*, the monk and hermit, is always painted with it upon his habit. It takes its name from the *Greek* letter τ , which it exactly resembles.



Some are of opinion, it is an old hieroglyphick of security, and refer it to the charge given to the angel in *Ezekiel*, not to kill them upon whom was the letter τ *Tau*, *Hebrew*.

T Tau, *Greek* (τ *Heb.*): a figure of the cross of *Christ*, and in *Hebrew* is interpreted a sign or mark, of which it was spoken to the angel, which *Ezekiel* saw in spirit.

"Go thy way, and set a mark (τ) upon the foreheads of them that mourn, and are sorry for all the abominations that are done therein." This mark was in order to their being preserved in the midst of them that were to be slain for their idolatry, in the wrathful displeasure of the Lord. And this letter *T Tau*, *Greek*, was used by captains and heralds, and signed on their names, who remained alive after a battle; so that as the letter *Tbeta* Θ was used as the mark of death, so was *T Tau*, τ of life.

TAUNT'ING (prob. of *tanfer*, F. to check, rebuke, or scold at) speaking reproachfully, biting, &c.

TAUROBO'LUM (among the *Greeks*) the sacrifice of a bull to *Cybele*, the mother of the gods; by which he that was consecrated, esteemed himself regenerated and pure for twenty years to come. The manner of it was this; a bull, having his horns gilded, was slain in a pit, which was planked with planks bored full of holes, through which holes the blood of the bull ran upon a man that lay under the planks, who, all besmearing himself with blood and dust, was held purified by it.

TAU'RUS (with *Astronomers*) the second sign of the zodiac, into which the sun enters on the 21 of *April*; it is represented on a celestial globe, by the figure of a bull; and its characteristick with astrologers, &c. is τ .

TAUTOLOG'ICALLY, by way of tautology.

TAUTOLOG'ICALNESS, a tautological quality, or fulness of tautologies.

TAUTOLOG'IST ($\tau\alpha\upsilon\tau\omicron\lambda\omicron\gamma\omicron\varsigma$, of $\tau\alpha\upsilon\tau\acute{\alpha}$ λέγειν, Gr.) one who says the same things over and over.

To **TAUTOL'OGIZE** ($\tau\acute{\alpha}$ αὐτὰ λέγειν, Gr.) to say the same thing over and over.

TAW'ER (of *zapien*, *Sax.*) a dresser of leather, a tanner.

TAWDRINESS (as *Dr. Tbo. Hensb.* supposes, of knots and ribbons bought at a fair, anciently held in the chapel of *St. Andry* or *Etbeldred*, ridiculous or flaunting gayness.

TAY-BOU (in *Tonquin*, in the *Indies* towards *China*) the name of one of the two great magicians, who makes the people believe that he can foretel things to come, so that when they design to marry their children, to buy any land, or undertake any considerable business, they consult him as an oracle.

He keeps a book filled with the figures of men, beasts, circles and triangles, and three pieces of brass, with some characters on one side only; these he puts into three cups, and having shaken them, throws them out upon the ground; and if the characters lie uppermost, he cries out, that the person will be the happiest person in the world; but if on the contrary they lie undermost, it is accounted as a very bad omen.

If one or two of the characters lie uppermost, then he consults his book and tells what he thinks; he also pretends to know the causes of distempers, when they that consult him are sent to him by the *Tay-Bau*; and pretends to call the souls of the dead out of their bodies to which they are troublesome.

TAY-PHOU-THONY (at *Tonquin*) the name of the other *Magician*, to whom they have recourse in their sickness; if he says the devil is the occasion of the distemper, then he orders them to sacrifice, offering him a table well furnished with rice and meat; which the *Magician* knows how to make use of: if after this the sick does not recover, all the friends and kindred of the sick person, with several soldiers, surround the house, and discharge their muskets thrice to frighten the evil spirit away.

The *Magician* makes the patient (especially if a seaman or fisherman lies sick) sometimes foolishly believe that he is troubled by the god of water, then he orders that tapestries be spread and huts built, and good tables kept for three days, at certain distances from the sick man's house to the next river, to induce this daemon to retire, and see him safe into his dominions again.

But the better to know the cause of these distempers, this *Magician* sends them very often to the *Tay Bou*, who answers, that they are the souls of the dead that cause the sickness, and promises that he will use his art to draw off these troublesome ghosts to himself, and make them pass into his own body (for they believe the transmigration of souls) and when he catches that ghost that did the mischief, he shuts it up in a bottle of water, until the person is cured: if the person recovers, the *Magician* breaks the bottle, and sets the ghost at liberty to go whither it

will. And if the person dies, after the *Magician* has enjoined the ghost to do no more harm, he sends it away.

TAYL (in *Heraldry*) is commonly used for the tail of an hart; but those of other creatures have peculiar and distinct names for them.

TECH'NICAL Words, terms of art.

TECHNICAL Verses, are such as include the substance or particular parts of an art of science, or contain the rules and precepts of them; so digested, for the help of the memory.

TECHNICALLY (of *technicus*, L. of *τεχνικός*, Gr.) after the manner of technology.

TECH'INESS (prob. of *toucher*, F. to touch, *q. d.* touchiness) captiousness, aptness to be offended, frowardness, peevishness.

TECTON'ICK Nature (*natura tectonica*, L. of *τεκτονικός* of *τεκτονική*, Gr. the art of building) formative nature.

TEDIF'ERA DEA (*i. e.* the torch-bearing goddess) a name given to *Ceres* (the goddess of bread corn) by the poets, on account of her seeking her daughter *Proserpina* with a torch; and thence they sacrificed to her in the night with torches burning. Some are of opinion, that by *Ceres* is meant the earth, and that by *Proserpina* is meant corn, which had like to have been buried in the dark bowels of the soil; but that in the night time, when the sun is under ground, the blade of corn shoots out fast, which is the meaning of *Ceres's* torch that night, when she found her daughter.

TEDIOUS (*tedieux*, F. *tadium*, L.)
1. Wearisome by continuance, troublesome, irksome.

That I be not further tedious unto thee,
hear us of thy clemency a few words.

Acts. xxiv. 4.

The one intense, the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike.

Milton.

Pity only on fresh objects stays,
But with the tedious sight of woes decays.

Dryden.

2. Wearisome by prolixity.

They unto whom we shall seem tedious are
in no wise injured by us, because it is in their
own hands to spare that labour which they
are not willing to endure.

Hooker, b. 1.

3. Slow.

Chief mastery to dissect
With long and tedious havock fabled knights.

Milton.

TEDIOUSLY, in such a manner as to weary.

TEDIOUSNESS. 1. Wearisomness by continuance.

2. Prolixity, length.

Since

T E

Since brevity's the soul of wit,
And tediousness the limbs and outward flourishes.

I will be brief. *Shakesp. Hamlet.*

TEEM'FUL, full up to the top.

TEEM'ING (of zeam, *Sax.* an offspring, prob. of *τεῖνω*, *Gr.* to extend) childing, frequently pregnant, or bearing young; fruitful.

TEETH (*τεῖναρ*, *Sax.*) either of man or beast.

TEGUMENTS of a human Body (in *Anat.*) are reckoned five, viz. the *Epi-dermis* or scarf skin, the *Dermis* or true-skin, the *Panniculus Adiposus*, the *Membrana Carnosa*, and the common membrane of the muscles.

TEINT (in *Painting*) an artificial or compound colour, or the several colours used in a picture, considered as more or less high or bright, or deep or thin, or weakened, &c. to give the proper *Relievo*, or softness, or distance, &c. of several objects.

TEIRS, the third part of a pipe, or a measure of 42 gallons.

TEKU'PHÆ (in the *Jewish* chronology) are the times wherein the sun proceeds from one cardinal point to the next.

A TEL'ESCOPE, with a convex and concave lens, represents objects that are at a vast distance, distinct and erect, and magnifies them according to the proportion of the focal distance of the convex lens to the focal distance of the concave lens.

A TELESCOPE, with two convex lenses, represents objects that are vastly distant, distinct, but inverted, and magnifies them according to the proportion of the focal distance of the exterior to the focal distance of the interior lens.

Reflecting TELESCOPE, consists of a large tube that is open at the end next to the object, and closed at the other, where is placed a metalline *Speculum*, and having a flat oval *Speculum* near the open end, inclined towards the upper part of the tube, where there is a little hole furnished with a small, plain, convex eye-glass.

TELESCOP'ICAL, of or pertaining to a telescope.

TEL'LER (of *zellan*, *Sax.* to tell) one who relates; also a teller of money.

TEL'LUS, the goddess of the earth. *Tellus* and *Tellumo* were worshipped one under the notion of the male, and the other of the female, *L.* She was usually painted in a green mantle.

TEMERARIOUSNESS (*temeritas*, *L.* *temerité*, *F.*) rashness, unadvisedness.

TEMPO'NS (with *Military Men*) pieces of earth left standing as marks or witnesses in the fosses of places the workmen are emptying, that they may know exactly how many cubical fathoms of earth have been carried away, in order to pay the workmen their due for it.

T E

TEM'PERAMENT (in *Physick*) the natural habitude and constitution of the body of man, or the disposition of the animal humours.

TEM'PERAMENT } (in *Musick*) a rectifying or amending the false or imperfect concords, by transferring to them part of the beauty of the perfect ones.

TEM'PERANCE (*temperantia*, *L.*) moderation, a restraining of our affections and passions, *Temperance* is one of the four cardinal virtues, and is by moralists said to constitute honesty, or decency and bashfulness. The two species of it are *Sobriety*, which moderates our eating and drinking; and *Chastity*, which sets bounds to the enjoyment of conjugal love. *Temperance* hath also its potential parts, as meekness, clemency, modesty.

TEMPERANCE (with *Divines*) is defined to be a virtue that consists in an abstinence from sensual pleasures, which renders the body tame and governable, and so serviceable to the soul, and also chearful in the exercise of religion; which sets the mind of man free from the captivity of sense, and establishes its dominion over the brutish part, so that the man lives by faith, and not by sense, and is disengaged from the world, and the allurements of it.

TEM'PERATENESS (*temperantia*, *L.* *temperature*, *F.*) moderation, abstemiousness in eating and drinking, &c. the restraint of our affections or passions.

To TEM'PEST, to be stormy. *Milton.*

A TEM'PLAR (*templier*, *F.*) a student in the *Temple*.

TEMPLARS or *Knights Templars*, said to have been instituted in the year 1113, by *Hugh* of *Rayennes*, and confirmed by pope *Eugenius*. Their habit was a white cloak or upper garment, with a red cross on the back, and a sword girt about them; and thence they were by the common people called *Cross-Backs*, or crouched backs. These knights at first dwelt in part of the building that belonged to the temple in *Jerusalem*, not far from the sepulchre of our Saviour, where they charitably entertained strangers and pilgrims, and in their armour led them through the holy land, to view such things as were to be seen there, defending them from the infidels. These knights had in all provinces of *Europe* their subordinate governors, in which they possessed no less than 16000 lordships, a vast revenue. Their governor in *England* was stiled master of the *Temple*; and was summoned to parliament; and the temple in *Fleet-street*, now the house of our law-students in *London*, being their house, the minister of the *Temple* church still bears the title of master of the *Temple*. This order continued for about the space of two hundred years; but at length, being both rich and powerful, and also grown vicious, the whole order was abolished by Pope *Clement*

Clement V. in the year 1309, as also by the council of *Vienna* in 1312, and their possessions were given to the knights of *St. John of Jerusalem*, whose mansion was near *Smithfield* (now vulgarly called *St. Jones's*) and other religious orders. The crimes objected against them were first, their revolting from their professed obedience to the Patriarch of *Jerusalem*, who was their visitor. Secondly, their unspeakable pride. Thirdly, their sins against nature.

TEMPLE (*templum*, L. some derive it of *templando*, or *contemplando*, contemplating; *Vatro* of *tuendo*, defending, *Mart.* of *τέμνω*, *g.* dividing or separating, *Scal.* of *τέμνω*, *g. d.* a place separated from others on account of religion; but others derive it of *τέμνω*, justice, or the goddess of justice) a church or cathedral for the performance of divine service. The temples that the heathens built to their gods were very stately; for princes and nations employed their riches and ingenious inventions of architecture in building them. In their temples there were generally three altars; the first at the entry, where the victims were offered and burnt; the second in the middle; and the third at the end, within an enclosure. Upon the two last, only perfumes and sweet scents were burnt, and there the people eat in their festivals to their gods.

In the infancy of the world, neither the true worshippers of God, nor the idolatrous heathens had any temples, but performed their religious ceremonies some on the tops of hills and mountains, and others on large plains; but afterwards chose retired places; many of them celebrating their mysterious rites in woods, and afterwards in walled places, offering up their prayers and sacrifices; but left the tops of them open, that they might have a clear view of the Heavens, and did not for some time use covered buildings.

As to the places where the heathen temples were built, they were different according to their different deities.

The temples of tutelar gods or towns were built on heights, if there were any, the better to protect and defend them on all sides; the gods who presided over virtuous peace and arts, had their places in the best parts of the city, to be nigher at hand, to inspire men with noble thoughts and inclinations for the good of the publick. As for those who presided over pleasures, as *Venus*; war, as *Mars* and *Bellona*; over fire, as *Vulcan*; their temples were built out of their towns, to intimate, that they were either hurtful to men, or at least to denote, that they were not to accustom themselves to their use.

Neptune's temples were generally upon the sea coasts, and those of *Æsculapius*, and the other deities who presided over physick, in the most temperate part of the city, and where there was the best air, that all together might contribute to the recovery of the sick sent

thither. Nor must it be forgotten that each temple had its particular god or gods, and no other gods but such as temples were consecrated to, could be worshipped in them.

TEMPLERS, a sect of Christian Heretics, who lived in *Jerusalem* in the year 1030, after *Philip Augustus*, they being so denominated because they frequented the temple very much: they had an image made by exquisite art, covered with a man's skin, and having two shining carbuncles instead of eyes: to this idol they sacrificed the bodies of the dead reduced to ashes, and gave them to be drank by others, to render them more strong and constant; those who were born to a templar, wedded to a maid, they roasted after death, and anointed the image with the droppings, as an evidence of their great zeal; some suppose these to have been the same with the knights *Templars*; but others oppose it.

Tetrastyle TEMPLES, such as had four columns in front, and as many behind.

Amphiprostyle TEMPLES, such as had columns before and behind, which also were *tetrastyle*.

Profile TEMPLES, were such as had columns only on the fore-side.

Diptere TEMPLES, such as had eight rows of columns around, or were *Oxastyle*, or had eight columns in front.

Periptere TEMPLES, such as had four rows of insulated columns around, and were *Hexastyle*, i. e. as had six columns in front.

The temples of *Æthiopia*, are reported to be all hewn out of a firm rock, proportionable in their parts, with gates and windows, and to have been all perfected in 24 years.

TEMPLES, certain jewels, which great ladies anciently wore on their temples and foreheads, and fastened to their hair with bodkins.

TEM'PORALNESS (of *temporalis*, L. *temporel*, F.) a secular quality; also temporariness, or the being for a time.

TEMPORALNEOUSNESS } (of *tempo-*
TEM'PORARINESS } *rarius*, L.
temporaneus, F. and *nerje*, Sax.) a temporal quality, or the lasting only for a time.

TEMPTER (*tentator*, L. *tentateur*, F.) one who allures or entices, the devil.

TEMPTINGNESS (of *tentans*, L. and *nerje*, Sax. *terminat.*) alluringness, charmingness.

TEMULENTNESS (*temulentia*, L.) drunkenness.

TEN (*zien* or *zyn*, Sax) the number 10 in figures, is composed of the first figure and (0) a cypher. It conjoins the virtue of all numbers, which it holds as it were, bound in itself, either simple, or by multiplication; secondly, as among geometricians, a line is the joining in one of divers prickings or points, so the 10 makes the line of numbers, neither can there be any going farther. We may add 1 to 9, and 2 to 8, and, by multiplication and

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and redoubling of 10, set down a number greater than the sands of the sea.

TENABLENESS (of *tenable*, F. and *ness* of *tenere*, L. to hold) capableness of being held and kept.

TENACIOUSNESS (*tenacitas*, L. *tenacit  *, F.) niggardliness, stiffness in holding or maintaining an opinion, &c.

TENANT in *Chief*, is a tenant that holds of the king in right of his crown.

TENANT by the *courtesy of England*, a tenant that holds for his life, by means of a child begotten by him on his wife, she being an heiress, and the child being born alive.

TENANT by *Elegit*, a tenant that holds by virtue of the writ called *Elegit*.

TENANT by *Execution*, is a tenant that holds on account of an execution, upon any statute, recognizance, &c.

TENANT in *Frank Marriage*, a tenant who holds lands or tenements by a gift of them, made to him upon marriage between him and his wife.

TENANT in *Mortgage*, is a tenant that holds by means of mortgage.

TENANT in *Service*, a tenant that holds by any manner of service.

TENANT per *Statute-Merchant*, a tenant that holds lands by virtue of their being forfeited to him by *Statute Merchant*.

TENANT at *Will*, a tenant who holds at the will of the lord, according to the custom of the manor.

Sole TENANT, a tenant who has no other joined with him.

Joint TENANTS, are tenants that have an equal right in lands or tenements, by virtue of one title.

TENANTS in *common*, are such as have equal right, but held by divers titles.

TENANTABLENESS (of *tenens*, L. holding, or *tenant*, F. able and *ness*) capableness or fitness to be held, possessed, or inhabited by a tenant.

TENDER-HEARTED (of *tendresse*, F. and *heortz*, Sax.) of a tender, commiserating and kind disposition.

TEN'DERLING (of *tendresse*, F.) one that is or has been tenderly brought up.

TENDERNESS (*tendresse*, F.) 1. The state of being tender; susceptibility of impressions.

The difference of the muscular flesh depends upon the hardness, *tenderness*, moisture, or driness of the fibres. *Arbutnot*.

2. State of being easily hurt, soreness.

A quickness and *tenderness* of sight could not endure bright sun-shine. *Locke*.

Any zealous for his country, must conquer that *tenderness* and delicacy which may make him afraid of being spoken ill of.

Addison.

3 Susceptibility of the softer passions.

Weep no more, lest I give cause
To be suspected of more *tenderness*
Than doth become a man.

Shakespeare.

Well we know your *tenderness* of heart,
And gentle, kind, effeminate remorse
To your kindred.

Shakespeare's Richard III.

With what a graceful *tenderness* he loves!
And breathes the softest, the sincerest vows!
Addison.

4. *Scrupulousness*; caution.

True *tenderness* of conscience is nothing else but an awful and exact sense of the rule which should direct it; and while it steers by this compass, and is sensible of every declination from it, so long it is properly tender. *South*.

TENDINOUSE } (of *tendo*, L. *tendon*, F.)
TEN'DINOUS } full of tendons.

A TEN'DRIL (with *Botanists*) is a clasper, or that little curling part of plants, by which they climbing, take hold of any prop for their support.

TENE'BR   } (in the Roman church) a
TENE'BRES } service used on *Wednesday*, *Thursday* and *Friday* before *Easter*, in representation of Christ's agony in the garden. The manner is thus: there are fifteen lamps or candles lighted, which is just the number of psalms or canticles that are in the office. These being lighted on a triangular scone, at the end of every psalm that the priest repeats, one of the candles is put out, till at the end the congregation is left in darkness, L.

TENEBROSE (*tenebrosus*, L. *tenebreux*, F.) dark, gloomy.

TENMENTALE } (in *Ancient Customs*)
TEM'NTALE } the number of ten men, which in the days of our *English Saxon* ancestors, was also called a *Decennary*, and ten decennaries made what we call an hundred.

TE'NENT (in *Heraldry*) a term used for something that sustains or holds up the shield or coat-armour, and is generally synonymous with the supporter.

TENES'MUS (of *tenere*, L. to hold, *τενεσμος*, of *τενω*, Gr. to stretch out) a continual desire of going to stool.

TE'NET (q. *tentum*, a thing held, of *tenet*, L. i. e. he holdeth) an opinion or doctrine professedly held by some divine philosopher, &c.



TEN'NE (in *Heraldry*) is what is commonly in *England* called tawny, and some call it brusk: the colour is made of red and yellow mixed together, and is expressed in engraving by lines diagonal, from the sinister chief and traverse. In blazoning by celestial things, it is

is called the dragon's head; and by precious stones, the hyacinth. See the figure.

TEN'NIS (q. d. *tens*) a sort of play at ball.

TEN'ON } (*un tenon*, F.) the square
TEN'NON } end of a piece of timber, diminished by one third part of its thickness, fitted into the hole of another piece called a mortoise.

TEN'OR (*tenor*, L. *teneur*, F.) manner, estate, circumstance, order, series.

TENSES (of *tens*, F. or *tempus*, L.) tenses are times of action, and they are three, *Past*, *Present*, and *Future*, tho' *Grammarians* make five. The *Past* may be divided, as the *Latin* do, into *Imperfect*, as, I did love, and the *Preterperfect*, as, I have loved. The *French* go farther, and divide the *Past* into five parts, as the *Preterit Imperfait*, the *Preterit Indifiné*, *Preterit Parfait*, *Preterit plusque parfait*, and *Preterit ludefiné compose*; the *French* also make two *Future* Tenses, as the *Simple Future* and the *Compound Future*. In the *Optative* Mood the *French* add one Tense, and make it consist of three simple and three compos'd: but it were to be wish'd, for the sake of learners, that there were fewer tenses as well as moods, or else that they were more certain; for we frequently meet with one tense made use of for another, and most languages make use of the *Present* for the *Future* Tense.

TENS'IBLE (*tensibilis*, L.) that may be extended.

TENS'IBLENESS, capableness of being extended.

TENS'IVE (*tensivus*, L.) belonging to extension.

TEN'TATIVE (of *tentare*, L. to try) of or pertaining to an essay or trial.

A TENTATIVE, an essay or effort, whereby persons try their strength or sound an affair, &c. to see whether or no it will succeed.

TENT'ATIVE (in *French Universit.*) the first thesis or art that a student in the theology school holds to show his capacity, to obtain the degree of batchelor.

TENTH (of *zien*, Sax. 10.)

TENTHLY, in the tenth place or order.

TE'PHROMANCY (*τεφρομαντεία*, of *τέφρα*, ashes, and *μαντία*, Gr. divination) divination by ashes, which was performed in the following manner: they wrote the things they had a mind to be resolv'd about in ashes, upon a plank or any such thing; and this they expos'd to the open air, where it was to continue for some time; and those letters that remained whole, and were no way defaced by the wind or other accidents, were thought to contain in them a solution of the question.

TEP'IDNESS (*tepiditas*, L.) lukewarmness.

TER'APHIM (*תרפים* Heb.) some have imagin'd that the teraphims mentioned *Judges* xvii. 5. were the household gods of the Heathens: but this does not agree with what is said in the same place, where mention is made of a graven image and a molten image, which were the household gods. Others rather think they were *Talismanical* representations, to engage some evil spirit to answer in them the demands of their worshippers, and give oracles. *Elias Levitas* relates, that they were made in the manner following, *viz.* that they killed some man, who was a first born son, and pulled off his head, embalmed it, and set it on a plate of gold, and engraved on it the name of the spirit that they invocated for answers to their questions, and placed it in a hole or place in the wall, made on purpose for it; and having lighted lamps, &c. round it, fell down before it and worshipped it.

TERATOL'OGY (of *τέρατα*, wonderful things, and *λέγω*, Gr.) is when bold writers, fond of the sublime, intermix something great and prodigious in every thing they write, whether there be foundation for it in reason or not, and this is what is call'd bombast.

TERGEM'INOUS (*tergeminus*, L.) three double.

TERM (in *Grammar*) a particular word, action, or expression in a language.

Military TERM (among the ancient *Greeks*) the heads of certain deities, placed on square land-marks of stone, &c. to mark the several *Stadia*, &c. in the roads.

TERM (in *Architecture*) a kind of statue or column, adorned at the top with the figure of a man's, woman's or satyr's head, as a capital, and the lower part ending, as a sheath or scabbard.

TERM (in *Geometry*) is sometimes used for a point, and sometimes a line, &c. a line is the term of a superficies, and a superficies of a solid.

TERMS of Art, words, which besides their literal and popular meaning, which they either have or may have in common language, bear a further and peculiar meaning in some art or science.

TE'RMAGANTNESS (probably of *ter magnitudo*, i. e. three times magnitude) a termagant disposition, the ranting, hectoring, robust temper or behaviour of a masculine woman.

TER'MINABLE (*terminabilis*, L.) that may be ended.

TERMINA'LIA (among the *Romans*) a feast of land-marks, in honour of *Terminus*, the deity of bounds, for adjusting and distinguishing the limits of fields and every man's estate.

TER'MINISTS, a sect or branch of the Calvinists

Calvinists, who hold five particular tenets, as to the term or time of grace.

TER'MINUS (among the *Romans*) the god of bounds and limits. The people of *Rome* were commanded to set stones on the confines of their ground; which were called *Terminalia*; and upon them they offered to *Jupiter* every year; and if any one was so presumptuous as to remove them, his head was to make satisfaction to *Jupiter*, to whom they were consecrated; these stones were every year crowned with flowers, and milk was poured upon them to the god *Terminus*.

TERM'LY, every term, as often as the terms of law return.

A TER'NION (*ternio*, *L.*) a ternion, or number of three.

TERPSI'CHORE (*τέρψιχόρη*, of *τέρψις*, delectation, and *χορεία*, a dance, *Gr.*) one of the nine muses, to whom is attributed the invention of dancing and balls. The ancients used to represent her in painting, &c. with a cheerful countenance, and playing upon some instrument; having her head adorned with a coronet of feathers of divers colours, but chiefly green, in token of the victory the muses obtain'd over the syrens, &c. by singing.

TERRA'CEOUS (*terraceus*, *L.*) of or belonging to the earth.

TERRAPINE (in *Virginia*) a tortoise or turtle.

TERRA Samia, a white, stiff, tough earth, brought from the island *Samos*, *L.*

TERRA a *terra*, Gallies and other vessels are said to go *terra a terra*, when they never go far from the coast, *L.*

TERRAIGNOL' (with *Horsemen*) is a horse who cleaves to the ground, that can't be made light upon the hand, that can't be put upon his haunches, that raises his fore-quarters with difficulty, that is charged with shoulders; and, in general, one whose motions are all short, and too near the ground.

TERRAIN' (with *Horsemen*) is the manage ground upon which the horse makes his pift to tread.

TER'RACE (in *Architec.*) the roof of a house that is flat, and whereon one may walk; also the covering of a building which is in platform; also a balcony with projectures.

TERRE'NE (*terrenum*, *L.*) the earth, the earthly habitation, *Milton*.

TERRENE'NESS (of *terrenus*, *L.*) earthiness.

TER'EE plain (in *Fortification*) is a platform or horizontal surface of the rampart lying level, only with a little slope on the outside for the recoil of the canon. It is terminated by the parapet on that side toward the field, and by the inner *Talus* on the other, toward the body of the place.

TER'RE-Tenant, a tenant that holds land; as when a lord of a manor has a freeholder, who lets out his freehold to another to be

occupied, this occupier is called the *Terre Tenant*, *F.*

TER'RER } (of *terra*, *L.* land) a book
TER'RIER } or roll wherein the several lands, either of a private person, or of a town, college, or church, &c. are described; and this ought to contain the number of acres, the site, boundaries, tenants names, &c.

TERRES'TRIAL Line (in *Perspect.*) is a right line, in which the geometrical place and that of the picture or draught intersect one another.

TERRES'TRIALNESS (of *terrestis*, *L.* *terrestre*, *F.* and *ness*) earthiness, the being earthly, or pertaining to the earth.

TERRIC'OLIST (*terricola*, *L.*) one who inhabits or dwells upon the earth.

TER'IER } (*Ancient Customs*) a collec-
TER'AR } tion of acknowledgements of vassals or tenants of a lordship, containing the rents, services, &c. they owe to their lord, and serving as a title or claim for demanding and executing the payments thereof.

TER'RIER (with *Hunters*) the lodge or hole which foxes, badgers, rabbits, &c. dig for themselves under ground, to save themselves from the hunters; and hence *Terrier*, a little hound, who hunts those animals, who creeps into the ground like a ferret, and either affrights and bites them, or drags them out at the holes.

TERRIF'ICK (*terrificus*, *L.*) terrifying, causing terror or fear.

TERRI'GENOUS (*terrigena*, *L.*) born, bred, or ingender'd of the earth.

TERRIL'OQUY (of *terrioloquus*, *L.*) the speaking of terrible or dreadful things.

TESSELATED (*tessellatus*, *L.*) chequered with inlaid pieces of wood, stone, or any other thing, as a pavement of *Mosaic* work, made of curious small, square marbles, bricks or tiles, called *Tessellæ*, from the form of dice.

TEST, a furnace for melting iron, a sort of copper for refining silver, &c.

TES'TA de Nevil (so called, because 'tis said to have been compiled by *Jolland Nevil*, an itinerant justice in the time of king *Henry III.*) an authentick record kept in the king's remembrancer's office in the exchequer, containing an account of all lands held in grand or petty sergeanty, with fees and escheats to the king.

TESTAMENT Nuncupative, a last will made by word of mouth before sufficient witnesses.

TESTA'TION, a bearing witness, a testifying, proving, witnessing, or evidencing, *L.*

TES'TE, a word commonly subscribed in the last part of every writ, where the date begins thus; *teste me ipso*, i. e. witness myself, if it be an original writ in the king's name; but if it be a judicial writ, it bears the name of the chief judge of the court, out of which it issues, as *teste Petro King Equite*, &c.

TESTICULATED Root (with *Botan.*)

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is a kind of tuberous root, for it consists of two knobs resembling a pair of testicles, as in some species of *Orchis*.

TESTIFICA'TOR, he that testifies, *L.*

To TESTIFY (*testificor*, *L.*) to witness, to prove, to give evidence.

Jesus needed not that any should testify of man; for he knew what was in man.

John ii. 25.

One witness shall not testify against any, to cause him to die.

Numb. xxxv. 30.

Heaven and earth shall testify for us, that you put us to death wrongfully.

1 Mac. ii. 47.

Th' event was dire,

As this place testifies.

Milt. Par. Lost. b. i.

To TESTIFY. To witness, to give evidence of any point.

We speak that we do know, and testify that we have seen: and you receive not our witness.

John iii. 11.

TESTIFY, fretfully, peevishly, morosely.

TESTIMONY (*testimonium*, *L.*) 1. Evidence given, proof.

The proof of every thing must be by the testimony of such as the parties produce.

Spenser.

I could not answer it to the world, if I gave not your lordship my Testimony of being the best husband.

Dryden.

2. Publick evidences.

By his prescript a sanctuary is fram'd,
An ark, and in the ark his testimony;
The records of his covenant.

Milton.

3. Open attestation, profession.

Thou, for the testimony of truth, hast born
Universal reproach.

Milton.

TEST'ONS (so called from their having an head or *Testa*, or *Tête*, *F.* upon them) whence they are by us called *Testors* or *Testers*. They were either coined here or in *France*, in the time of *Henry VIII.* and went in *France* for eighteen-pence; and probably they went for the same here. They were made of brass, covered with silver. They went in *England* in the time of *Henry VIII.* for twelve pence, and sunk in *Edward VI.*'s time to nine-pence, and afterwards to six-pence, and still retain the name of *Testor*.

TESTUDINATED (*testudinatus*, *L.*) vaulted, made like the shell of a tortoise, bowing like a vault.

TESTUDO (with *Poets*) a lyre, because it is said to have been made by *Mercury*, its inventor, of the back or hollow shell of the sea-tortoise.

TESTUDO, a tortoise; also a vaulted roof, *L.*

TESTUDO (with the *Ancients*) a kind of cover or screen made by the soldiers bucklers, held over their heads, they being in close order.

TETANICK (*tetanicus*, *L.* of *τετανικός*,

TE

Gr.) having a crick in the neck, or cramp in it, that holdeth it so stiff that it cannot bow.

To TETH'ER a Horse (*entraver*, *F.*) to tie him so in a pasture, that he may eat all round him the length of the line, but no farther.

TE'THYS (of *τήθη*, *Gr.* a nurse, because water feeds and nourishes all things) according to the poets, the daughter of *Cælus* and *Vesta*, the sister of *Saturn*, the wife of *Neptune*, and goddess of the sea.

TETRAC'TYS (in *Anc. Geom.*) a point, a line, a surface, and a solid.

TE'TRADITES, a name given to several sects of Hereticks, on account of the respect they bore to the *τετρας*, or number four.

TE'TRAE'DRON (*τετραέδρον*, *Gr.*) one of the five regular bodies contained under four equal and equilateral triangles, which being folded up, will each of them represent the *Tetraedron*.



TE'TRAGON (in *Astrol.*) an aspect of two planets with regard to the earth, when they are distant from each other a fourth part of the circle or 90 degrees.

TETRAGONIAS (with *Astron.*) a comet, the head of which is of a quadrangular form, and its tail or train long, thick, and uniform, and not much different from the meteor called *Trabs*.

TETRAGONIS'TICAL *Calculus*, is the same with the summatory or differential *Calculus* of *Leibnitz*, or summatory arithmetick, *i. e.* the art of finding the flowing quantity from the fluxion.

TETRAPENTEÆ'TERIS (*τετραπενταετηρίς*, *Gr.*) an olympiad, the space of four years, and the beginning of the fifth.

TETRAPET'ALOUS Flower (with *Botanists*) is one that consists but of four single coloured leaves, called *Petala*, set round the *Stylus* to compose the flower. And Mr. Ray divides them into, 1. Such as have an uniform, tetrapetalous flower, and their seed-vessels a little oblongish, which he therefore calls *Siliquosæ*. 2. Such as have their seed-case or vessel shorter, which he calls *Capsulatae* and *Siliculosæ*. 3. Such as have a kind of or seeming tetrapetalous flower, *i. e.* a monopetalous one deeply divided into four partitions.

TETRAPETALOIDES (with *Botanists*) is when the flower is deeply cut into four parts, as the flowers of *Vermilion*, *Speedwell*, &c.

TETRAPHYL'LOUS (*τετραφύλλον*, of *τετρα*, four, and *φυλλον*, a leaf, *Gr.*) consisting of four leaves.

TETRAP'LA (of *τετραπλοῦς*, *Gr. i. e.* four fold) a bible disposed by *Origen* under four columns, with each a different Greek Version, *viz.* that of *Aquila*, that of *Symmachus*,

machus, that of the *Septuagint*, and that of the *Theodosian*.

TETRAP'TOTE (τετραπύτων, Gr.) a defective noun, having no more than four sales.

TETRAPHYRENOUS (with *Botan.*) which has four seeds or kernels, as *Agrifolium*, *Holly*, &c.

TETRARCH'ATE (tetarchias, L. τετραρχία, Gr.) the fourth part of a country under the same government.

TETRASPER'MOS (with *Botanists*) that bears four seeds, as *Borage*, *Sage*, *Rosemary*, &c.

TET'TER BERRIES, the berries of the white briony.

TEUT'ATES, a name by which the ancient *Gauls* worshipped *Mercury*, to whom they sacrificed human victims; the *Druids* either burning, piercing them with arrows, or strangling them in the middle of their temples.

TEUTON'ICK (of *Teutones*, as some think of *Tuisco*, the son of *Mercury*) belonging to the *Teutones*, an ancient people of *Germany*, now called *Duytish* or *Dutch* people; as the *Teutonick* language.

TEUTON'ICK Order, an order of knights instituted in the year 1190, by *Henry*, king of *Jerusalem*, and other princes, in favour of the *Germans*. Their institution was under the walls of *Acon* or *Ptolemais* in the Holy land, and confirmed in a church dedicated to the *Virgin Mary*, whence they were called *Marian* knights. The order is now little known, though there is still a great master of it kept up.

TEUTON'ES (so called of *Teuto* or *Tuisco*, their god, whom they esteemed to have been in that land, and of the earth) a people of *Germany*, called *Almains*. *Aventinus* will have this *Tuisco* to be the son of *Noah*, who was sent by his father into *Germany* 135 years after the flood.

TEXT, an original discourse, exclusive of any note or interpretation.

TEXT Book (in *Universities*) is a classic author written very wide by the students, to give room for an interpretation dictated by the master, &c. to be inserted in the interlines.

TEXTUR'INE (*textrinus*, L.) pertaining to weavers or weaving.

TEXTURE (in *Physics*) the arrangement or cohesion of several slender bodies or threads, interwoven or entangled among each other, as in cloths, stuffs, the webs of spiders, &c.

THALASSIAR'CHY (*thalassiarchia*, L. of θαλασσίαρχία, of θαλασσα, the sea, and ἀρχή, a ruler, Gr.) the admiralship, or the office of the admiral.

THA'LIA (Θαλία, of τὴ μάλλειν, Gr. i. e. to be green or flourish) one of the nine muses, to whom the poets ascribe the invention of

geometry and husbandry. *Thalia* was represented in painting, &c. with a smiling countenance, having on her head a coronet of ivy, in a carnation, embroidered with silver twist, and golden spangles, holding in her left hand a vizard. The ivy intimated that she was mistress of comic poetry.

THALY'SIA (of τῆ θάλλειν, Gr.) festivals among the *Albenians*, on which they offered sacrifices that their fruits might have a prosperous growth.

THAM'MUZ (תַּמְזַם as some say, from

תָּמוּז *Heb.* to die; or, as others will have it, from an *Egyptian* word that signifies to disappear. This deity is spoken of in the 8th of *Ezekiel*, and is supposed to be the *Adonis* of the *Greeks*, whom the poets represent as the favourite of *Venus*, so that when *Mars* went about to kill him, she pass'd with such haste over some reeds that stood in her way, that she wounded her feet, and the drops of blood, falling upon some white roses, turned them red. This *Adonis* is said to have been killed by a boar, at which *Venus* was very much afflicted, and therefore interceded with *Proserpine* to send him back again; but *Proserpine* was so enamoured with him, that she only granted that he might visit *Venus* one part of the year, and be with her the other. The *Pagans*, in the month of *June*, used to lament his death, and the women used to carry a dead body to the ground, and lamented, to perpetuate the memory of his death. Some relate the story of *Tham-muz* in another manner, and tell us, that he was a priest, who having been wrongfully put to death by a king of *Babylon*, the king, being tormented by remorse of conscience, laboured to make satisfaction to him for the injury, and caused many fabulous stories to be related of him, that the people might be persuaded that he was admitted among the gods, and commanded that every year there should be an universal mourning for him.

THANKSGIV'ING (of zhancap and žīpan, *Sax.*) the giving of thanks.

THANKLESS (zhanclear, *Sax.*) undeserving of thanks; also ungrateful.

THANK'LESNESS (zhanclearneyye, *Sax.*) an unthankful temper, ungratefulness.

THARGE'LIA, *Athenian* festivals observed in honour of *Apollo* and *Diana*. In this festival the first fruits of the earth were offered up, as an earnest of her fertility, being boiled in a pot called *Thargelos*.

A THATCHER (of zhacian, *Sax.*) one who covers houses or barns with thatch.

THAUMATUR'GUS (θαυματουργός, Gr.) a worker of miracles, a title which the *Roman* Catholics give to several of their saints.

THAUMATUR'GY (of θαύμα, a wonder, and ἀνιχνύω, I myself work, Gr.) any art that does, or seems to do wonders; or, as it is defined by *Dr. Dee*, a mathematical

science, which gives certain rules for the making of strange works to be perceived by the sense, yet to be greatly wondered at.

THE'A, festivals to *Bacchus*, in whose temple three empty vessels are related to be miraculously replenished with wine in the night time, although the doors were secured under locks and bars.

THEANDRIC (of Θεός, God, and ἀνὴρ, Gr. man) divine and human, under one, or God-man.

THEAN'THROPOS (Θεάνθρωπος, of Θεός, God, and ἀνθρώπος, Gr. man) a title given to our Saviour *Jesus Christ*, as being both God and Man.

THEAT'RE (theatrum, L. theatré, F. THE'ATER of θηάτρον, of θεαταί, Gr. to see or behold) any scaffold, or building erected for the exhibiting publick shows or fights, a stage play-house, a building contrived with all manner of conveniencies, both for the actors and spectators, for the representing and beholding comedies, tragedies, &c.

The THEATRE of Mr. *Scaurus* (the son-in-law of *Sylla* the dictator) then being *Ædile*; the stage had three heights one above another, in which were 360 columns; the middle height of columns were all of glass, the other of marble.

All the boards and planks were gilded. The columns below were thirty-eight feet high, between which were placed about 3000 statues.

The furniture was so extravagantly rich, that when it was carried back, (for this theatre was but a temporary thing, scarce for one month) to his seat of pleasure at *Tusculum*, the slaves, enraged at the superfluity, fired the house and burnt as much as came to a 100 million of *Seſterces*.

The two theatres of *Curio* were vastly large, being capable to contain the greatest part of the people of *Rome*.

Yet (what is to be admired) each theatre hung but upon one hook, and was so contrived, that to see the stage-plays in the afternoon, they should sit back to back, and then in a trice the theatres were turned about (the people not at all shifting their places or stirring) against the afternoon, when sword-players and fencers were to fight, each man being in his rank and order, by the meeting of the horns and corners of it together, which then made one round amphitheatre.

The Amphitheatre begun by the emperor *Vespasian*, and finished by his son *Titus*, was so high, that the eye of man could hardly reach it, reared with rivers of treasure, spent in the rearing of it.

It contained on the steps only easy seats for 87000 persons, so that the vacant places besides would contain about 20000 more. It was situated where *Nero's* fish-ponds had sometimes stood.

THEATRE (in *Architecture*) is by the *Italians* used for the assemblage of several buildings, which by a happy disposition and elevation represents an agreeable scene to the eye.

THEATR'ICALLY (of theatricus, L. of θιατρικός, Gr.) after the manner or usage of the theatre.

THEATR'ICALNESS, the being according to the custom or manner of the theatre.

THEFT-*Hold*, the receiving goods from a thief, to favour and maintain him, the punishment of which was anciently imprisonment, now transportation.

THE'MATISM (θεματισμός, Gr.) the decorum and graceful appearance of any pile of building: it is the making the whole aspect of a fabrick so correct, that nothing shall appear but what is approved and warranted by some authority.

THEME (*thème*, F. θέμα, Gr.) 1. A subject on which one speaks or writes.

Every object of our idea is called a *thème*, whether it be a being or not being.

Two truths are told,

As happy prologues to the swelling act,
Of the imperial *thème*.

Shakespeare's Macbeth.

O! could I flow like thee, and make thy stream

My great example, as it is my *thème*:

Though deep, yet clear; though gentle, yet not dull;

Strong without rage, without o'erflowing full.
Denham.

Whatever near *Eurota's* happy stream,
With laurels crown'd, had been Apollo's *thème*.
Roscommon.

Though *Tyber's* streams immortal Rome behold,

Though foaming *Hermus* swells with tides of Gold,

From heaven itself though seven-fold Nilus flows,

And harvest on a hundred realms bestows;

These now no more shall be the Muses *thèmes*,

Lost in my fame, as in the sea their streams.
Pope.

2. A short dissertation written by boys on any topick.

1. The original word whence others are derived.

Let scholars daily reduce words to their original or *thème*, to the first case of nouns, or first tense of verbs.
Watts.

THE'MIS (Θέμις, Gr. i. e. that which is right) a mortal deity or goddess, whom the poets feign to have first taught men right and justice, and thence is taken frequently for justice itself; the sister of *Jupiter*, and daughter of *Cælus* and *Terra*, on whom he begot *Minerva*. She had an oracle in *Bœotia*, near

near *Cæphifus*. She is also called *Carmenta*, the mother of *Evander*, and said to have lived *Anno Mund. 2998*.

THEOCATAGNOS'TES (of *θεός* and *καταγινώσκω*, Gr. to reprehend) a sect of Hereticks, who presumed to find fault with certain words and actions of God, and to blame many things in the scriptures.

THEOLO'GICALNESS (of *θειλογικός*, of *θεολογία*, Gr. *theologia*, L. and *ness*) a theological nature or quality.

THEOLO'GIUM, a stage or little place in the theatre, where the ordinary actors appeared, also the places where the gods appeared, including the machines whereon they descended, and from which they spoke, L.

THEOL'OGIST } (*theologus*, L. *theolo-*
THEOLOGUE } *gus*, F. of *θεολογία*,
of *θεός*, God, and *λόγος*, a word, Gr.) a theologer, a divine, a professor, &c. of divinity.

Natural THEOL'OGY, is the knowledge persons have of God by his works, by the sole light of nature and reason.

Supernatural THEOL'OGY, is that knowledge we obtain by revelation.

Positive THEOLOGY, is the knowledge of the sacred scriptures, and of the meaning of them, agreeable to the opinions of the fathers and councils, without argumentation.

Moral THEOLOGY, is that which instructs us in the divine laws, relating to manners.

Scholastick THEOLOGY, is that which proceeds by reasoning, or which derives the knowledge of several divine things from some established principles of faith.

THEOMA'CHIST (*θεομάχος*, of *θεός*, God, and *μαχή*, of *μάχομαι*, Gr. to fight) one who fights against or resists God.

THEOMA'GI (of *θεός*, divine, and *μαγοί*, Gr. wise-men) persons skilled in divine wisdom,

THEO'MANCY (*θεομαντεία*, Gr.) is different from artificial divination, which tho', in some sense, it may be said to be given by the gods, yet does not immediately proceed from them, being the effect of experience and observation. And *μαντεία*, is opposed to oracular divination, i. e. that which is delivered by interpreters, as at *Delphi*, because that was confined usually to a fixed and stated time, and always to a certain place; for the *Pythia* could not be inspired in any place but *Apollo's* temple, and upon the sacred *Tripos*, whereas the *Theomantists* were free and unconfined, being able (after the offering of sacrifices, and performance of the usual rites) to prophecy at any time, or in any part of the world. It was a divine *Affatus* or inspiration: the manner of receiving of which was thus, the receivers of it were possessed with a divine fury, swelling with rage, like persons distracted and beside themselves, foaming and making a strange and terrible noise,

gnashing with their teeth, shivering and trembling, and making other antick motions.

THEOPAS'CHITES (of *θεός*, God, and *παχω*, Gr. to suffer) a sect of Hereticks, who held that the whole Trinity suffered in the person of *Jesus Christ*.

THEOMAN'TISTS (*θεομάντις*, Gr.) were of three sorts. One sort was possessed with prophesying *Dæmons* which lodged within them, and dictated what they should answer to those that enquired of them, or spoke out of the bellies or breasts of the possessed persons, that all the while remained speechless, or not so much as moving their tongue or lips. The second sort were such as pretended to what is commonly called *Enthusiasm*, and different from the former, who contained the deity himself; whereas those were only governed, acted, or inspired by him, and instructed in the knowledge of what was to happen. The third sort were those that were cast into trances or extasies, in which they lay like dead men or asleep, deprived of all sense and motion: but after some time returning to themselves, gave strange relations of what they had seen or heard.

THEONOMAN'TIA (of *θεός* *ονομα*, and *μαντεία*, Gr. divination) a sort of divination by invoking the names of God.

THEO'REM (*theorema*, L. *theorem*, F. of *θεωρημα*, Gr.) is a speculative proposition, demonstrating the property of any subject.

An universal THEOREM (with *Mathe-*
maticians) is one that extends universally to any quantity without restriction; as that the rectangle of the sum, and difference of any two quantities, is equal to the difference of their squares.

A Particular THEOREM, is when it extends only to a particular quantity.

A Negative THEOREM, is one that demonstrates the impossibilities of an assertion, as, that the sum of two biquadrate numbers cannot make a square.

A Local THEOREM, which relates to a surface; as that triangles of the same base and altitude are equal.

THEOREMAT'ICAL (*θεορηματικός*, Gr.) of or pertaining to theorems.

THEOREM'ATIST (of *θεορηματικός*, Gr.) a finder out or producer of theorems.

THEORET'ICK Physicians, such as apply themselves to a careful study of what relates to health and diseases, the principles of the human body, its structure and parts, with their actions and uses, and whatsoever befalls the body, either naturally or preternaturally; the differences of diseases, their natures, causes, signs, indications, &c. the properties of plants, drugs, and other medicines.

THEOR'ICAL Astronomy, is that part of the science that considers the true structure and dispositions of the heavens and heavenly

venly bodies, and accounts for their various *Phænomena* therefrom; in opposition to that which considers their apparent structure, or their disposition as viewed by the eye, which is called *Spherical Astronomy*.

THE'ORY (θεωρία, of θεωρεω, Gr. to contemplate) a doctrine which terminates in the sole speculation or consideration of its subject, without any view to the practice or application of it.

THEOXE'NIA (θεοξένια, Gr.) a sacrifice that was offered to all the gods, observed chiefly by the *Athenians*, and by the *Romans* stiled *Dies Pandicularis* and *Communicarius*. The *Athenians* consecrated them to the honour of foreign gods, or the gods or *Genii* of hospitality.

THERAPEU'TÆ (of θεραπεύειν, Gr.) to serve or minister, a word which signifies a servant of God.) The name of a sect among the *Hebrews*, of whom *Philo* has described the way of living, in his book of a *contemplative Life*. Many of the antient fathers have thought, that they were *Christians*, and that *Philo*, observing their admirable manner of life, had a mind that his nation should have the credit of them.

They differed from the *Essenians* in this, that the *Therapeutæ* addicted themselves to a *contemplative Life*, and the *Essenians* to an active life.

THERAPEU'TICE } (*therapeutica ars*,
THERAPEUT'ICK } L. *therapeutique*,
F. of θεραπευτική, of θεραπεύειν, Gr. to heal) that part of physick that teaches the method of curing diseases, or that is employed in finding out remedies against them, and prescribing and applying them.

THERAPEUT'ICKS, the same as *Therapeutice*.

THER'APHIM (תרפים) which some derive of רפה *Heb.* the left, because the people quitted every thing to consult them) idols or images, which, some say, were made in the shape of men, which, when raised upright, they spake at certain hours, and under certain constellations, by the influences of the heavenly bodies: others say, that they were instruments made of brass, which pointed out the hours and minutes of future events, as directed by the stars. Rabbi *Elizer* relates, that, in the making of these *Teraphims*, they killed a first-born child, clove the head of it, and season'd it with salt and oil; that they wrote the name of an impure spirit on a plate of gold, and placed it under the tongue of the dead child, having laid the head against a wall; and, having lighted lamps before it, pray'd to it, and it talk'd to them. But whether *Laban's* teraphims were thus made, is disputed by the learned.

THEREOF ('δαρον, *Sax.*) of it.

THEREUPON ('δαρον, *Sax.*) upon that thing, &c.

THER'MES } (so called from *Termanus*,
TER'MES } the *Roman* god of boundaries or land-marks) certain representations of human figures, with half bodies, as if they proceeded out of a sheath or case, which were anciently fixed in the earth as land-marks. In architecture they are used as a kind of symbolical column.

THER'MOPOTE (*thermopota*, L. of θερμότητα, of θερμὸν, and πινω, Gr.) a drinker of hot liquors.

THER'MOSCOPE (of θερμὸν and σκόπεω, of σκοπεῖσθαι, Gr.) an instrument for the same use as the thermometer; but some make this difference, that the thermoscope shews the increase and decrease of heat and cold in the air, but by the thermometer the heat and cold of the air may be measured.

THESMOPHORI'A (among the *Athenians*) festivals, in which, after the manner of the *Egyptians*, the women fasted; so denominated of *Ceres*, called θεσμοφόρος, or the law-giver, because, before she had invented bread-corn, men rovd about without law.

THESMO'PHORY (*thesmophoria*, L. of θεσμοφορία, Gr.) law-giving or making.

THE'TA (Θ θ, Gr. this letter is said to take its name from *Death*, it being the first letter of θάνατος, Gr. *Death*, having in the midst of it a dart in token of *Death*) was, by the ancients used to signify *Death*; for judges set this letter on their names or heads who were condemned to die; as likewise did captains in their briefs, wherein were contained the names of their soldiers, by which a certain account could be given to their sovereign how many were slain.

THE'TIS (of τῶν πάντων θεῖς, Gr.) the daughter of *Nereus*, whom when *Jupiter* was about to have married, being told by *Prometheus* that the son born of her would be greater than the father, he broke off his suit, and she was afterwards married to *Peleus*, and bare him *Achilles*. She was painted as a lady of a brown complexion, her hair scattered about her shoulders, crowned with a coronet of periwinkle and escallop shells, in a mantle of a sea-green, with chains and bracelets of amber about her arms, and a branch of red coral in her hand.

THEUR'GY (*theurgia*, L. of θεωργία, of θεός, God, and ἔργον, Gr. work) magick operating by divine or celestial means, or the power of doing extraordinary and supernatural things by lawful means, as prayer, invocation of God, &c. called by some *white Magick*.

THICK'ISH (of zhiccean, *Sax.* or tick-net, *Dan.*) somewhat thick.

THIEV'ERY (of zheopian, *Sax.*) stealing.

THINK'ING (of zhincan, *Sax.*) a general name for any act or operation of the mind, cogitations which bear several names according

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according to their various modes, as, when an idea recurs to the mind, without the object being present, it is called *Remembrance*. When the mind seeks after it, and it is brought again into view, it is called *Recollection*. When an idea is held long in the mind under attentive consideration, it is called *Contemplation*. When ideas float in the mind, without regard or reflection, it is called a *Revery*. When ideas are taken express notice of, and, as it were, register'd in the memory, it is called *Attention*. And when the mind fixes an idea in view, and considers it on all sides, it is called *Study* and *Intention*.

THIRD Point (in *Architect.*) the point of a section in the vertex of an equilateral triangle.

THIRD Night *Arw bynd* (*Ant. Laws*) a guest who had lain three nights in an inn, who was afterwards accounted a domestick, and his host or landlord was answerable for whatsoever offences he should commit.

THIRST (of *zhynrz*, *Sax.*) a dryness of the throat, a painful sensation, occasioned by a preternatural vellification of the nerves of the throat or fauces, and producing a desire of drinking.

THIRSTING (of *zhynryan*, *Sax.*) being thirsty.

Knights of the THISTLE, a *French* order of knights of the family of *Bourbon*, who bear this motto, *Nemo me impune lacessit*, i. e. None that provokes me passes unpunished.

THISTLY (*zhizeli*, *Sax.*) full of thistles.

THITH'ERWARD (*zhizhe-peanb*, *Sax.*) towards that place.

THOLUS (in *Architect.*) the roof of a temple or church, the centre, scutcheon, or knot in the middle of an arched roof, the lantern or cupola of a publick hall.

THOR (*Thor*, *Sax.*) a certain idol highly esteemed by the *Teutones* and ancient *Saxons*; they represented him as a king crowned, sitting on a throne, majestically placed in a very large, spacious hall, and there set as if he had repos'd himself upon a bed; round his crown, and in compass above and about the same, were set or fixed twelve bright burnished golden stars, and in his right hand he held a golden scepter. They believed him to be of marvellous power and might, and that there was no people on the earth that were not subject to him, and did not owe him divine honour and service. That he had the most extensive dominion in Heaven and in earth. That in the air he governed the winds and clouds; and when he was displeased, caus'd lightnings, thunders, and tempests, with excessive rains, hail, and ill weather; but being well pleased by adoration, and sacrifice, and service of his supplicants, he then bestowed upon them fair and seasonable weather, and caused plenty of corn and fruits; and defended them from plagues and all other

infectious diseases. The *Laplanders* represent him by the stump of a tree, rudely formed like the head of a man, in which they stick a piece of steel and flint, that he may strike fire when he pleases; and a hammer lying by him, which they fancy he uses against evil spirits, as well as his bow and arrows, and attribute to him the sovereign authority of all the mischievous and malevolent spirits that inhabit the air, mountains and lakes. They say the rainbow is his bow, wherewith he shoots, and they worship him as the author of life and *Death*, and governor of all men.



Being thus accoutred, the image is placed on a table or altar, that is generally behind their cabin, and round this they generally stick branches of pine-tree or birch, bordering the alley or way that leads to it with branches of the same.

They offer in sacrifice to him *Rennes*, a sort of deer, and sometimes lambs, dogs, rats, and hens; and when they have finished the sacrifices, they set before the idol, in a sort of box made of the bark of the rind of trees, bits of flesh taken from the body of the victim, with melted fat, taken from every part, either for him to subsist on, or to put him in mind of the last act of adoration, till they offer up another.

From him *Thursday* takes its name.

THOR'OUGHLY (*zhpublic*, *Sax.*) after a thorough manner.

THOROUGH.

T H

THOROUGH-fare (*zhpuh-fare, Sax.*) a passage through a place from one street or place to another.

THOROUGH-lighted (in *Architect.*) a term used of rooms, which are said to be so, when they have windows at both ends.

THOROUGH-stitch (*zhpuzh-yzice, Sax.*) as to go thorough-stitch, i. e. to pursue a matter to the end or conclusion.

THOROUGH-wax, an herb good in ruptures.

THOUGHT (from the preterite of to *think*) 1. The operation of the mind; the act of thinking. 2. Idea, image formed in the mind.

For our instruction to impart
Things above earthly *thought*. *Milton.*

3. Sentiment, fancy, imagery.

Thought, if translated truly, cannot be lost in another language; but the words that convey it to our apprehension, which are the image and ornament of that *thought*, may be so ill-chosen, as to make it appear unhand-some. *Dryden.*

4. Reflection, particular consideration.

Why do you keep alone?
Of sorriest fancies your companions making,
Using those *thoughts*, which should indeed
have died,

With them think on. *Shakesp. Macbeth.*

5. Conception, preconceived notion.

Things to their *thought*
So unimaginable as hate in heaven.
Milton.

6. Opinion, judgment.

He that is ready to slip, is as a lamp de-spised in the *thought* of him that is at ease.

Job. xii. 5.

Thus Bethel spoke, who always speaks his
thought,

And always thinks the very thing he ought.
Pope.

THOUGHTLESS (*zhohzlear, Sax.*) without thought.

THOUGHT'LESLY (*zhohzlearlice, Sax.*) after a careless manner, unthinkingly.

THOUGHT'LESSNESS (*zhohzleay-nerre, Sax.*) an unthinking faculty.

THREATS (of *zheazian, Sax.*) threaten-ings, menaces.

THREAD-BARE, worn so that the threads appear.

To **THRED'DLE**, to put thread in the eye of a needle.

THREE LEGGED Staff, an instrument composed of wooden legs, made with joints to shut all together, and to take off in the middle for the more convenient carriage, on the top of which a ball or socket is commonly fixed, to support and adjust the instruments for surveying, astronomy, &c.

THRIPS, a little worm that breeds in timber.

T H

THORB'ING (of *Thorpe'sly, Gr.* as *Min-shew conjectures*) beating, panting, or aching, as the heart or a swelling does.

THROM'BOSIS (*θρόμβωσις, Gr.*) a disease in the breast, when the milk grows to curds or grumous.

THROMBUS (with *Surgeons*) a small swelling which arises after blood-letting, when the orifice is made either too small, or larger than the capaciousness of the vessels will admit.

THROUGH'LY (*zhphulic, Sax.*) thoroughly.

THROUGHOUT' (*zhpuu-ze, Sax.*) thorough the whole.

A Wind THRUSH, a bird so called because in the beginning of winter it comes into Eng-land in high winds.

A THRUST (prob. of *trusum, of trudere, L.*) a push, shove, &c.

THULE, accounted by the ancient poets, as *Virgil*, &c. to be the farthest island or part of the world; some take it to be *Is-Land*, lying beyond the *Orknies*, and belonging to *Norway*. *Cambden* will have it to be *Scheland*, still by seamen called *Hyleusfel*.

THUMP'ING, a making a noise by beating on a thing with the hand, &c. also great, as a thumping lye, &c.

THUN'DERING (of *zhunnan, Sax. donner, Dan. tonare. L. tonner, F.*) making a loud noise.

THUNDERING Barrels, are such as are filled with bombs, grenades, and other fire-works, to be rolled down a breach.

THUNDER (*zhunben, Sax.*) a noise in the lowest region of the air, excited by a sudden kindling of sulphureous exhalations; a rattling noise, which seems as if it passed through arches.

THUN'DROUS, of or pertaining to thun-der. *Milton.*

THUNDER-BOLT (of *zhunben-bolt, Sax.*) when any thing is broken or shattered by lightening, acting with extraordinary violence, it is called a *Thunder-bolt*, and people imagine it to be a hard body, and even a stone; but the learned rather attribute it to the subtilty, force, and penetrativeness of the sulphureous matter. The phenomena or effects of this supposed thunderbolt are very strange. It oftner strikes on high places than on low; it frequently burns persons clothes, without touching their bodies; sometimes breaks the bones, without leaving any tokens of hurting the flesh and clothes, and has even melted a sword in the scabbard, without hurting or seeming to have touched the scabbard.

THUNDERINGLY, after the manner of thunder, very noisy.

THY (*zhine, Sax.*) of or belonging to thee.

THYME (*thymus, L. θυμῶν, Gr.*) the herb commonly called *Thyme*.

THY.

THY'MION } a kind of wart, ragged
THY'MIUM } at the top like a thyme
 leaf, or, as others will have it, of the colour
 of thyme-flowers.

THYRSUS (*Θύρσος*, Gr.) a rod or lance
 twisted round with ivy, which was put into
 the hands of the soldiers of *Bacchus*, or of
 those who celebrated his festivals. *Ovid* de-
 scribes them as wound about with vine
 branches.

The *Jews* do at this day carry a sort of
Thyriss, or something like them, in the *Feast*
of Tabernacles, and especially in the *Hosanna*
Rabba; they are branches of willow, myrtle
 and palm tree, bound up together with citrons
 or oranges, which they wave or push in a
 religious manner towards the four quarters of
 the world.

TIA'RA, a high sharp-pointed cap, an-
 ciently worn by sovereign princes, and those
 of the blood royal among the *Persians*.

The **TICK** (in *Horses*) a habit that they
 take of pressing their teeth against the man-
 ger, or all along the halter or collar, as if
 they would bite it.

To go upon **TICK**, to go on score, to take
 up goods, &c. upon trust or credit.

TICK'LISH, apt to be affected with tick-
 ling or titillation, an action better conceived
 than expressed; also hazardous.

TICKLISH (with *Horsemen*) a horse is
 said to be ticklish, that is too tender upon the
 spur, and too sensible, that does not freely fly
 the spur, but in some measure resists them,
 throwing himself up, when they come near
 and prick his skin.

TICK'LISHNESS, aptness to be tickled;
 also hazardousness.

TID, nice, delicate, as a *Tid-bit*.

To **TID'DLE**, to indulge, or fondle, to
 make much of.

To bring the **TIDE** with them (*Sea Phrase*)
 used when they are to go into a harbour over
 a bar (*i. e.* a rock or shelf) signifies that they
 will come in with the flood, that they may
 get over the bar safely.

To flow **TIDE** and half **TIDE** (*Sea Phrase*)
 is when the tide runs three hours, which is
 four points of the compass, in the *Offing* or
 open sea, longer than it does by the shore;
 tho' at the same time, by longer is not meant
 more hours (because it always ebbs and flows
 six hours) but that if it be high water ashore
 at twelve o'clock, it will not be so in the
Offing till three o'clock, which is the bound
 and time for running of a half-tide.

Half **TIDE** and half *Quarter* (*Sea Phrase*)
 is when it flows more than tide and half-tide,
i. e. five points.

TIDINESS, cleverness, neatness, handi-
 ness.

TIDINGS (of *bezið* or *zidan*, *Sax.* to
 happen, *q. d.* things happening) an account
 or relation of what has happened, or occur-
 rences at a distance.

TIDY, clever, neat, tight in dress, trans-
 acting household affairs, &c. that does business
 with cleverness and address.

To **TIE** (of *zian*, *Sax.* or *lier*, *F. l mutato*,
in t of ligare, *L.*) to bind or join together by
 a knot.

TIERCE (in *Heraldry*) signifies, that the
 shield is divided into three equal
 parts when those parts, are of
 many different colours or met-
 als; or if the *Chief* and *Base*
 are both of the same colour,
 when they are divided by a
Fesse, then the colour of the
 field is only to be express'd, and the *Fesse*
 mention'd. But if otherwise, it is proper to
 say, *Tierce en Fesse*, and to mention the first,
 second, or third colours or metals; and if it
 be divided in *Pale*, to say, *Tierce en Pale*, *F.*



TIER'CEL (with *Falconers*) a male hawk,
 so called, because it is a third part less than
 the female in bigness and strength.

A **TIFF**, a small quantity of potable li-
 quors, as a tiff of punch, &c. also a small
 fit of anger, &c.

To **TIFF**, to be angry, peevish, fretful,
 or displeased at.

A **TI'GER** (in *Hieroglyphicks*) represented
 a savage nature, and a hater of all goodness,
 being accounted an animal cruel and revenge-
 ful, and is reported to fall into a violent rage
 when it hears the sound of a musical instru-
 ment.

To **TIGHT'EN**, to make straight, as a
 line, cord, &c. also to dress after a tight
 manner.

To **TI'GHY** (a word framed from the
 sound in laughing, as *tè, bé, hé, bé*) to laugh
 childishly, wantonly, or in a low tone.

TIGRINE (*tigrinus*, *L.* of *τιγρις*, *Gr.*)
 of or like a tiger.

TI'MAR (among the *Turks*) a fief, or
 possessions which the Grand Signior grants to
 some of his subjects, who are to serve him
 in his wars, the value of which may be 19999
 aspers, but not to exceed, for 20000 is the
 revenue of a *Zaim*; for this the *Timariots*
 are obliged to provide and equip a horseman
 for every 3000 aspers per annum, and are
 called *Gibelines*, and are formed into regiments,
 having colonels, colours and kettle drums;
 they are also obliged to fight in person with
 the *Gibelines* in the field, or at sea; nor are
 they excused, altho' sick, being carried in lit-
 ters, and if they are children in baskets, that
 they may be enured to the fatigue of a camp
 from their childhood.

TIMARIOTS, *Turkish* soldiers, who en-
 joy the revenues of certain lands, allowed
 them by the Grand Signior to serve in his
 armies.

TIM'BER (*zimbræ*, *Sax.*) all those kinds
 of trees, which being cut down and seasoned,
 are useful for the carpenter, joiner, or other
 workman to work upon.

Rising TIMBERS (in a *Ship*) are those thick planks that go both before and behind on both sides, under the ends of the beams and timber of the second deck, to the third deck, half deck, and quarter deck, so that the timbers of the deck bear on them both at the ship's sides.

Floor TIMBERS } (in a *Ship*) are
Ground TIMBERS } those which form the floor of it, that lie on the keel, and are fastened to it with bolts through the keelson.

TIMBRED, built, framed, made, as *light-timbred*, made light; not heavy and bulky in body, but fit for activity and nimbleness.

TIME (*zima*, *Sax. tempus*, *L. tems*, *F.*) a certain measure or portion of eternity, distinguished by the motion of the sun, &c. or heavenly luminaries, by which the distances and duration of sublunary affairs are measured. Or time is otherwise defined to be a succession of *Phænomena*, and the idea that we have thereof consists in the order of successive perceptions.

TIME (by the *Ancients*) was represented by an old man winged, or with iron teeth; or by an old man bald, winged with a scythe and an hour-glass.

Astronomical TIME, simply taken signifies the motion of the stars.

To TIME a thing well or ill, is to do or transact it at a proper or improper time.

TIME (in *Fencing*) is of three kinds, that of the sword, that of the foot, and that of the whole body.

TIME (with *Horsemen*) is sometimes taken for the motion of a horse, that observes measure and justness in the manage; and sometimes it signifies the time between two of his motions; also the effect of one of the aids.

TIN (*tin*, *Dan. étain*, *F. stannum*, *L.*) a white metal. Chymists account tin a middle metal between silver and lead, and give it the name of defender of metals, because that vessels tinned over resist the fire better than others. It is composed in the surface thereof of white quick-silver, and inwardly of red quick-silver and sulphur. Tin calcined is heavier than it is uncalcined, which is contrary to all other bodies.

TIN (among *Chymists*) is called *Jupiter*.

Salt of TIN (with *Chymists*) is tin calcined and distilled with vinegar poured upon it, from which afterwards passing through an operation by fire, and being set in a cool place, a very white salt is drawn.

Flower of TIN (in *Chym.*) a kind of white Cosmetick or paint for the complexion, drawn with *Sal Armoniack* by sublimation.

Diaphoretick TIN (in *Chym.*) is fine tin and regulus of antimony melted twice, first together, and afterwards with salt-petre, after which having passed under various lotions or washings, a powder is procured.

Cerufs of TIN, a white powder made of

tin, of which a *Fucus* is made, called *Spanish* white.

Calx of TIN, the same as *Bezoardicum Joviale*.

TIN'CAR, a sort of nitre or salt-petre, *Arabick*.

TINC'TILE (*tinctilis*, *L.*) that where-with a thing is dyed.

TINCTURE (*teinture*, *F. tinctura*, *L.*)

1. Colour or taste superadded by something.

Hence the morning planet gilds her horn,

By *tincture* or reflection they augment

Their small peculiar.

Milton.

'Tis the fate of princes that no knowledge come pure to them, but passing through the eyes and ears of other men, it takes a *tincture* from every channel.

Denham.

Malignant tempers, whatever kind of life they are engaged in, will discover their natural *tincture* of mind.

Addison.

Sire of her joy, and source of her delight;

O! wing'd with pleasure take thy happy flight,

And give each future morn a *tincture* of thy white.

Prior.

All manners take a *tincture* from our own, Or come discolour'd through our passions shown.

Pope.

Have a care lest some darling science so far prevail over your mind, as to give a sovereign *tincture* to all your other studies, and discolour all your ideas.

Watts.

2. Extract of some drug made in spirits; an infusion.

TINC'TURE (in *Chymistry*) a dissolution of the most fine and volatile parts of silver, made in spirits of wine; by chymical writers it is expressed by this character R.

TINCTURE (in *Heraldry*) means only the hue or colour of any thing; and the two metals *Or* and *Argent* may be comprehended under this denomination, because they are often represented by yellow and white.

TINCTURED (of *tinctura*, *L.*) coloured, stained, dyed; also having gained an imperfect knowledge or smattering of any art or science.

To TINGE (of *tingere*, *L.*) to dip, to colour, to give a tincture to, to dye lightly.

TING-TANG, an imitative expression for the sound of a bell, &c.

To TINK'ER (of *tinnire*, *L.* to make a tinkling noise) to mend vessels of brass, copper, &c.

To TIP, to put on tips at the ends of horns, brims of drinking-vessels, &c. also to strike down nine pins, &c. by a cast of the bowl.

TIP'PLER (prob. *q. d. sippler*, or *sipper*, of *sip*) a frequent drinker, a fuddle cap.

TIPLING (*q. d. sippling*, or *sipping*) frequent drinking, fuddling.

TIP'-TOE (of *tip* and *toe*) standing on the tip of the toes.

TIRE-Woman, a head dresser, &c.

TIRE

TEER } of *Guns* (prob. of *tour*, F. or
TIRE } *tuyer*, Du.) a row or range.

TIRE'SIAS (of *τέρας*, Gr. the stars, because he made predictions by the stars) a soothsayer of *Thebes*, of whom it is related, that he saw two serpents ingendering, and slew the female, whereupon he was turned into a woman; and that seven years after, he being present at the like ingendering, slew the male, and was immediately restored to his former shape. *Jupiter* and *Juno* disputing together which had the greater pleasure in coition, the male or female, referred the matter to his determination, because he had experience of both; and he giving his opinion that the woman has the greatest pleasure, *Juno* was so displeased with him; that she struck him blind; but *Jupiter*, to make him amends, gave him the gift of prophecy, and made him a god.

TIRE'SOME (of *zipian*, Sax.) wearisome, fatiguing.

TIRE'SOMNESS, fatiguingness, a wearisome quality.

TIS'ICK (*phthipsis*, L. *phthysic*, F.) φθίσις, of φθίω, Gr.) an ulceration of the lungs, accompanied with an heftick fever, and causing a consumption of the whole body. See *Phthysick*.

TITAN (according to the *Poets*) the son of *Cælus* and *Vesta*, the elder brother of *Saturn*, and the father of *Hyperion*. He, perceiving his mother and sister inclining to the interest of his brother, gave over his right of inheritance to his brother *Saturn* upon this condition. That he should have no male children educated or kept alive, but that the government should return to him and his; but understanding afterwards, that by the subtlety of *Ops* his sister, first *Jupiter*, and then *Neptune*, and after that *Pluto*, were secretly brought up, and by that means, he and his were like to lose their inheritance, he and his sons, the *Titans*, made war against his brother *Saturn*, and took him prisoner, and kept also his wife and sister close prisoners, till *Jupiter* came to age, and made war upon the *Titans*, and released his father.

It can hardly be doubted but this fable has some ancient history for its foundation. Among the names of the *Titans* we find *Japhet*, *Gyges* or *Gog*, *Cottus*, *Chut* or *Cush*, the son of *Ham*. The name *Titan* may come from *Dodanum*, the son of *Japhet*.

The war of the giants against Heaven may insinuate the wicked actions of the first men before the deluge, and those ancient and famous giants mentioned by *Moses*, who may be said to have declared war against God himself.

The ancient *Greeks* and *Phœnicians* have disguised all old histories, by the fictions which they have mingled with them, and the poets have improved upon them in this; to adorn and embellish their poetical compositions.

Father *Pezron* pretends, that the *Titans* were the ancient *Celtæ* or *Gauls*. And that these were the *Gomarims*, descended from *Gomer*, the son of *Japhet*. The first of their princes was *Acmon*; the second *Uranus*, a very warlike prince, who carried his conquests from lesser *Asia* as far as *Spain*; the third was *Saturn* or *Chronus*, and the fourth *Jupiter*.

He was the first of the *Titans* who attempted to take the *Diadem* upon him, and to give form to the empire of the *Titans*.

His son *Tensat*, otherwise *Mercury*, is he that after his uncle *Dis*, that is *Pluto*, settled the *Titans* in the provinces of *Europe*, and especially in *Gaul*, and gave them laws. The empire of the *Titans* continued about 300 years, in the lesser *Asia*, in *Greece*, in *Italy*, and the rest of *Europe*.

He fixes the beginning of this monarchy about the time of the Patriarch *Terab*.

He derives the name *Titan* from the *Celtick*, *Tit* the earth, and *Den* a man, *q. d.* sons of the earth.

TITHES, were first established in *England*, about the year 786.

Personal TITHES, those which are due, accruing from the profits of *labour*, *art*, *trade*, *navigation* and *industry* of man.

Prædial TITHES, are such as arise from the fruits of the ground, as *Corn*, *Hay*, *Hemp*, *Fruits*, &c.

Mixt TITHES, are such as arise from beasts and other animals, fed with the fruit of the earth, as cheese, wool, lambs, calves, fowls, &c.

Great TITHES, are those of corn, hay, wood, &c.

Small TITHES, are those of flax, &c. which are *prædial*, and those of wool, milk, cheese, &c. which are *mixt*.

TITUBA'TION (in *Astron.*) a kind of vibration or shaking, which the ancients attributed to the chrystalline Heaven, to account for certain irregularities they observed in the motion of the planets.

TIT'ULARY, a person invested with a title, by virtue whereof he holds an office or benefice, whether he performs the function thereof, or not.

TIT'ULARNESS (of *titularis*, L. and *ness*) a titular quality.

TITYUS (according to the *Poets*) a giant, who, when *Jupiter* had defiled his mother *Elara*, for fear of *Juno*, he put her in a cave of the earth till she was delivered of her son *Tityus*; but when he became of age, *Juno*, to revenge herself, persuaded him to ravish *Latona*, which he attempting, *Jupiter* struck him dead with his thunder bolt; or, as others say, *Apollo* wounded him with his dart, and so sent him to Hell, where he was adjudged to have a vulture feed upon his liver, which grew again according as the moon increased. This giant is said also to reach over nine acres of ground.

To TOAST (*toſtum* of *torrere*, L.) to make a toast of bread; also to propose a health.

TOIL/SOME, full of labour, wearisome.

TOIL/SOMNESS (of *tipian*, Sax.) labouriousness, &c.

To TOL (of *tollere*, L. to take away) in law signifies to defeat or take away, as to *tol the Entry*, is to take away the right of Entry.

TOL'ERABLENESS (of *tolerabilis*, L. and *neſs*) bearableness, paſſableness, indifferentsness.

Civil TOLERATION, signifies impunity, and safety in the ſtate, for every ſect which does not maintain any doctrine inconſiſtent with the peace and welfare of the ſtate.

Eccleſiaſtical TOLERATION, is an allowance of opinions, which, not being fundamentals, do not hinder thoſe who profeſs them, from being members of the church.

TOLL, the ſound of a bell, giving notice of a death or funeral.

TOLL (*according to ſome*) a liberty as well to take, as to be free from *Toll*; for they who are infeoff'd of *Toll* are cuſtom free.

To TOLL on, to allure, entice, or draw with fair words, &c.

TOMB (*tombe*, F. of *tumulus*, L. an heap, or of *τῆμενος*, Gr.) a ſepulchre.

Tombs were erected by the ancients as honorary monuments of the deceased, and as an inducement to others to perform glorious actions. Theſe tombs were frequently in their own lands, as among the *Hebrews*, &c. or in the great roads among the *Romans*, all which about the city were adorned with magnificent and coſtly monuments or ſtructures; for it was not their cuſtom to bury in their temples, that being reſerved only for the ſervice of their gods; nor was it the cuſtom of Chriſtians to bury in churches, till ſome centuries after the eſtabliſhment of the Chriſtian religion.

Tombs were frequently ſet off with ornaments, and the effigies of the deceased in ſeveral poſtures and habits, for which anciently there were ſettled rules; as,

Gentlemen who died in battle, and on the victorious ſide, were repreſented with their helmet on their head, their ſhield on the left, and their ſword on the dexter ſide naked, and with the point upwards.

Gentlemen who died in battle, on the vanquiſhed ſide, were repreſented on their tombs without their coat over their armour, with their feet reſting on a dead lion, having their hands joined on their breaſt, their viſor liſted up, and their ſword in the ſcabbard. Thoſe gentlemen, who died priſoners, were repreſented without helmet, ſword, or ſpur.

A Gentleman that had ſerved a great part of his life in the army, and afterwards became a religious perſon, was repreſented up-

wards in the habit of the order he profeſſed, and below in compleat armour.

A Gentleman or Knight who had been vanquiſhed or killed in ſingle combat, was repreſented in compleat armour, and his battle-axe out of his arms, and lying by him, and his left arm a-croſs his right.

If a Gentleman or Knight had been victorious, he was repreſented on his tomb, armed on all points, with his right arm a-croſs over the left, and his battle-axe in his arms.

A Knight or Gentleman that had been accuſed of treaſon, murder, or a rape, or of having been an incendiary, had no monument, but was treated in the vileſt manner; his arms being broken, his body dragged on a hurdle, and either hung upon a gallows, or caſt out to be devoured by the fowls of the air.

The ſon of a general or governor of a caſtle, or fortified city, if he died when the place was beſieged, tho' he was ever ſo young, was pourtray'd in compleat armour, with his head reſting on an helmet, inſtead of a pillow.

Clergymen were repreſented in their pontifical or ſacerdotal habits.

Kings and princes, let them die after what manner ſoever, were pourtray'd on their tombs in their armour, with their eſcutcheons, crown, creſt, ſupporters, and all the other marks of royalty.

TOMENTI'TIOUS } (*tomentitius*, L.)
TOMEN'TOUS } made of ſlocks of wool.

TO'MICE (*τομική*, Gr.) the art of carving in wood or ivory.

TOMOTO'CIA (of *τόμος*, a ſection, and *τόκος*, Gr. a birth) the cutting a child out of the womb, otherwiſe called *ſectio Caſaria* and *Hyſterotomotocia*.

TONDINO (in *Architecture*) a member, a round moulding like a ring, that incircles the baſes, cornices, or architrave, or pillars, according to the ſeveral orders, *Ital.* the ſame as *Aſtragal*.

TONE (*ton*, F. *tonus*, L. *τόνος*, Gr.) a ſtate, frame, or diſpoſition, as the tone of the nerves, &c.

TONE (in *Muſick*) is a certain degree of raiſing and ſinking the voice, and is uſually defined to be the ſixth part of an octave, ſaid to be compoſed of five tunes, and two ſemitones. A *Tone*, or whole note, is alſo divided into nine ſmall parts, called comma's; five of which are appropriated to the greater ſemitone, and four to the leſſer.

To ſwallow the TONGUE (with *Horſemen*) is ſaid of a horſe when he turns it down his throat, which makes him wheez as if he was ſhort-winded.

Aid of the TONGUE (with *Horſemen*) is a ſort of agreeable clacking, or a certain ſound made by the rider, &c. by ſtriking the

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the tongue against the roof of his mouth, when he would animate the horse, sustain him, and make him work well in the manège.

TO'NIC (in *Medicine*) is apply'd to a certain motion of the muscles, wherein the fibres, being extended, continue their extension in such a manner, as that the part seems immoveable, though in reality it is in motion.

TO'NIC } (tonicus, L. of *τονικός*,
TO'NICK } Gr.) belonging to the
TO'NICAL } tone.

TOOTH'SOME (zozhrume, Sax.) pleasant to the taste.

TOOTH'SOMNESS (zozhrumneſſe, Sax. pleasantness to the taste.

To TOP, to put a top on a thing; also to exceed or be higher than.

TOP-MASTS (in a *Ship*) are four, the *Main-top-mast*, the *Fore-top-mast*, the *Mizen-top-mast*, the *Sprit sail top-mast*, which are made fast and settled into the heads of the *Main-mast*, *Fore-mast*, *Mizen-mast*, *Bow-sprit*, respectively.

TOP a *Starboard* (*Sea Phrase*) means hale up the larboard side.

TOP gallant-mast ropes, are those ropes which are used in striking the top-masts of the main and fore-masts.

TOPAR'CHY (*τοπαρχία*, Gr.) a small state or signiory, consisting of a few cities and towns; or a petty county governed by a toparch.

TO'PHET (תֹּפֶת *Heb.* i. e. a drum) *Tophet* is supposed to be the butchery, or place of slaughter at *Jerusalem*. It is said that a constant fire used to be kept there, for burning the carcases and other filthiness that was brought thither from the city.

Others think, the name of *Tophet* is given to the valley of *Hinnom*, because of the sacrifices that were offered there to the god *Moloch*, by beat of drum, which in *Hebrew* is called *Toph*.

It was in this manner that these sacrifices were ordered; the statue of *Moloch* was of brass, hollow within, with its arms extended, and stooping a little forward.

They lighted a great fire within the statue, and another before it. They put upon its arms the child they intended to sacrifice, which soon fell into the fire at the foot of the statue, sending forth cries; to stifle the noise of these cries and howlings, they made a great rattling of drums, and other instruments, that the spectators might not be moved with compassion, by the clamours of these innocent victims.

TOPIARY (*topiaria*, L.) the art of making arbours, &c. with trees or twigs, and herbs cut and planted.

TO'PIC (in *Rhetorick*) a probable argument, drawn from the several circumstances and places of a fact, &c.

TOP'ICK (with *Physicians*) that which is outwardly apply'd to the patient's body to cure him.

TOPICA (in *Logick*) the art of inventing and managing all kinds of argumentations, L.

TO'PICKS (*topica*, L. *τοπικά*, of *τόπος*, Gr. a place) common places or heads of discourse.

TO'PIC } (*topicus*, L. *topique*, F. of
TO'PICK } *τοπικός*, Gr.) of or pertaining to a particular place or common head of a discourse.

TOPOGRA'PHICK Charts, are draughts of some small parts of the earth, or of some particular place, without regard to its relative situation; as of *London*, *Amsterdam*, *Paris*, &c.

TOR'CHENESS (with *Horsemen*) a long stick with a hole at the end of it, thro' which runs a strap of leather, the two ends of which being tied together serve to straighten and closely tie up a horse's nose, as long as the stick is stayed upon the halter or snaffle.

TORE } (in *Architect.*) a thick round
TORUS } moulding used in the base of columns.

TORRE } (of *τερεν*, Sax. to tear) did
TORN } tear, or was torn.

TO'REUMA (*τορευμα*, Gr.) embossed work, L.

TORUMATOG'RAPHY (of *τορευμα* and *γραφω*, Gr.) the description or knowledge of ancient sculptures and *Basso relievo's*.

TORMENT (*tourment*, F.) any thing that gives pain.

They brought unto him all sick people that were taken with divers diseases and *torments*, and he healed them. *Matt.*

2. Pain, misery, anguish: 3. penal anguish, torture.

No pris'ners there, inforc'd by *torments*, cry;
But fearless by their old tormentors lie.

Sandy's Paraph.

Not sharp revenge, not hell itself can find
A fiercer *torment* than a guilty mind,
Which day and night doth dreadfully accuse,
Condemns the wretch, and still the charge
renews. *Dryden.*

TORMENTOR. 1. One who torments, one who gives pain.

He called to me for succour, desiring me at least to kill him, to deliver him from those tormentors. *Sidney*, b. ii.

The commandments of God being conformable to right reason, man's judgment condemns him when he violates any of them, and so the sinner becomes his own tormentor. *South.*

2. One who inflicts penal tortures.

TORMENT'INGNESS, a tormenting quality or faculty.

TOR'NISOL (*tournefol*, F.) the sunflower.

TORPE'DO, a sea-fish, famed for a remarkable

markable numbness, wherewith it is said to strike the arm of those that touch it.

TORPIDNESS (of *torpidus*, L.) benumbedness.

TORQUE (in *Heraldry*) a round roll of cloth twisted, such as is the bandage frequently seen in armories about the heads of moors, savages, &c.

TORREFACTION (in *Pharmacy*) the laying of a drug or other thing on a plate of metal placed over coals, till it becomes pliable to the fingers.

TORRENT (in a figurative sense) great heat, violence of passion, a swift stream of eloquence, &c.

TORRICELLIAN Instrument (of *Torricellius*, an *Italian*, the inventor of it.) A glass tube or pipe of about three foot long, and a quarter of an inch bore, sealed or closed by fire at one end, and quite filled at the other with quick-silver; which unsealed end, being stopp'd with the finger, is thrust down into some quick-silver contained in a vessel; and then the finger being taken away, and the tube set upright, the quick-silver will run out or descend till it remains in the tube of the height of between twenty eight and thirty one inches, leaving an empty space in the upper part.

The quick-silver, being thus suspended or hanged up, will encrease or lessen its height in the tube, according as the weather alters for dry or wet; and being put into a frame with a plate of divisions, shewing the several degrees, is called a *Mercurial Barometer*, or quick-silver weather-glass.

TORRIDNESS (of *torriditas*, L.) scorchingness, scorchingness, parchedness, parchingness, driness.

To **TORRIFY** (*torrefacere*, L.) to toast, roast, parch, or dry up.

TORSION, a turning, winding, writhing, or wrestling, L.

TORTILE (*tortilis*, L.) bent, bowed, wrested, wreathed, wrinkled.

TORTIVE (*tortivus*, L.) wrung out, pressed hard.

TORTNESS (spoken of a rope, &c.) straightness, tightness, by being hard pulled; also writhiness, wrinkledness.

TORTOISE (*Hieroglyph.*) was by the ancients represented swimming on the top of a river, surrounded with the hot beams of the noon sun, to signify a poor wretch fallen into the power of a tyrant, from whose hands he cannot escape: for they say the sun beams do so charm the tortoise, that it can scarce move or change its residence. They also used it to represent sloth, because it is of a very lazy nature, and slow in its march. They also by it represented a man ready and armed against the designs of such as would injure him, because the tortoise is always fortified against the attempts of his enemies.

TORTUOUSNESS (of *tortuosus*, L. tor-

tueux, F. and *nefs*) windingness, or the turning in and out.

TORTURE (*torture*, F.) torment, a grievous pain inflicted on a criminal or person accused, to make him confess the truth.

Preparative TORTURE, is ordered to be *judiciis manentibus*, so that if the accused do not confess, he cannot be condemned to death, but only *ad omnia citra mortem*.

Definitive TORTURE, is that a condemned criminal is put to, to make him confess his accomplices.

TOTALNESS (*totalitas*, L.) the whole-ness or whole sum.

TOTTERING (of *zealotian*, Sax.) shaking, staggering, reeling, waving or nodding to and fro, as tho' ready to fall.

TOTUM (with *Logicians*) i. e. the *whole*, is used to signify such a *whole* as is composed of several parts really distinct, whose parts are termed integral parts, as the apartments of a house, the precincts of a city, or the provinces of a kingdom; and this they distinguish from another *whole*, which in *Latin* is called *Omne*.

TOUCH (of *toucher*, F.) the sense of feeling, is an external sense (dull and inferior in respect to others; yet it is most common, and very necessary to us;) by means of this sense animals receive tangible qualities. That there is also an interval sense of *Touching* or *Feeling*, is evident from pains of the cholick, the nerves and fibres, which are the organs of the senses, being dispersed on the inside as well as the outside of the body, and therefore the veins, arteries, membranes, and their appendages the coats, partake of this sense.

TOUCHINESS, aptness to be offended with or angry at.

TOUPEE } a peruke of a particular

TOUPET } make, worn by smarts and

TOUGHNESS (*zohnerre*, Sax.) strongness and unaptness to be broken or disjointed, the opposite to brittleness.

TOUR, a lofty flight. *Milton.*

TOURNAMENT, an exercise of honour formerly practised, wherein princes, noblemen and gentlemen, afforded specimens of their dexterity and courage, in publick places; by entering the lists and encountering all opposers. They were well mounted on horseback, clad in armour, and accoutred with lance and sword, first tilted at one another, and then drew their swords and encountered hand to hand.

These exercises being designed to make the practisers expert in the art of war, and also to entertain the court, the arms were in a great measure disabled from killing the combatants, the points of the lances and swords being broke off, to prevent their doing execution; but notwithstanding this precaution, frequent mischiefs happened, upon which the

Popes

Popes prohibited them, upon the penalty of excommunication.

TOURNE' (with *French Herald*s) is us'd for what we call *regardant*, i. e. looking back or behind.

TOURN'ING (with *Hunters*) a term us'd of a roe, going to couple or ingender.

TOU'ZED } pulled about, tumbled,
TOUZ'LED } rumbled.

The Round **TOWER**, at *Copenhagen* in *Denmark*, is not only remarkable for its structure, but for its admirable contrivance; the manner of its ascent being such, that a coach may drive up to the top thereof.

The **TOWER** of *Morocco*, is reported to be so high that the hills of *Azari*, 130 miles distant from it, may be easily discern'd, and a person may ride to the top on horseback.

The **TOWER** of *Moscow*, is famous for a bell in it, which weighs 176 tons, tho' 200 tons were allow'd for the making of it: It is 24 feet high, the clapper 21 feet long, and weighs 7 tons.

TOWERS (in *Coat Armour*) being parts of cities and castles plac'd within walls, may represent the constancy, magnanimity and generosity of men who freely expose their bodies for the defence of their country.

TOWN, is a place well furnished with houses and inhabitants. To constitute what may be properly call'd a town, there must either have been, or is now a church, and celebration of divine service, sacraments and burials; and tho' a town may by length of time become so decay'd, as to have no houses standing, yet in law it is still a town. In *England* and *Wales* there are 8800 towns or thereabouts, every borough is a town, but every town is not a borough.

TOWNS-Man, one born in the same town.

TOWER (probably of *τον*, *Sax.* or *Tower*, on account of towers being usually high built) a high or lofty flight.

To **TOWER**, to soar a loft, to fly high; to aim at high things.

TOWER'INGNESS, a lofty soaring, high aim, lofty carriage, haughtiness.

TOY'ISH, apt or given to toy with, caress, or use dalliance, &c.

TOY'LET. See *Toilet*.

To **TOZE**, to pull asunder, to make soft.

TO'ZYNESS, softness, like tozed wool.

TRA'BEATED (*trabeatus*, *L.*) having an *Entablature*, viz. a projecture on the top of the wall, which supports the timber-work of the roof.

TRABS (with *Meteorologists*) an impression or meteor in the air, like a beam, *L.*

TRACE, a footstep, track, or print.

TRA'CED (*tracé*, *F.*) followed by the footsteps, also drawn out by lines on paper, &c. as the draught of an edifice, &c.

To **TRACK** (of *tracer*, *F.* or *tracelus*, *L.*) to follow the trace, footsteps, or mark, that any thing leaves behind it in passing.

TRAC'TION, a drawing, *L.*

TRAC'TRIX (in *Geometry*) a curve line, called also *Catenaria*.

TRA'DER (of *tratta*, *Ital.* a trade, which *Minsheu* conjectures to have been derived of *tradendo*, *L.* delivering) a dealer, a trafficker, a merchant.

TRADITIONS (in *Theology*) those laws, doctrines, relations, &c. which have been handed down to us from our forefathers, without being written.

Apostolical TRADITION (with the *Romanists*) the unwritten word of God, which descended from the apostles to us, thro' a continual succession of the faithful.

Ecclesiastical TRADITIONS, are certain statutes, ordinances, or regulations concerning the rites and circumstances of religion, instituted since the time of the apostles by councils, popes, &c. and that have continued to the present time, thro' a constant observance of the church.

Written TRADITION (with the *Romanists*) that of which there are some traces in the ancient fathers and doctors.

Unwritten TRADITION, is that of which no signs or footsteps are to be found in any of the fathers which are now extant.

TRADITO'RES, traitors, a title given by the primitive Christians to those who delivered up their bibles in the time of persecution, *L.*

TRADU'CIANS, such who held that original sin was transmitted from fathers to children, or was communicated by way of generation from the father to the child.

TRA'GACANTH (*tragacantha*, *L.* of *τράγος ἀκανθα*, *Gr.* i. e. goat's-thorn) gum dragon, *F.*

TRA'GEDY (*tragædia*, *L.* *tragedie*, *F.* *τράγωδια*, *Gr.*) a lofty sort of play, in which great persons are brought on the stage: the subject matter of it is always troublesome, and the conclusion of it mournful. *Tragedy* is in imitation of one just, great, and probable action, not told, but represented; which by moving terror and pity, conduces to purge the passions in the minds of men. It is the principal part of dramatick poetry, and the fable or design is the principal part of tragedy. In *Tragedy*, it is not absolutely necessary that there should be historical truths; but there must always be a verisimilitude, and at the same time, to make it wonderful, is one of the most difficult tasks in poetry. There are in it three unities required, viz. of action, time, and place; which unities have been established by critics to bring the drama as near nature as possible. 1. *Unity of action*. Two actions, that are different and independent, will distract the attention and concernment of the audience, and of consequence destroy the poet's design, which is to move terror and pity. 2. *Unity of time*. Mr. Dryden ascertains the unity of time to be twenty

twenty four hours: that one act must not take up half a day, but the time of every act must be equally divided. And *Aristotle* says, that the time of tragedy ought to be included in that which the sun takes to perform his career in, or very near it. But *Dacier* says, that *Aristotle* meant the course of the sun in a day, from his rising to his setting, fourteen or fifteen hours time; and that, he says, is too long: and that the most perfect pieces are those of *Sophocles*, which require no longer time for the action than the representation takes up, which in *Sophocles's* best plays is not above four hours.

3. *Unity of place* (in the *Drama*) Mr. *Dryden* says, requires that the scene ought to be the same at the end, that it was at the beginning of the play, the same throughout. But this unity is seldom observed in our taking plays. If the poets were confined to that, they would want intrigue room.

TRAGEL'APHUS (τραγέλαφος, of τραγός, a goat, and έλαφος, a hart, Gr.) a goat-hart or great deer; a certain beast found in the forests of *Bohemia*, and elsewhere, that has a breast and shaggy hair like a goat, but otherwise like a stag, *L.*

TRAINED (*trane*, *F.*) brought up, instructed.

TRAIT'OROUSNESS (of *traditorius*, *L.* *de trairre*, *F.*) treasonableness, perfidiousness.

TRAMMELED (with *Horsemen*) a horse is said to be so, that has blazes or white marks upon the fore and hind-foot on one side, before and behind.

Cross **TRAMMELED** (with *Horsemen*) is said of a horse that has white marks in two of his feet, that stand cross-ways like St. *Andrew's* cross, as in the far fore-foot and the near hind-foot, or in the near fore-foot and the far hind-foot.



counterchang'd.

TRAN'GLE (in *Heraldry*) is the diminutive of a fess, and what the *English* heralds commonly call a bar, *F.*

TRANQUIL'ITY (among the *Romans*) a deity adored at *Rome*, under the name of *Quiet*, and whose temple was without the city.

To **TRANQUILLIZE** (*tranquilliser*, *F.* *tranquillar*, *L.*) to make quiet, still, or calm.

TRANQUIL'LOUSNESS (of *tranquillus*, *L.*) quietness, stillness, calmness.

TRANSAC'TOR, one that negotiates or manages an affair, *L.*

TRANSANIMA'TION, the passing of a soul out of one body into another.

TRANSCEND'ENCE (*transcendentia*, *L.*) surpassingness, excellence.

TRANSCENDEN'TAL (of *transcendant* *F.*) exceeding, going beyond, surpassing.

TRANSCENDENTAL (in *Physick*) something raised or elevated above other things, or which passes and transcends the reasons and circumstances of other inferior beings, so as not to be intimately and essentially included under them.

TRANSCENDENTAL Quantities (with *Schoolmen*) are particularly apply'd to the continuation of the existence, duration or time of a being.

TRANSCENDENTAL Quantities (with *Geometricians*) are undeterminate quantities, or such as cannot be expressed or affixed to any constant equation.

TRANSCRIBER (*transcriptor*, *L.*) a writer out or copier.

TRANSEAT (*School Term*) *i. e.* let it pass, used when they suppose a proposition to be true without granting it.

TRANSELEMENTA'TION (with *Schoolmen*) a change of the elements or principles of one body into another.

To **TRANSFER** (*transferer*, *F.* *transfere*, *L.*) to convey, or make over, from one to another.

Was't not enough you took my crown away,
But cruelly you must my love betray?

I was well pleas'd to have transferr'd my right,
And better chang'd your claim of lawless might.
Dryden.

The king,
Who from himself all envy would remove,
Left both to be determin'd by the Laws,
And to the *Grecian* chief transferr'd the cause.
Dryden.

This was one perverse effect of their sitting at ease under their vines and fig-trees, that they forget from whence that ease came, and transferred all the honour of it upon themselves. *Atterbury's Sermons.*

Your sacred and religious monarchs own,
When first they merit, then ascend the throne;
But tyrants dread you, lest your just decree
Transfer the power, and set the people free.
Prior.

By reading we learn not only the actions and the sentiments of distant nations, but transfer to ourselves the knowledge and improvements of the most learned men.
Watts.

TRANSFUL'GID (*transfulgidus*, *L.*) shining through.

TRANSIENTNESS (of *transiens*, *L.* and *nes*) a transient or fleeting nature or quality, shortness of continuance.

TRANSI'RE, to go or pass over, a word used in the statutes for a warrant or let-pass.

TRANSITIVE (*transitivus*, *L.*) an epithet given by *Grammarians* to such verbs, as signify

signify an action which passes from the doer to or upon the sufferer, or the subject that receives it.

TRANSITIVENESS (of *transitivus*, L. and *nesis*) transientness, or a transitive nature.

TRANSLATION of *Light and Nature* (with *Astrologers*) a phrase used when a light planet separates from one that is more weighty, and perfectly joins another that is more weighty; as suppose *Saturn* to be in 20 degrees of *Aries*, and *Mars* in 15 degrees of *Aries*, and *Mercury* in 16 degrees of the same sign; here *Mercury*, being a light planet, separates from *Mars*, and translates his virtue to *Saturn*.

TRANSLA'TOR, one that turns out of one language into another, or removes out of one place into another; also a new vamp of old shoes, &c.

TRANSLUCIDNESS (of *translucidus*, L.) the quality of permitting light to shine through.

TRANSME'ABLE (*transmeabilis*, L.) that may be passed through.

TRANSMIS'SION (in *Opticks*, &c.) is the act of a transparent body, passing the rays of light thro' its substance, or suffering them to pass.

TRANSMIS'SIBLE, that is capable of being conveyed.

To **TRANSMOG'RAPHIZE**, to transform or metamorphose.

TRANSMONTA'NE (*transmontanus*, L.) dwelling or growing beyond the mountains.

TRANSMU'TABLENESS (of *trans* and *mutabilis*, L.) capableness of being changed.

TRANSPA'RENT Bodies (with *Philosophers*) or diaphanous bodies, are such whose pores are all right, and nearly perpendicular to the plane of their surface, so as to let the rays of light pass freely thro' them, without being refracted; whereas the pores of opacous bodies are in a crooked oblique position, by which means the beams of light cannot pass freely thro' them, but are variously refracted and lost.

To **TRANSP'E'CIATE** (of *trans* and *species*, L.) to change from one species to another.

TRANSPIER'CED (*transperce*, F.) bored through.

TRANSPIRA'TION, the insensible passage of excrementitious matter thro' the pores of the skin; also some authors use it for the entrance of the air, vapours, &c. thro' the pores of the skin into the body.

TRANSP'RING (of *trans* and *spirans*, L.) breathing thro', exhaling vapours; also transpiration.

TRANSPLANTATION by a *Magnet* (in *Natural Magick*) is by mixing the excrement of a patient up with earth, to transplant the disease into a vegetable, which shall arise from a seed sown in the same compost,

or by inclosing the paring of the nails of a gouty person in an augre-hole made in an oak, &c.

TRANSPLANTATION by *Approximation* (in *Natural Magick*) which is more properly called *Approximation*, is when a whitlow is upon a finger, and cured by rubbing a cat's ear, which it supposed to receive the pain.

TRANSPOSI'TION of *Equations* (with *Algebraists*) is the putting over any quantity to the other side of the sign of equality, with a contrary sign to what it had before; thus, suppose $a - 20 = 60$, then $a =$ to $60 - 20$, i. e. 40.

TRANSUBSTANTIATED (of *trans* and *substantia*, L. or q. *transire in substantiam*) changed or passed into another substance.

TRANSVERS'E Axis (in *Conick Sections*) is a third proportional to the line called *Ab-scissa*, and any ordinate of a *Parabola*.

TRANSUMP'TIO (with *Schoolmen*) a syllogism by concession or agreement, used where a question proposed is transferred to another, with this condition, that the proof of this latter shall be admitted for a proof of the former, L.

TRANSUMP'TION, a taking from one to another.

TRANSUMP'TIVE (*transumptivus*, L.) taking from one to another.

TRAPEZOI'D (with *Geometricians*) an irregular figure, that has all its four sides and angles unequal, and no sides parallel.



TRAPE'ZIUM (*τραπεζίον*, Gr.) a quadrilateral or square figure, whose four sides and angles are not equal, but two of its sides are parallel.

TRAVA'DO, a hurricane or impetuous and sudden wind, which is frequent in the *Atlantick* ocean, between *Brasil* and *Africa*, and about the *Cape of Good Hope*, which turns all things topsy turvy; before these *Travadoes* begin there is a very great calm, and a small cloud appears, called by sailors an ox's eye, over one of the peaks of the promontory, which soon descending lower, covers the whole summit: upon the sight of which the mariners immediately fall to furling their sails, and get as far as they can from the shoar, to avoid the fury of it; for on a sudden, a violent and terrible wind rushes from the top of the mountains, and destroys all ships within its reach.

TRAVALLY ? (of *reveiller*, F. to awake) a beat of drum in the morning, that summons the soldiers from their beds.

TRAVEE' (in *Architect.*) a bay of joists, the space between two beams, L.

TRAV'ERSE (*traversus*, L. *traverse*, F.) a-cross, a-thwart.

To **TRAVERSE** (in *Joinery*) a term used for

for plaining a board, or the like, cross the grain.

TRAVERSE (in *Navigation*) is the variation or alteration of the ship's course, upon the shifting of the winds, &c.

TRAVERSE (in *Horsemanship*) a horse is said to traverse, when he cuts his tread cross-wise, throwing his croupe to one side, and his head to another.



TRAVERSE (in *Herald.*) is a partition of an escutcheon in the figure annexed, call'd *Parted per Pale Traverse*.

To **TRAVERSE** (in *Law*) signifies to oppose, overthrow or quash; to deny any part of the matter one is charged with; to put the proof of it upon the plaintiff.

A **TRAVERSE** (in *Carpentry*) a piece of wood or iron placed transversely, to strengthen and fortify another.

TRAVERSES (in *Fortification*) are lines which return back from the ends of the trenches, and run almost parallel with the place attacked, called also *Coudees*.

TRAVERSE in a wet Foss (in *Fortification*) is made by throwing into the foss, over against the place where the miner is to be put, to the foot of the wall, abundance of saucifsons, joists, and other pieces of wood, with fascines, stones, earth, and all other things that can help to fill up the foss, and be capable of carrying a gallery for such as use it.

TRAVERSE (in *Fortification*) a name given to a wall of earth, or stone, cross a work which is commanded, to cover the men; as at *Coeborn's* work at *Namur*, which lies on the side of a high ground, and is open to the other side of the *Sambre*, there are two high traverses cross the work, one behind another.

TRAV'ICE, a small inclosure or oblong quadrangle, consisting of four pillars or posts, kept together by cross poles, for keeping in, and holding unruly horses in the time of shoeing, or any other operation.

TRAUMA (τράυμα, Gr.) a wound.

TRAUMATICA (τραυματικά, of τραυματικός, Gr.) decoctions and potions proper for fetching the serous and sharp humours out of the body, and by that means to thin the blood, so that it may be the more easily brought to the wounded, broken, or bruised parts; also herbs or drugs proper for the curing of wounds, called *Vulneraries*.

TRAYL-Bastion (prob. so called of **TRYAL-Bastion** } *trailer*, to draw, and *Bastion*, a staff, F. because they had a staff delivered to them as a badge of their office) as justices of *Trayl Baston* were judges empowered by king *Edward I.* to make inquisition thro' the realm upon all officers; as sheriffs, mayors, escheators, &c. touching extortion, bribery; and intrusion into other men's lands; as also upon barretors, breakers of the peace, and other offenders.

TREAD'ING, a term used for the footing or tract of a boar.

TREAD'LES (of *Sheep*) their dung or ordure.

TREADLES (of a *Weaver's Loom*) are what they move with their feet.

TREASONABLENESS (of *trabison* and *nejs*) disloyalty, treacherousness, either by imagination, word or deed; as compassing or imagining the death of the king, &c. levying war against him, adhering to his enemies, coining false money, counterfeiting the king's privy seal, all which are high treason.

TREASURER (of *Collegiate Churches*) a dignitary who anciently had the charge of the vestments, plate, jewels, reliques, and other treasure belonging to such churches.

TREASURERSHIP, the office or dignity of a treasurer.

Lords of the TREASURY, certain persons of honour appointed as commissioners to execute the office of treasurer of *England*, when it is not committed to a single person.

TREAT } (prob. of *tractus*, of *trabere*,
TREATE } L.) signifying taken out, or withdraw, as the juror was challenged, because he could not dispend 40 l. and therefore he was *Treate*.

TREES, are distinguished into,

1. *Bacciferous*, i. e. such as bear berries.
2. *Coniferous*, or such as bear a squamose or scaly fruit, of a kind of conical figure, and of a woody and hard substance, in which are many seeds.
3. *Lanigerous* ones, or such as bear a woolly, downy substance, such as bear their seeds (having an imperfect flower) in leafy membranes or cases.
4. *Pomiferous* ones, as apples.
5. *Nuciferous*, i. e. such as bear nuts.
6. *Pruniferous* ones, whose fruit is pretty large and soft, with a stone in the middle.

Dwarf-TREES, such as are kept low, not being suffered to be above half a foot in stem.

Wall-TREES, are such whose branches are spread on each side and nailed against walls.

TREES (in a *Ship*) are timbers of several sorts.

Ches-TREES, are the timbers on each side of the ship, for the main tack to run thro' and hale it down.

Cross-TREES, are pieces of timber bolted and let into one another a-cross at the head of the mast, the use of which is to keep the topmasts up.

Tressel-TREES, are those timbers of the cross-trees that stand along ships or fore and aft at the top of the mast.

Waste-TREES, are those timbers of the ship that lie in the waste.

TREFFLE (in *Heraldry*) as a *Cross-Treffe*, is a cross, whose arms end in three semi-circles, each representing the three-leaved grass or trefoil. This is by some called *St. Lazarus's Cross*. See the figure.



TREFOILS

TREFOILS (in *Heraldry*) called in *French*, *Treffles*, are frequently borne in coat armour, and represent three-leaved grass, and are accounted next to the *Fleur-de-lis*, or lilies. See the figure.



To **TREL'LIS** (*treilliser*, F.) to furnish with a trellis, i. e. a sort of lattice-grate or wooden frame for supporting wall-trees.

TREM'BUND (*tremebundus*, L.) fearful, trembling much.

TRE'MOR, a disease nearly a-kin to a convulsion, being partly convulsive and partly natural.

TRENCH'ING (*tranchant*, F. of *trancher*, F. to cut) a digging or cutting a ditch or trench in the earth.

TREP'IDNESS (*trepiditas*, L.) trepidity, fearfulness.

TREP'IGNER (in *Horsemanship*) a word importing the action of a horse, who beats the dust with his fore feet in managing, without embracing the volt; who makes his motions and time short and near the ground, without being put upon his haunches, F.

General TRESPASS, is where force or violence is used, otherwise called *Trespas vi & armis*.

Special TRESPASS, one done without force, called also *Trespas upon the Case*.

Local TRESPASS (in *Law*) is that which is so annexed to the place certain, that if the defendant join issue upon the place, and traverse the place mentioned in the declaration and aver it, it is enough to defeat the action.

TRESSED (*treffé*, F.) knotted or curled. Nor this nor that so much doth make me mourn,

But for the lad, whom long I lov'd so dear,
Now loves a lass, that all his love doth scorn,
He plunged in pain his *tressed* locks doth tear,
Spenser.

TRESSES, without a singular (*treffe*, F. *treccia*, Ital.) a knot or curl of hair.

Hung be the heav'n's with black, yield day to night,

Comets, importing change of times and states,
Brandish your crystal *treffes* in the sky.

Shakespeare.

Her swelling breast

Naked, met his under the flowing gold
Of her loose *treffes* hid. *Milton*.

Adam had wove

Of choicest flow'rs a garland to adorn
Her *treffes*, and her rural labours crown. *Milton*.

Fair *treffes* man's imperial race ensnare,
And beauty draws us with a single hair.

Pope.

Then cease, bright nymph! to mourn the
ravish'd hair,

Which adds new glory to the shining sphere!
Not all the *treffes* that fair hair can boast,
Shall draw such envy as the lock you lost.

Pope.

TRES'SURE (in *Heraldry*) is the diminutive of an *Orle*, and is usually accounted to be only one half of it, and is commonly borne *Flory* and *Counterflory*, and it is also often double, and sometimes treble.



Transitory TRESPASS (in *Law*) is that which cannot be defeated by the defendant's traverse of the place, because the place is not material.

TRIAL (prob. of *tentare*, L. *tenter*, F.) an essay, experiment, or endeavour; also a temptation.

TRIAL (in *Law*) the examination of causes criminal or civil before a proper judge, of which there are three sorts; as matters of fact are to be tried by jurors, matters of law by the judges, and matters of record by the record itself.

TRIAN'GLE (*triangulum*, L. *un triangle*, F.) a figure that has three angles, and as many sides, and is either plain or spherical.



A plain **TRIANGLE**, is one that is contained under three right lines.

A spherical **TRIANGLE**, is a triangle that is contained under three arches of a great circle or sphere.

A Right-angled **TRIANGLE**, is one which has one right angle.

An Acute-angled **TRIANGLE**, is one that has all its angles acute.

An Obtuse angled **TRIANGLE**, is one that has one obtuse angle.

An Oblique-angl'd **TRIANGLE**, is a triangle that is not right angled.

Equilateral **TRIANGLE**, is one, all whole sides are equal.

Isosceles **TRIANGLE** } a triangle
Equilegged **TRIANGLE** } that has
only two legs or sides equal.

Scalenus **TRIANGLE**, one that has not two sides equal.

TRIAN'GULAR Compasses, an instrument with three legs or feet, to take off any triangle at once, used on maps, globes, &c.

Similar **TRIAN'GLES**, are such as have all their three

angles respectively equal to one another: As if the angle A be equal to D, the angle C equal to E, and the angle B equal to F, then is the triangle A, B, C similar or like to D, F, E.

TRIAN'GULARNESS (of *triangularitas*, L.) a triangular form.

TRIAS Harmonica (in *Musick*) a compound of three radical sounds heard all together, of which two are a fifth, and a third above the other, which is a fundamental.

TRIA'RII (among the *Romans*) one of the

four orders of soldiers, who were posted in the rear of the army, and were to assist in the time of danger.

TRIBUNE (*tribunus*, L.) two great officers among the Romans; the first of the people, whose business was to defend their liberties; the other of the soldiers, who was to see them well armed and ordered.

TRIBUNESHIP, the office or dignity of a tribune.

TRIBUTARINESS (of *tributarius*, L. *tributaire*, F.) the condition or state of those that pay tribute.

TRICAPSULAR (in *Botan. Writ.*) divided into three partitions, as in *Hypericum* or *St. John's Wort*, L.

TRICK'ING (of *tricherie*, F.) cheating, beguiling, &c. by craft, wiles, &c.

TRICK'ISH, guileful, crafty, wily.

TRICOC'COUS (*τρίκοκκος*, of *τρίς*, three, and *κόκκος*, Gr. a grain) spoken of the fruits of plants, containing three grains or kernels.

TRICOR'PORATE } (*tricorpor*, L.) that

TRICOR'POROUS } hath three bodies.

TRIDE (with *Horsemen*) short and swift.

TRIDE-Pace, is a going of short and thick motions, tho' united and uneasy.

TRIDE-Career, a fast gallop that has its times and motions short and nimble.

To work TRIDE (in *Horseman'ship*) upon volts, is to mark his time with his haunches short and ready.

TRIDENT (so called by *Sir Isaac Newton*) that kind of *Parabola*, by which *Des Cartes* constructed equations of six dimensions. This figure hath four infinite legs, two of which are hyperbolical, tending contrary ways, but placed about an asymptote, and the other two are parabolical and converging, and which, with the other two, form the figure of the trident.

TRIDENTIFEROUS (*tridentifer*, L.) that bear a trident.

TRIETERICA (*τριετηρικα*, Gr.) certain feasts of *Bacchus* observed every third year.

TRIFEROUS (*trifer*, L.) bearing fruit three times a year.

TRIFLING (some derive it of *tricare*, Ital. others of *tregfelen*, Du.) spending time or pains to little purpose.

TRIFO'LIATED Leaf (with *Botan.*) is a kind of digitated leaf, consisting of three fingers, as in clover grass.

TRIFORM'ITY (of *triformis*, L.) the having three forms or shapes.

TRIGLYPH (*τρίγλυφος*, of *τρεῖς*, three, and *γλυφίς*, Gr. sculpture) a triangular gutter, which seems to have been designed to convey the *Guttæ* or drops that hang a little under them.

TRIGON (in *Natural Magick*) signifies a four fold change of the starry spirits, according to the number of the four elements, each reigning and lasting two hundred years.

The Airy TRIGON (in *Astrol.*) the airy triplicity, *Gemini*, *Libra*, and *Aquarius*, beholding one another in a trine aspect.

The Earthy TRIGON (in *Astrol.*) the earthy triplicity, *Taurus*, *Virgo*, and *Capricornus*, beholding one another in a trine aspect.

Fiery TRIGON (with *Astrol.*) the fiery triplicity, *Aries*, *Leo*, and *Sagittarius*, beholding one another in a trine aspect.

The Watry TRIGON (with *Astrol.*) the watery triplicity, *Cancer*, *Scorpio*, and *Pisces*, beholding one another in a trine aspect.

TRIGONOCRA'TORIES (of *τρίγωνος*, and *κράτος*, Gr.) dominion or power) a name of the planets, on account of their being lords or governors of trigons, as *Saturn* and *Mercury* of the airy trigon, *Venus* and the *Moon* of the earthy, the *Sun* and *Jupiter* of the fiery, and *Mars* of the watery.

TRIGONOMET'RICAL (of *τρίγωνος*, a triangle, and *μέτρος*, Gr. of measure) of, or belonging to trigonometry.

Plain TRIGONOM'ETRY, treats of rectilinear triangles, and teaches from three given parts of a plain triangle to find the rest.

Spherical TRIGONOMETRY, is an art that teaches from three given parts of a spherical triangle to find the rest.

TRIL'LION } (in *Aritb.*) the number

TRIL'ION } of a billion of billions.

TRILU'MINAR } (*triluminaris*, L.)

TRILU'MINOUS } having three lights.

To TRIM a Piece (in *Carpentry*, &c.) signifies to fit a piece into other work.

TRIM, neat in clothes, spruce, fine.

TRIM'MER, one who carries it fair with two parties; also a setter off; also a shaver.

TRIM'MING, shaving the beard; also carrying it fair between two parties; also laces, fringes, &c. the ornaments of garments.

TRIMO'RION } (*τρίμοριον*, Gr.) the

TRIMÆ'RION } joining together of three signs that are very near one another, whereby a square aspect is made to the *Apheta* or giver of life in the figure, which, when it comes to direction, is imagined commonly to cut off the thread of life.

TRIN'ITY, the herb Heart's-ease.

TRIOC'TILE (with *Astrol.*) an aspect or situation of two planets, with regard to the earth, when they are three octaves or eight parts of a circle distant from each other.

TRIPETALO'DES (with *Botanists*) is deeply cut into three parts, which seem to be three distinct leaves, but are all joined at the bottom.

TRIPHYL'LOUS (*τρίφυλλον*, Gr.) whose leaf consists of three parts.

The TRIPLE-coloured Bow, the rainbow. *Milton*.

The TRIPLE-Tree, the gallows.

TRIP'PLICATED (*triplicatus*, L.) made or done three times.

TRIP'OLY

TRIP'OLY, the herb called turbith or blue camomile.

TRIPOS (τρίπους, of τρεῖς, three, and πούς, Gr. a foot) a three-footed stool, on which a priestess of *Apollo* at *Delpbos*, used to sit when she gave forth her oracles. Tho' some say this was a pot full of dust, thro' which the *Afflatus* past into the virgin's belly, and thence proceeded out of her mouth. Others, that it was a wide-mouthed brass pot filled with pebbles, by the leaping of which the prophets made her conjectures. Others, that it was a large vessel supported with three feet, into which the prophets plunged herself when she expected to be inspired. But the most common and best proved opinion is, that it was not a vessel, but a table or seat, upon which the *Pythia* sat or leaned. The *Scoliaſt* upon *Aristophanes* will have the three legs of the *Tripos* to signify the knowledge of the true God, as distinguished into three parts of time, *past*, *present* and *to come*. The same *Tripos* was not always used. The first was of brass, placed there by the inhabitants of the neighbouring country, when *Pelops* married *Hippodamia*, which *Tripos* was said to have been made by *Vulcan* of brass. The other was of gold, dedicated to *Apollo* on the following account: Certain fishermen of *Miletus*, having sold their next draught to some person that stood by, cast their net into the water, and drew up a golden *Tripos*; upon which there arose a hot contention between the fishermen and their chapman; who at length submitted to the determination of *Apollo*, and coming to *Delpbos*, he gave this answer. That they should give it to the wisest. This oracle being given at the time that the seven wise men flourished in *Greece*, it was presented to them all one after another; which they refusing, it was resolved, to present it to *Apollo* himself, as being the fountain of all wisdom.

TRIPOS (at *Cambridge*) the *Prævaricator* at the university, the same as *Terræ Filius* at *Oxford*.

TRIP'ANT (in *Heraldry*) tripping.

TRIP'PING (prob. of *tripudians*, L. or of *trippen*, Du.) walking nimbly or lightly upon the toes; also stumbling with the feet; also flattering with the tongue.

TRIPTOL'EMUS, the son of *Celeus*, king of *Attica*, who, as it is said, first espying corn to grow of its own accord reaped it: and after that plowed and sowed more, and grew so skilful, that he wrote commentaries on tillage, and sent them abroad into the world. Upon which the poets have feigned, that he travelled over the world to teach men to plant corn, and to abstain from flesh. They also tell us, that he was carried by a winged dragon, which was no other but a long ship, in which he sailed to the neighbouring isles. He is said to have lived *A. M.* 1414, or as others 1543, and left

Athen three precepts. 1. To worship the Gods. 2. To worship their parents. 3. To abstain from flesh.

TRIPYRE'NOS (in *Botan. Writ.*) which has three seeds or kernels, as *Berberis*, *Alaternus*, &c.

TRIRO'DA *Terræ* (Old Rec.) a parcel of land containing three rods or perches.

TRISACRAMENTA'LES, those who admit of three sacraments in the Christian religion, and no more.

TRISEC'TION, a dividing or cutting a thing into three parts.

TRISM'US (of τριζω, Gr.) the grind-

TRIG'MUS ing of the teeth, or the convulsion of the muscles of the temples, which causes an involuntary gnashing of the teeth.

TRISOLYMPIO'NICES (of τρεῖς and ολυμπιονίκης, Gr.) a person who had three times bore away the prize at the *Olympic* games.

TRISPER'MOS (in *Botan. Writ.*) which bears three seeds, as *Nasturtium Indicum*, L.

TRITÆ'US (with *Physicians*) an ague that comes every third day, a tertian, L.

TRITON (τῶν τριῶν μετέχων, Gr. i. e. of the *Air*, of the *Water*, and the *Earth*) according to the poets, the son of *Neptune*, and the nymph of *Calais*, *Neptune's* trumpeter, whom they feign to have been a man upwards, as far as to the middle, a dolphin below, and his fore-feet like those of a horse, and two circular tails. This monster, some say, was only a whale, by whom, many having been overturned and drowned, at last he was superstitiously adored as the god of the sea. *Triton* was painted, &c. with a blue skin, and a purple mantie, having a horn in his hand, and the tail of a mermaid.

To **TRIUMPH** (*triumpho*, L. *triumpher*, F.) 1. To celebrate a victory with pomp, to rejoice for victory.

The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment. *Job* xx. 5.

Your victory, alas! begets my fears;
Can you not then triumph without my tears.
Dryden.

2. To obtain victory.

Then all this earthy grossness quit,
Attir'd with stars, we shall for ever sit,
Triumphing over death, and chance, and time.
Milton.

There fix thy faith, and triumph o'er the world;

For who can help, or who can save besides?
Roswe.

While blooming youth, and gay delight
Sit on thy rosy cheeks confest,
Thou hast, my dear, undoubted right
To triumph o'er this destin'd breast.

Prior.

3. To insult upon an advantage gained.

Our

Our grand foe,
Who now triumphs, and in th' excess of joy
Sole reigning, holds the tyranny of heav'n.

Milton.

TRIUMPH (*Hieroglyphically*) is represented by a chaplet of laurel on the top of a *Sella Curulis*.



TRIUMPH'AL Crown (among the *Romans*) was a garland of laurel, granted to be worn by generals that had vanquished their enemies, and on that account, to whom the senate granted a triumph. The original of using these crowns, in token of triumph, is said to be from *Apollo's* crowning his head with laurel, after he had killed the serpent at *Delphos*.

TRIUMPH'ANTNESS (of *triumphans*, *L.* and *ness*) a triumphant quality; also boastingness, glorying.

TRIUMPH'ING (*triumphant*, *L.*) making a triumphant procession; also glorying.

TROCHAN'TERS (*τροχανῖτες*, *Gr.*) two processes in the upper part of the thigh-bone, otherwise called *Rotator major* & *minor*, in which the tendons of many muscles are terminated.

TROCHITAE', a sort of figured fossil stones, resembling plants, vulgarly called *St. Cutbert's beard*.

TROCHOID' (with *Geometricians*) a figure made by the upper end of a diameter of a circle, turned about a right line.



TRONCONNÉE' (in *Heraldry*) signifies a cross or some other thing cut in pieces; yet so that all the pieces are so placed, as to keep up the form, tho' set at a small distance one from the other, as a cross *Tronconnée*. See the figure.

TROP } (of *zroppe*, *zhroppe*, *Sax.*
THROP } a village) at the end of proper
THORP } names of places, denotes a
village, as *Cracanthorp*.

TROD (of *zpedan*, *Sax.* to tread) did tread; also was trodden.

TROPE (in *Rhetorick*) the word is derived from *τρέπω*, to turn. A trope signifies the thing to which it is applied only on account of the connection and relation it has to that whose proper name it is; or it is when a word is carried from a thing which it signifies properly, to another that it signifies but indifferently. And tho' we may reckon as many sorts of tropes, as we can denote different relations, yet *Rhetoricians* have established but a few, as *Metonymy*, *Synecdoche*, *Metanomasia*, a *Metaphor*, an *Allegory*, a *Litotes*, an *Hyperbole*, an *Irony* and *Catachresis*.

Tropes, when aptly used, are a lively picture of the things treated of; as when a great

general is called the *Thunder of the War*, the image of thunder is a sensible representation of the courage and power with which this general conquers. In using *Tropes*, great care ought to be taken that there is always a proportion between the natural idea of the *Trope*, and that you would infuse into those that hear or read it; especially that it does not beget one quite contrary to what you intended by it. The riches of a language is said to consist in *Tropes*; and as too much riches oftentimes breeds disorders in government, so too many *Tropes* will occasion much disorder in a discourse: they should not be used, but to express something that could not be expressed so well in the common terms; and when we are obliged by necessity to use them, they ought to be clear, and proportioned to the idea of which we would give an image. As to the necessity of using *Tropes*; if any person would give an idea of a rock of an extraordinary height, the words *great* and *high*, being words that are applied to rocks of a common size and height, will not do; but if he says, a rock that threatens the skies, then the idea of the skies, that are above all things else, and the idea of threatening (that agrees with a man that is above others) will form an idea of the extraordinary height of the rock, which could not well be expressed any other way, but by this *Hyperbole*. Besides, as those *Tropes* are quick expressions, foreign to the subject, which we are supplied with by use and art, to be the signs not only of the emotions of our thoughts, but of our wits; so also the passions have a particular character, by which they paint out themselves in discourse. (See *Passion*.) Tho' the barrenness of languages frequently oblige us to make use of tropick expressions, even when we are calm, and in repose; yet the common use of them (which generally makes objects appear extraordinary) should only be where ordinary terms will not represent them so lively as we would have them.

TROPHONIUS, a cunning sooth-sayer, who made a great cave in *Boeotia*, whence he usually gave out his oracles. After his death, a spirit was thought to enter into it, which supplied his place in giving oracles. The manner of consulting this oracle is delivered to us by *Pausanias*, to the purpose following: He that goes into this cave, must first make his abode in the chapel of *Good Genius* and *Good Fortune*, employing himself in performing of some ceremonies by way of atonement for former offences, and is to bathe in the river of *Hercyne*. At his going down he sacrifices to *Trophonius* and other deities, and the priest consults the bowels of the victim, and accordingly pronounces, whether the deity will give an auspicious and satisfactory answer. Then the consulter is brought, after bathing by the priest, to drink a dose of the water of the river called *Lethe* or *Oblivion*;

lition: and after that he takes the water of *Mnemosyne* or *Remembrance*, that he may remember what shall be exhibited to him in his descent. Among which is exposed a statue adorned with admirable carving, which is given out to have been the workmanship of *Dædalus* himself. Then having done obeisance and muttered over a prayer or two, being clothed in a linnen habit, and set off with ribbons, &c. he approaches the oracle, which is situated within a mountain near a grove, the foundation of which is built spherical-wise, of white stone, about the size and circumference of a threshing floor, but scarce two cubits high, supporting brazen obelisks, encompassed round with ligaments of brass, between which there are doors that guide the passage into the middle of the floor, where there is a sort of a cave, not the product of rude nature, but built with the nicest accuracy of mechanism and proportion: the form of it is like an oven, the breadth about nine cubits, the depth eight, but there are no stairs; but all that come bring with them a narrow light ladder, by which they have descended to the bottom. There is a cave between the roof and pavement, having a very narrow entrance; at the mouth of which the person lies all along, and shoves himself feet foremost into the cave, and then he thrusts his knees; after a while the rest of his body is rolled along, by a force not unlike that of a great rapid river, which overpowering a man with its vortex, tumbles him over head and ears; and afterwards he returns the same way back, with his feet foremost. When the consultant is returned, the priest places him on *Mnemosyne's* throne, which is not far from the shrine, and enquires of him what he had seen and heard, and relates it to others, he being yet stupified, and full of amazement; then he carries him to the temple of *Good Genius* and *Good Fortune*, and some time after he is restored to his former senses.

TROPISTS, such as explain the scripture altogether by tropes and figures.

TROPITES (of *τρέπω*, Gr. to turn) a sect who maintained that the word was turned into flesh or into man.

TROPOSCHEMATOL'OGY (of *τρόπος*, a manner, *χῆμα*, a scheme, and *λέγω*, Gr.) a treatise or discourse of the method of drawing schemes.

TROT (with *Horsemen*) is the pace or going of a horse, in which the motion is two legs in the air, and two upon the ground cross-wise; continuing alternately to raise at once the hind-leg of one side and fore-leg of the other, leaving the other hind and fore-leg upon the ground, till the former come down.

TROUBADOURS, ancient poets of *Provence* in *France*.

TROUBLOUS (of *troubler*, F.) troublesome, perplexing, or difficult.

TROUBLOUSNESS, disturbedness, perplexedness, &c.

To **TROUL**, to roll on smoothly. *Milton*.

TROU'SEQUEE (with *Horsemen*) a large case of leather, as long as the dock of a horse's tail, which serves for a covering for the tails of leaping horses, F.

TROUS'EQUIN (with *Horsemen*) a piece of wood cut archwise, raised above the hinder bow of a great saddle, which serves to keep the bolsters tight.

TROUT-coloured (spoken of *Horses*) is white speckled with spots of black, bay, or sorrel, particularly about the head and neck.

TROWLING (of *troller*, F.) moving or wandering about.

TRU'ANTISE, a truanting or playing truant.

TRUD'MOULDY } a dirty drab, a
TRUG'MOULDY } nasty flatterly woman.

TRUCK'LE-Bed (of *trocblea*, L. a pulley or wheel) a low bed with wheels to run under another bed.

TRU'CULENCE } (of *truculentia*,
TRU'CULENTNESS } L.) cruelty, savageness, sternness.

TRU'ENESS, genuineness, unfeignedness, certainness, faithfulness, trustiness.

TRULLIZA'TION (in ancient *Architecture*) all kinds of couches or layers of mortar, wrought with the trowel in the inside of the vaults; or the hatches made on the layers of mortar, to retain the lying of the *Striæ*.

To **TRUMP** (*prendre avec un trionse*, F.) to play a trump-card.

To **TRUN'CATE** (*truncatum*, L.) to cut shorter, to maim.

TRUN'CATED Pyramid (with *Geometricians*) one whose top is cut off by a plane parallel to its base.

TRUNK (in *Architecture*) the sust or shaft of a column.

TRUNK Roots (with *Botanists*) small roots breaking or growing out of the trunks of plants, which are of two sorts.

1. Roots growing by a downright descent, sometimes all along the trunk, as in mint, &c. sometimes only at the ends or points, as in brambles.

2. Such roots as neither descend nor ascend, but shoot forth at right angles with the trunk.

TRUSSED (spoken of *Horses*) a horse is said to be well trussed, when his thighs are large and proportioned to the roundness of the croup.

TRUSSED (*troussé*, F.) tied or girded up; also hanged on a tree; also snatched up, spoken of a leveret by an eagle or bird of prey.

TRUTH (according to Mr. *Lock*) consists in

in the joining or separating of signs, as the things signified by them do agree or disagree one with another.

TRUTH (*ἡ ἀλήθεια*, *Sax.*) trueness, in opposition of falsity; certainty, fidelity, faithfulness.

Metaphysical TRUTH, is the conformity of the things with the divine understanding.

Logical TRUTH, is the conformity of the thing with the idea itself. This is seen in true propositions, such as agree with their rule; which is the things themselves of which they treat.

Moral TRUTH, is the conformity of words, gestures, and actions with the heart, when a man's heart and mouth go together; when he speaks what he thinks, and is in reality what he would appear to be by his show and appearance.

TRUTH in Being (in *Metaphysics*) is the agreeableness of the essence of any thing to the understanding of God.

TRUTH in signifying (in *Metaphysics*) is where there is an exact correspondence between the sign and the thing signified.

TRUTH in knowing (in *Metaphysics*) is when by its ideas the understanding represents the thing that is to be understood exactly as it is.

Artificial TRUTH (in *Metaphysics*) is such a truth the immediate rule of which is the understanding of the artificer.

Natural TRUTH (in *Metaphysics*) is such a truth, of which the understanding of God is the immediate rule.

TRUTH (in *Hieroglyphicks*) was represented by a heart on the lips of a man.

To lye a TRY (*Sea Phrase*) is when the wind blows so hard, that the ship cannot maintain or bear out the main-sail, and they make her lie a Try under the mizen-sail only.

TUB of Vermilion, from three to four hundred weight.

TUBE (*tubus*, *L.*) a conduit-pipe, any long pipe thro' which water or other liquor is conveyed; also the pipe or hollow trunk of a prospect glass.

TU'BEROUS Root (by *Botanists*) is defined to be such as consists of an uniform, fleshy substance, and is of a roundish figure, as in a turnip, &c.

TUBERO'SITY (with *Surgeons*) a knot or tumour growing naturally on any part, in opposition to tumours that rise accidentally, or from any disease.

TU'BEROUSNESS (*tuberositas*, *L.* *tuberosité*, *F.*) knottiness, or being full of knots, and bunches; also the bunching out of some parts of the body.

TUBILUS'TRIUM (among the *Romans*) a ceremony or festival at the purification of their sacred trumpets.

TU'BULATED (*tubulatus*, *L.*) made hollow like a pipe.

TU'BULOUSNESS (of *tubulus*, *L.* a pipe) hollowness, as a pipe.

TUF'TED (of *touffe*, *F.*) having, or trimmed with tufts.



TUIS'CO, is by some supposed to have been one of *Noah's* great-grand-sons; according to the opinion of *Verségan*, the son of *Ascenaz*, the son of *Gomer*, the son of *Japhet*, the son of *Noah*, who settled in Germany; who after his decease was adored by all his posterity. The inhabitants of that country are still called *Tuitsch* or *Duytschen* from him; and a day of our week is named *Tusday*, because it was appointed for the adoration of that idol, as *Verségan* says; but others say it was called after *Thesa*, a certain goddess, the wife of the god *Tbor*; which *Thesa* was looked upon to be the goddess of justice. *Sebastian Munster* is of opinion, that *Tuisco* was the son of *Noah*, by his wife *Araza* or *Arezia* (by others called *Tythia*) born after the flood; and that coming with his people out of *Asia* into *Europe*, he extended his dominion from the river *Tanaïs* unto the *Rhine*.

TULIPÆMANIA, the tulip-madness, a name given to the extravagancy of some persons, formerly giving excessive prices, as five, ten or more pounds for a tulip-root, *L.*

TU'MIDNESS (*tumiditas*, *L.*) swollenness, or swellingness.

TU'MOUR

TUMOUR (*tumor*, L. *tumeur*, F.) a rising or swelling caused by a settling of humours in some parts of the body, when they are enlarged and stretched out beyond their due proportion, so as to be rendred unfit to perform their natural function.

TUMULATED (*tumulatus*, L.) buried, interred.

TUMULOS'ITY (*tumulositas*, L.) hilliness.

TUMUL'TUARINESS (*tumultuarius*, L. *tumultaire*, F.) a tumultous quality, state, &c.

TUMUL'TUOUSNESS (of *tumultuosus*, L. *tumultueux*, F. and *ness*) a disordered, confused, troubled state or condition.

TUN } (of *tun*, Sax. a hedge or ditch,
TON } or any thing of that kind surrounding a place to defend it) at the end of names of places, by a metaphor, signifies a village, town, or habitation. Nor is it improbable but that the *Saxon* *tun*, might originally come from the British *Dun*, which signifies a mountain, because anciently towns were generally built upon hills.

TUN-bellied, having a great belly like a tun, gore-bellied.

TUNE (*tonus*, L. of *τόνος*, Gr.) agreeableness in sound, a harmonious composition.

Out of **TUNE**, out of order, frame, or temper.

To **TUNE**. 1. To put into such a state, as that the proper sounds may be produced.

Their golden harps they took,
Harps ever *tun'd* that glitter'd by their side.

Milton.

Tune your harps,

Ye angles, to that sound; and thou, my heart,
Make room to entertain thy flowing joy.

Dryden.

2. To sing harmoniously.

Fountains, and ye that warble as ye flow,
Melodious murmurs, warbling *tune* his praise.

Milton.

Rouse up, ye Thebans; *tune* your Io Pæans;
Your king returns, the Argians are o'ercome.

Dryden.

To **TUNE**. 1. To form one sound to another.

The winds were hush'd, no leaf so small

At all was seen to stir;

Whilst *tuning* to the waters fall,

The small birds sang to her.

Dryden. *Q. of Cynthia.*

2. To utter with the voice in articulate harmony.

TUNEFUL, musical, harmonious.

For thy own glory, sing our sov'reign's praise,
God of verses, and of days;

Let all thy *tuneful* sons adorn

Their lasting works with William's name.

Prior.

TUNE'LESS, without any tune.

TUNEGREVE (*tunegrepa*, Sax.) a reeve or bailiff of a manor.

TUNICA (with *Anat.*) a tunick membrane, or thin skin, L.

TUNICA cornea, the horny tunic or coat of the eye, L.

TUNICA Retiformis (with *Anat.*) one of the tunicles or coats of the eye, which resembles the figure of a net, and is the principal instrument of sight, called also the *Retina*, L.

The **TUNICLES** (of the *Eye*) are four noted ones, viz. the *Corneous*, the *CrySTALLINE*, the *Vitreous*, and the *Uveous*, which are answered by as many humours.

The **TUNICLES** (of the *Testicles* or *Cods*) are four, viz. the *Scrotum*, the *Erythroides*, the *Epididymis*, and the *Dartos*.

TUNICULATED Root (with *Bot.*) is that kind of bulbous root, which consists of several coats involving one another, as in an onion.

TUN'NELING, a sort of fowling with a tunnel-net.

TUP'PING (of *Tup*, a male sheep) a ram's covering an ewe.

TUR'BIDNESS (*turbiditas*, L.) troubledness, muddiness; also troublefomness.

TURBINA'TION, a fashioning like a top, a sharpening at one end.

TUR'BULENTNESS (of *turbulentus*, L. and *ness*) noisiness, troublefomness, boisterousness, a blustering state, condition or temper.

TURF'INESS, the being turfy or abounding with turf.

TURGES'CENT (*turgescens*, L.) swelling or growing big.

TURK'EY. *Turkies* were first brought into England in the fourteenth year of king Henry VIII.

TURK'ISH Language, being originally *Tartarian*, borrowed from the *Arabick* their words of religion, from the *Persian* their words of state, and from the *Grecians* their words and terms of war, and from the *Italians* their terms of navigation; and this is called the *Sclavonian Language*. The *Turkish* character is the same as the *Arabick*; which language some authors say is so enchanting, that it is usually said the saints in Heaven and those in Paradise speak it.

TURLUPINADE, a low, dry jest or witicism.

TURLUP'NES, a sect or sort of people, who made a publick profession of impudence, going naked, without covering so much as their privy parts, and were not ashamed to have to do with women in the open market. They called themselves the fraternity of the poor. *Dauphine* and *Savoy* were the principal places they appeared in.

Sea-TURN, a wind which upon some coasts blows all night from the shore.

T W



TURNERS, were incorporated Anno 1603: they are a master, 2 wardens, 24 assistants, and 118 on the livery; the livery fine 8*l.* the steward 12. Their armorial ensigns are *Sable*, a Catherine-wheel, *Or*; their hall

is in *Philpot-Lane*.

TURPENTINY (of *terebinthinus*, L. *terebinthine*, F. of *τερεβινθος*, Gr.) of the nature of, also dawbed or mixed with turpentine.

TURQUOISE, a precious stone of an azure bluish colour, so called, because frequently brought to us from the *Turks*.

TUSCAN Work (*Architect.*) is rarely used except in vaults, in some rustick edifices and huge piles of building, such as the amphitheatres, &c.

TU'SHES } (*zuxar*, Sax.) the great
TUSKS } standing out teeth of a boar, also the fore teeth of a horse, seated beyond the corner teeth upon the bars, where they shoot forth on each side of the jaws, two above and two below, about the age of three, and three and a half, &c. and no milk or foal teeth ever come forth in the place where they grow.

TUSK (in *Carpentry*) a bevel shoulder, made to strengthen the tenon of a joist, which is let into the girder.

A TUSLE, a bustle, a striving with a person.

TUTORAGE (in the *Civil Law*) the same as Guardianship, in the Common-Law, the office of a tutor.



TUT'Y } (*tutie*, F.) the
TUT'TY } sparkles or foot of brass, which sticks to the furnace while melting, and is formed into concave flakes, by chymical

writers is expressed by this character.

TWANG, a root or forked branch at the bottom of a great tooth.

TWAT, *Pudendum Mulibre*.

TWAT-Scorwerer, a surgeon or doctor. *E. Ward.*

To TWAT'TLE (prob. of *tattelen*, Du.) to prate.

A TWEA'GUE, vexation, perplexity, trouble.

TWEN'TIETH (of *zpenzig*, Sax.) the 20th or XXth.

TWIG'GY (of *zpi'ga*, Sax. a twig) made of twigs.

A TWINGE (*twinger*, Dan.) a gripe or pinch.

TWINING Stalk (with *Botan.*) a stalk that twists about any prop without the help of tendrils, as the kidney bean.

TWINK'LING (prob. of *zpinzelian*, Sax. to move quick) winking with the eyes, or sparkling as the stars.

T Y

TWIRLING (prob. *g. d.* whirling, of *ῥοτῶν*, Sax.) turning swiftly about.

TWIST (with *Horsemen*) the inside or flat part of a man's thigh, upon which a true horseman rests on horseback.

TWIST'ED (of *ῥεζπιγαν*, Sax.) wrung round; also complicated together, as several threads.

TWIST'ING (with *Horsemen*) is the reducing a horse to the same state of impotence with a gelding, by the violent wringing or twisting of his testicles, twice about, which dries them up and deprives them of nourishment.

TWITCH'ING (of *zpiccian*, Sax.) pinching or given pinches, sudden pulls or twinges.

TWIT'TERING (prob. of *zitter*, Teut.) sneering or laughing scornfully.

TWIT'TLE TWATTLE, filly, childish prating.

TWO (*zpa*, Sax. *duo*, L. *deux*, F.) 2 or II. The number 2 is called the father of even numbers, but the ruin of unity, for to divide a thing is to destroy it; but *Zaratas*, *Pythagoras*'s master, called 2 the mother of numbers, and 1 the father.

TYBER, the famous river of *Italy*, is presented in the *Vatican* at *Rome*, by the statue of a man with a grave countenance, a long beard, with a garland of flowers upon his head, in marble, lying along, resting his right leg upon an oar, and holding under his right arm a she-wolf, with two small infants sucking at her teats, leaning upon an urn or pitcher, out of which its stream issueth. In the left hand he holds a *Cornucopia* of delicate fruits.

TY'GER (*Emblematically*) signifies swiftness, revenge, and falsehood. The ancients dedicated the tyger to *Apollo*, on account of its swiftness, and to *Bacchus*, on account of its rabidness, because, when men have drank too much wine, it makes them rave extravagantly; but others give another reason for it, because wine mollifies some savage tempers. It is reported, that those that rob a tyger of her whelps, lay pieces of looking-glass in the way that she is to take in pursuing them, in which she looking and seeing herself stops, and by that means they have time to escape.

TYCHON'IC System (in *Astronomy*) so called of *Tycho Brabe*, a nobleman of *Denmark*, this system, like that of *Ptolemy*, has the earth placed in the middle, and is supposed to be immoveable, the sun and moon revolving in orbits respecting the same as a center; but according to *Copernicus* the other five planets are supposed to revolve round the sun as their center.

TYPE (in *Theology*) a symbol, sign, or figure of something to come.

TYPHOMANIA (*τυφομανία*, Gr.) a delirium with a frenzy, a disease of the brain, whereby the patient not being able to sleep, tho'

tho' greatly inclined to sleep, lies with his eyes shut, talks absurdly, and tumbles and tosses.

TYPHON, an *Egyptian* deity. This people admitted of two principles, the one good, and the other bad.

From the good principle proceeded generation, and from the bad one proceeded the corruption of every thing.

The good principle had a superiority over the evil one, but not so far as to destroy it, and to hinder its operations.

Isis, *Osiris* and *Orus*, were the good principles; *Typhon* was the bad principle. *Osiris* was in the universe, what reason is in man, and *Typhon* was analogous to the passions that are contrary to reason. In the human body a good temperament proceeded from *Osiris*; but diseases and indispositions came from *Typhon*.

To him also were imputed tempests, inundations, earthquakes, eclipses of the sun and moon, and every thing that passed for an irregularity in nature.

The *as* was his symbol, as also the crocodile. He had divine honours paid to him, in the *Canton of Egypt*, call'd *Papremis*.

Typhon was brother to *Osiris*, who reigned in *Egypt*, with equity and justice; but *Typhon* was a violent and cruel man, killed his brother, and cut his body into 26 pieces, of which he gave one to every one of those who had conspired with him, to engage them farther by that, and render them equally obliged to support him in his usurpation of the kingdom of *Egypt*.

But *Isis*, the wife and sister of *Osiris*, and *Orus* their son, revenged his death upon *Typhon*, put him to death, and all that had conspired with him. He was drowned in the river *Orentes*.

The poets say, that he was buried under the island of *Sicily*, which was hardly sufficient to cover his body, it was of so enormous a size.

Some Criticks say, that *Typhon* is the same as *Shem*, the son of *Noah*, and that several particulars of his life and death have great resemblance to those of the king of *Babylon*.

The *Egyptians* give to *Typhon* the name of *Seth*.

The *Egyptians* gave to *Shem*, who was blessed by *Noah*, the odious name of the evil principle, and of a usurper, which would much better agree with their founder *Ham*.

TYPICALNESS (of τυπικόν, Gr.) a typical quality.

TYRAN'NICALNESS (of tyrannis, L. tyrannie, F. of τύραννις, Gr.) a tyrannical nature, disposition, or behaviour.

TYRANNY (tyrannis, L. τύραννις, Gr. tyrannie, Fr.)

1. Absolute monarchy imperiously administered.

Our grand foe,

Who now triumphs, and, in th' excess of joy,
Sole reigning, holds the tyranny of heav'n.

Milton.

2. Unresisted and cruel power.

Boundless intemperance

In nature is a tyranny; it hath been
Th' untimely emptying of the happy throne,
And fall of many Kings. *Shakespeare*.

3. Cruel government, rigorous command.

Bleed, bleed, poor Country!

Great tyranny, lay thou thy basis sure,
For goodness dares not check thee.

Shakespeare.

Suspicious dispose kings to tyranny, and
husbands to jealousy. *Bacon*.

God in judgment just,

Subjects him from without to violent lords;
Who oft as undeservedly inthral
His outward freedom; tyranny must be.

Milton.

4. Severity, rigour, inclemency.

The tyranny o' the open night's too rough
for nature to endure.

Shakespeare's *King Lear*.

TYRANT (*tyrannus*, L. τύραννος, of τὸν τυρρηνίων, Gr. i. e. the *Tyrrhenians*, who were a cruel people, or of *Tyrrha*, a city of *Lydia*, where *Gyges* first play'd the tyrant; or, as others say, of τέρω, Gr. to oppress; or of τὸ τοῖς τοῖς λαοῖς ἐξ ἀνίας ἐπιφέρειν, Gr. to vex the people, and bring trouble upon them.) The name tyrant was at first used in a good sense: and the *Greeks* in old time called the supreme governor of every city a tyrant or king; but now it is generally used in a bad sense, for one who governs with cruelty and injustice; also either for a rightful prince that misuses his royal power in oppressing his subjects, or for one who usurps the sovereign power in a state.

V

V U v u, *Roman*; V u, *Italick*; H u, *English*; V U v u, *Saxon*; are the twentieth letters in order of their respective alphabets; T v, in *Greek*, the twentieth of the *Greek* alphabet; and ך, *Hebrew*, the sixth of that.

The V consonant and U vowel ought to be carefully distinguish'd in reading, as *Vomet*, *Vulgar*, *Union*, *University*, &c. The U vowel is not heard in the words *Guards*, *Guinea*, &c. and it very seldom ends any *English* words.

V, in *Latin* numbers, stands for 5.

V̄, with a dash at top, stands for 5000.

V. frequently stood for *Vide*, i. e. See.

V. R. (with the *Romans*) was frequently used for the phrase *uti rogas*, i. e. as thou askest or desirest, and was a mark for a vote or suffrage in the passing of a law.

VA'CANCY (in *Law*) a post or benefice wanting a regular officer or incumbent.

VACANT *Effects* (in *Law*) are such as are abandoned for want of an heir, after the death or flight of their former owner.

VACANTNESS (of *vacance*, F. or *vacans*, L. and *ness*) emptiness.

VACATION-*Barristers*, are such as are newly call'd to the bar, who are obliged to attend the exercise of the house for the six next long vacations, *viz.* in *Lent* and *Summer*, and are therefore so stiled during these three years.

VACCA'RIOUS (in *ancient Deeds*) a herdsman that looks after the common herds of cows.

VACUITIES (with *Physicians*) those days in which an imperfect or ill crisis of a distemper often happens, *viz.* the 6th, 8th, 10th, 12th, 16th, and 18th, which days are also called *Medicinal Days*, because medicines may be given on them.

VACUNA (so called of *vacando*, i. e. being at leisure) the goddess of rest, a Heathen deity, worshipped by labourers, her festivals were celebrated in winter, that they might rest after their harvest.

VACUUM (with *Physiologists*) is supposed to be a space devoid or empty of all matter or body; and is distinguished by them into *vacuum diffeminatum*, or *interspersum*, and *vacuum coacervatum*.

VACUUM Boyleanum, that approach to a real *Vacuum*, which is arrived at by means of an air-pump.

VACUUM diffeminatum } are small void

VACUUM interspersum } spaces interspersed about, between the particles of all bodies: That there is a *Vacuum*, appears from the following argument: If some vacuities are not supposed to be interspersed among bodies, it will be very difficult to account for motion. For if there be an absolute *Plenum*, the least body in nature cannot move, but all bodies that are must move with it; and yet into what places they should move, when all places are already full, is not easy to conceive.

VADIA'RE duellum (in *Anat. Writ.*) signifies to wage a combat; as, when a person gave another a challenge to decide a controversy by a camp fight or duel, and threw down a gauntlet or the like sign of defiance, if the other took it up, that was *Vadiare duellum*, i. e. both to give and take mutual pledges of fighting.

VA'FROUSNESS } (*vafrites*, L.) craftiness, subtlety.

VA'FRITY }

VAG'ABUND (*vagabundus*, L.) wandering, roaming about.

VAGINA (in *Architecture*) a term used for the lower part of a *Terminus*, so call'd on account of its resemblance to a sheath, out of which the statue seems to issue.

VA'GITANS, a *Pagan* deity, imagined to preside over the first words, which children pronounce, to whom altars were erected at *Rome*.

VA'GRANTNESS (of *vagus*, wander-

ing, and *errans*, L. wandering, and *ness*) *va-grancy*, an unsettled course of life.

VAILS (*unde derivatur intertum*, unless prob. of *valedictio*, q. d. money given to servants by guests for salutations) gifts or profits given or allowed to servants above their wages.

VAIN-GLORIOUSNESS (of *vana* and *gloria*, L.) vain-glory, empty boasting, &c.

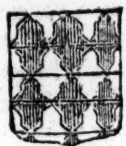
VAIR } (either of *variè*, of *variis*,

VAIRY } *coloribus*, i. e. various colours; or, as some say, of *varius*, the name of an animal, whose back is a blue-grey, and its belly white) it is the second sort of furr or doubling, formerly used for lining of the garments of great men and knights of renown; it is when a field of a coat of arms is chequered into two colours by the figures of little bells; and if these two colours are *Argent* and *Azure*, it is a *Vairy* proper, and you need say no more but *Vairy*; but if the colours are any other, they must be expressly named in blazoning the coat. See *Verry*.

VARY Copy } (in *He-Potent Counter* } *raldry*) is a bearing, the form in the escutcheon, and in blazon the colours must be express'd, as *Azure* and *Argent*.



Contre VARY, is when the metals and colours are so ranged, that the figure, which is *Azure*, touched either with its edge or foot another *Azure* figure, being placed and joined together, breech to breech, one upon another, the point of the one tending towards the chief of the escutcheon, and that of the other towards the base, as in the figure.



VAIRE en Pale, is when the figures stand exactly one upon another, flat upon the points.

VALE (*vallis*, L. *val*, F.) a hollow place or space of ground, surrounded with hills.

VALENTIN'IAN (so called of *Valentinian*, their lender) a sect of the *Gnosticks* in the second century: he collected dreams of certain gods, to the number of 30, whom he called *Æones*, i. e. ages, of whom he would have 15 to be male, and the rest female: and that our Saviour sprung, like another *Pandora*, out of their correspondence; and added, that he passed with a body brought out of Heaven thro' the virgin *Mary*, as a conduit or pipe; and that all men should not rise to life again.

VALE'SIAN (so called of *Valens*, their leader) a sect of Christians, who admitted none into their society but eunuchs.

VALET (with *Horseman*) is a stick armed at one end with a blunt point of iron, to prick and aid a leaping horse.

VALET } (*un valet*, F.) in ancient

VA'LECT } times was used to signify

VA'DELECT } a young gentleman of good

good descent or quality; and afterwards it was applied to the rank of yeoman: and, in the account of the *Inner Temple*, it is understood of a benchers clerk or servant, which by a corruption is called *Varlet*; also the butler of the house.

A VALETU'DINARY (*valetudinarium*, L.) a person of a weak, sickly, or crazy constitution, who is frequently out of order.

VAL'IDNESS (*validitas*, L. *validité*, F.) validity, ability, power; also authentickness, &c.



VAL'LAR Crown (in *Heraldry*) was a crown given by the general of an army, to him who first broke into an enemy's fortified camp, or forced any place pallisaded, and it was in the form annexed, representing pallisadoes standing up above the circle.

VAL'LIES (in *Architect.*) the gutters over the sleepers in the roof of a building.

VALVE (in *Hydraulicks*, &c.) a kind of lid or cover of a tube, &c. opening one way, which, the more forcibly it is pressed the other, the more closely it shuts the aperture.

VAM'PLET, a piece of steel, sometimes in the shape of a tunnel, used in tilting spears, just before the hand, to secure and defend it; it was made to be taken off and put on at pleasure.

VAN FOSS (in *Fortific.*) a ditch dug without the counter-scarp, and running all along the glacis, usually full of water.

VANIL'LA, a little seed growing in longish pods, a principal ingredient in the composition of chocolate, to give it strength and an agreeable flavour.

VANIL'OQUENT (*vaniloquus*, L.) talking vainly.

VAN'QUISHER (*vainqueur*, F. *victor*, L.) a conqueror, &c.

VAP'IDNESS (*vapiditas*, L.) deadness, flatness, palledness of liquors.

VAPORIF'EROUNESS (of *vaporifer*, L. and *ness*) an exhaling or vapour-producing quality.

VAP'OURING (of *vaporans*, L.) huffing, hectoring, bragging, or boasting.

VAP'OURS (*vapores*, L.) are those watery particles which are sever'd from others, by the motion of the air, and are carried about in several ways, according to the wind or warmth of the air. They derive their original, not only from the surface of the water, but from moist earth, clouds, snow, &c. for the parts of these bodies being not firmly united, are easily disjoined, and so break forth into the air, there meeting with them, because the air, as well as exhalations, contribute much to the violence of the winds.

VAR'DINGAL (*vertugadin*, F.) a whalebone circle that ladies formerly wore on their

hips, and upon which they tied their petticoats; a hoop-petticoat, a fardingal.

VARIABLE (in the new *Doctrine of Infinites*) is a term apply'd by the foreign *Mathematicians* to such quantities as either increase or diminish, according as some other quantities increase or diminish.

VARIA'TION (in *Astron.*) a term used by *Tycho Brahe*, for the third inequality in the motion of the moon, arising from her *Apogæum*'s being changed, as her system is carried round the sun by the earth.

VARIATION (in *Law*) an alteration or change of condition in a person or thing; after some former concern or transaction therewith.

VARIATION Chart, a chart design'd by *Dr. Halley*: The projection of which is according to *Mercator's*; and the situation and form of the surface of the terraqueous globe, as to its principal parts, and the dimensions of the several oceans are therein ascertained with the utmost accuracy, as well from astronomical observations, as from journals.

VARIATION (in *Geography*) the deviation of the magnetical needle or compass from the north point either towards the east or west.

VARICES (with *Anat.*) the greater veins of the hips, thighs, and stones, &c. L.

VARIEGA'TION (with *Florists*) the art of streaking or diversifying the leaves of flowers or plants with several colours.

VARIFORM'ITY (of *varius* and *forma*, L.) variousness of form.

VARIORUM (in *Classic Literature*) as *Notis Variorum*, a term used of those *Latin* authors printed with the notes or comments of various grammarians or critics.

VAR'NISH (with *Medallists*) a colour or sort of gloss that medals have gotten by lying in the earth.

VAS'A Concordiæ (in *Hydraulicks*) two vessels so constructed, as that one of them, tho' full of wine, will not run a drop, unless the other, being full of water, do run also, L.

VAS'ULAR (*vascularis*, L.) is by *Anatomists* apply'd to any thing consisting of diverse veins, vessels, arteries, &c.

VASE (of a *Church Candlestick*) the middle of it, which is usually of a round figure.

VASES (in *Archit.*) are ornaments placed on cornices, socles, or pedestals, representing such vessels as the ancients used in sacrifices, as incense-pots, &c. often enrich'd with *Basso Relievo's*; also the body of a *Corinthian* and *Composite* capital, called the Tambour.

Rear-VAS'SAL, one who holds of a lord who himself is vassal of another lord.

VASSA'LEUS (in *Law*) a vassal who is obliged to serve and shew respect to his master, and yet is in a manner his companion.

VASTEL'LUM (*old Deeds*) a wastel-bowl or

or piece of plate, anciently used to be set at the upper end of an abbot's table, with which he used to begin the health or *Grace-Cup* to strangers, or to his fraternity, *L.*

VAUDOIS', a sect of Christians that sprung up in the year 1160, followers of *Peter Vaud* or *Valdo*, a rich merchant of *Lyons* in *France*; who being at a feast, and seeing his friend die suddenly, was so affected, that he immediately betook himself to seriousness and meditation and the study of the scriptures; by which means having discovered several errors in the church of *Rome*, he communicated his discoveries to his friends and the poor, whom he constantly relieved bountifully. Upon his discoveries gaining ground, the Clergy excommunicated him, and persecuted some of his disciples, which caused both him and them to fly into the vallies of *Piedmont*, where finding some ancient Christians who were called *Vaudes*, they ordained such of the inhabitants of the *Lionnois* who were capable of preaching, and spread themselves into *France*, *Italy*, and *Germany*.

To **VAULT** a shoe (with *Horsemen*) is to forge it hollow for horses that have high and round soles, to the end that the shoe may not bear upon the sole that is then higher than the hoof.

VAULT'ING (*voltigeant*, *F.*) leaping or going cleverly over a wooden horse, or over any thing, by laying one hand on it and throwing over the body.

VAULTS (in *Architect.*) a piece of masonry arched on the outside, and supported in the air by the artful placing of the stones which form it; the principal use of which is for a cover or shelter.

Master-VAULT, the chief vault in a building, is the chief vault to distinguish it from others that are less vaults, which serve only to cover gates, windows, passages, &c.

Double VAULTS, are such as are built over other vaults to make the beauty and decoration of the inside consistent with that on the outside, a chasm or vacancy being left between the convexity of the one and the concavity of the other, as it is in the cathedral of *St. Paul's* at *London*.

The Key of a VAULT, is a stone or brick in the middle of a vault in the form of a truncated cone, serving to bind or fasten all the rest.

The Reins of a VAULT, or the fillings up, are the sides which sustain it.

The Pendentive of a VAULT, is the part suspended between the arches or ogives.

The Impost of a VAULT, is the stone whereon the first *Voussoir* or stone of the vault is laid.

UBI, where, *L.* signifies the presence of a being in a place.

UBIETY (in *Metaphysics*) is the presence of any thing in the *ubi* or place.

Infinite UBIETY (with *Metaphysicians*) is the undetermined presence of a thing in every

place; this is the property of God, and is the same as ubiquity.

Finite UBIETY (in *Metaphysics*) is the determinate presence of a being in a place, and is either *circumscriptive* or *definitive*.

Circumscriptive UBIETY (with *Metaphysicians*) is that by which a thing is exactly circumscrib'd in its *ubi*, and this is properly call'd place; this is the condition of all bodies.

Definitive UBIETY (in *Metaphysics*) is when a thing is so in a place, without any circumscription, as to be no where else. After this manner *Accidents*, *Material Forms*, and *Spirits*, are in a place. The title of definitive is given to it, because it may be defined to be here, and not there.

UBIQUITARIES, a name given to the *Lutherans*, who, to maintain the real presence, say, that our Saviour's body is every where, as well as his divinity.

UBIQUITARINESS (of *ubiquitaire*, *F.* of *ubique*, *L.* and *ness*) an ubiquitary temper or quality; also a being unsettled, a being here and there.

UBIQUITY (*ubiquité*, *F.* of *ubique*, *L.* every where) a quality of being every where or in all places at the same time; an attribute of God, whereby he is always intimately present to all things, gives the *Esse* to all things; knows, preserves, and works all in all things.

VEGETATIVE Soul, that principle whereby trees and plants live, grow, produce their kind, &c.

VEGETATIVENESS (of *vegetativus*, *L.* *vegetatif*, *F.* and *ness*) a vegetative quality.

VEHEMENCE } (*vehementia*, *L.*)
VEHEMENCY }

1. Violence, force.

Universal hubbub wild,
Of stunning sounds, and voices all confus'd,
Assaults his ear with loudest *vehemence*.
Milton.

2. Ardour, mental violence, terror.

The best persuasions
Fail not to use; and with what *vehemency*
Th' occasion shall instruct you.

Shakespeare's Henry VIII.
This pure cause would kindle my rap'd spirits
To such a flame of sacred *vehemence*,
That dumb things would be mov'd to sympathize.
Milton.

Marcus is over-warm; his fond complaints
Have so much earnestness and passion in them,
I hear him with a secret kind of horror,
And tremble at his *vehemence* of temper.

Addison's Cato.

VEHEMENT (*vehement*, *F.* *vehemens*, *L.*)

1. Violent, forcible.

A strong imagination hath more force upon
light and subtle motions, than upon motions
vehement and ponderous.
Bacon.

2. Ardent, eager, fervent.

By their *vehement* instigation,
In this just suit come I to move your Grace.

Shakesp.

VEHICLE

VE'HICLE (with *Anatomists*) the *Serum* or watery humour is said to be the vehicle that conveys the small parts of the blood, and disperses them all over the body.

VEINS (with *Anatomists*) are long and round pipes or canals, consisting of four coats, viz. a *nervous*, a *glandulous*, a *muscular*, and a *membranous* one. Their office is to receive the blood that remains after nourishment is taken, and to carry it back to the heart to be revived and improved. These veins are distinguished by several names, according to the different parts they pass through, as the *Axillary*, the *Basilisk*, the *Cephalick*, the *Pulmonary*, &c.

VEJUPITER (*q. d.* little *Jupiter*) a mischievous god amongst the *Romans*, which they worshipped, not from any hope of help from him, but lest he should hurt them.

VELLIFICK (*vellificus*, L.) done or performed with sails.

VEL'VETY, like velvet, soft, &c.

VENALNESS (*venalitas*, L.) a being venal, saleableness.

VENEERING } (with *Cabinet Makers*,

VANEERING } &c.) a kind of marquetry, or inlaid work, whereby several thin slices or leaves of fine woods of different sorts are fastened or glued on a ground of some common wood.

VENEFICAL (*veneficus*, L.) venemous, poisonous.

VENEFICKNESS (*veneficus*, L. and *ness*) poisonousness.

VENENIFEROUSNESS (of *venenifer*, L. and *ness*) a poison-bringing quality or nature.

VENE'NOUSNESS (*venenositas*, L.) fullness of poison.

VENERABLENESS (*venerabilitas*, L.) merit of reverence, worshipfulness.

VENER'EALNESS } (of *venerus*, L.

VENER'EOUSNESS } and *ness*) a venereal, lustful, lecherous quality or constitution; also infectedness with the venereal disease or *French pox*.

VEN'ERY (*plaisir venerien*, F. *appetitus venerus*, L.) lustfulness, also coition or carnal copulation.

Beasts of VEN'ERY, are of five kinds, the *Hart*, the *Hind*, the *Hare*, the *Boar*, and the *Wolf*; which are properly beasts of the forest, where they keep their shelter, avoiding as much as possible the coming out into the plains.

VENGE'FUL, revengeful, prone to take revenge.

VENGE'FULNESS (of *vengeance*, F. *full* and *ness*) a vindictive or revengeful temper or nature.

VE'NIALNESS (of *venialis*, L. *veniel*, F. and *ness*) pardonableness.

VE'NOUSNESS (of *venosus*, L. and *ness*) fullness of, or having veins.

VENT (of *ventus*, L. the wind) a vent hole or spiracle, which is a little hole pierced in vessels of liquor that are tapped, to let in the air that the liquor may run out; also a small aperture left in the tubes or pipes of fountains, to facilitate the going out of the wind, or to give them air, that they may not burst in frosty weather, &c.

To **VENT**, to disclose or reveal a secret, to utter and declare the thoughts; to vent the *Passion*, to let them break out.

VENTER (with *Anat.*) a cavity in the body of an animal, containing the *Viscera* or other organs, necessary for the performance of divers functions. This they divide into three regions or cavities; the *first* is the head, which contains the brain; the *second* the breast, as far as the *Diaphragm*, which contains the organs of respiration; the *third* is properly that which is called the *venter* or belly, which contains the intestines and organs of generation and digestion, called the *Abdomen*.

VENTER (in our *Customs*) is us'd for the partition of the effects of a father and mother, among children born or accruing from different marriages.

VENTS (with *Essayers Glass-makers*, &c.) is a term applied to the covers of wind furnaces, by which the air enters, which serve for bellows, and are stopped with registers or flues, according to what degree of heat is required.

VENTS (in *Architect.*) pipes of lead, or potters ware, one end of which opens into a cell of a necessary house, the other reaching to the roof of it, for the conveyance of the fetid air; also apertures made in those walls that sustain terraces to furnish air, and to give a passage for the waters.

VEN'TIDUCTS, spiracles or subterraneous passages, where fresh cool winds being kept are made to communicate by means of ducts, funnels, or vaults with the chambers or other apartments of a house, to cool them in sultry weather.

VENTOSE'NESS (*ventositas*, L.) ventosity, windiness.

VEN'TRICE (*ventriculus*, L. *i. e.* the lower belly) the stomach, a skinny bowel, seated in the lower belly under the midriff, between the liver and the spleen. It is constituted of four tunics, viz. a *nervous*, a *fibrous*, a *glandulous*, and a *membranous* one; the office of which is to ferment or digest the meat.

VEN'TRICULOSE (*ventriculosus*, L.) paunch-bellied.

VENTRICULUS (with *Surgeons*) a core in a botch or boil that is broken.

VENTRIF'LUOUS (*ventrifluus*, L.) laxative, purging the belly.

VENTRIL'OQUOUS, a term applied to a person who forms his speech by drawing the

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the air into the lungs, so that the voice comes out of the *Thorax*, and to a by-stander seems to come from a distance.

VEN'TUROUS (*aventureux*, F.) daring, bold, &c.

VEN'TUROUSNESS (of *aventureux*, F. and *ness*, &c.) adventurousness, boldness, daringness, hardiness.

VENUS (so called, as some say, of *veniendo*, coming, because she comes to every thing. But *Varro* derives *Venus* of *viendo*, i. e. binding, because she binds and unites souls together. The *Greeks* call her *Ἀφροδίτη*, of *ἀφρός*, froth, as being produced out of the foam of the sea, as follows.) Some tell us, that when *Saturn* had committed an action full of impiety, and with his graceless scythe had cut off the genitals of his father *Cælus* (by that means to deprive him of the power of begetting) he threw them into the sea; where, by the continual agitation of the waves, they found a favourable womb among the froth, and out of this bleeding substance *Venus* was produced. Again, other of the poets tell us, that she was the daughter of *Jupiter* and the goddess *Dione*. The poets also make mention of three *Venus*'s: the first, the daughter of *Cælus*; the second crept out of the froth of the sea (as before); and the third the daughter of *Jupiter* and *Dione*, who was married to *Vulcan*. *Venus* was the goddess of love and pleasure, on account of her extraordinary beauty. Her chariot was drawn by swans and doves, accounted lascivious birds. The poets ascribe to her several children, as *Hymenæus*, the god of marriages, and the three *Charities* or *Graces* were her daughters and companions; also the two *Cupids*, the gods of love, the one of honest love, and the other of unlawful and carnal pleasures; and that infamous deity *Priapus* was accounted her son; and also *Æneas*; but she never had any children by her husband *Vulcan*. *Venus* had several temples built to her in the city of *Rome*. One to *Venus Erycina*, where was the statue of *Amor Læbeus*, dipping his arrows in a river; another to *Venus Libitina*, where the urns and coffins of the most considerable persons of *Rome* were placed; another to *Venus Verticordia*, who was called *Venus Viriplaca*, where the women appeared with their husbands when there was any difference between them, to find some way of reconciliation. The usual sacrifices offered to her were doves, swans, sparrows, &c. and to her was dedicated the rose, an inducement to love, and the myrtle-tree, a symbol of peace. *Venus* is often painted with a beautiful countenance, golden hair, attired in a robe of black, scarlet, or dun colour, with her son *Cupid* by her; and sometimes doves and cypress-trees; and sometimes in a chariot drawn by swans or doves. It is very probable that *Venus* was said to have been born of the sea, for no

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other reason than because the cause that effects all things requires moisture and motion. And the sea has both these in a very large degree. They seem to be of this opinion, who say she was the daughter of *Diana*: For moisture is *disgov*, i. e. something splendid and vivid. *Ἀφροδίτη*, is that power which produces male and female, as *ἀφρός* signifies froth, because the seed of animals is frothy. *Euripides* fetches it from hence, that those that are captivated by *Venus* are *ἄφρονες*, i. e. foolish, mad and doating. *Venus* is feigned to be extremely beautiful, because she affords men the pleasure of coition, which they find to surpass by far all things else. She is decorated with the title of *φιλομειδης*, i. e. delighted in laughter, because she is very prone to laughter. The cause of this epithet is, mirth and laughter frequently accompany the venereal act, and persons are then very familiar. The *Graces* are represented as sitting by *Venus*, and are her companions and attendants, also *Suadela* and *Mercury*. But why? because those that are loved are pleased with amorous orations and favour (*Love*) or with the pleasure that *Venus* affords in venereal embraces. She is called *Cythera* from *κύστις*, i. e. impregnation, which follows coition, or because for the most part it uses to slacken or lay venereal desires. She is signified by these three *ἑρῶν*, i. e. heavenly, *πάνδημος*, i. e. vulgar or common, and *παλαιαία*, i. e. the cause of all things; which intimate, that her power and efficacy is conspicuous in heaven, earth, and sea. Among the birds she delights in none so much as the dove, because of its chastity and amorous courtship; for the dove is amorous, and the symbol of true love, on account of its manner of kissing; she has an antipathy to swine, because of their filthiness. Among plants the myrtle is dedicated to *Venus*, because the myrtle is accounted proper to engage or promote love. And the *Philyrea* is sacred to her, because it promotes venery; and they make use of that chiefly in making garlands, *Phurnutius*.

VENUS (with *Astron.*) is one of the seven planets, the brightest of all the stars, except the sun and moon: it performs its periodical motion in 224 days 17 hours, and its motion round its axis is performed in 23 hours. The diameter of it is almost equal to the diameter of the earth.

VENUS (with *Astrol.*) is accounted a feminine planet, and the lesser fortune.

VENUS (with *Chym.*) is taken for copper, and the character is, ♀.

VENUST'NESS } (*venustus*, L.) beautifulness.

VENUST'ITY }

VERS (*verbum*, L.) a word which serves to express what we affirm of any subject, as is, loves, bears, reads, &c.

Active VERB, is such an one as expresses an action that passes on another subject or object, as to love God, to write a Letter, &c.

Passive

Passive VERB, is one which expresses passion or suffering, or receives the action of some agent, as *I am loved*.

Neuter VERB, is such as expresses an action that has no particular object on which to fall, as *I run, I sleep, &c.*

Substantive VERB, is such a one as expresses the being or substance which the mind forms to itself or supposes to be in the object, whether it be there, or not, as *I am, thou art, &c.*

Auxiliary VERBS, are such as serve in conjugating active and passive verbs, as *am, was, have, had, &c.*

Regular VERBS, are such as are conjugated after some one manner, rule, or analogy.

Irregular VERBS, are such as have some thing singular in their termination, or the formation of their tenses.

Impersonal VERBS, are such as have only the third person, as *it becometh*.

VERBERATION (in *Physicks*) a term used to express the cause of sound, which arises from a verberation of the air, when struck in divers manners on the several parts of the sonorous body, first put into a vibratory motion.

VERBOSE'NESS (of *verbosus*, L. and *ness*) verbosity, the using many words, fulness of words, prolixity in discourse.

VER'DANTNESS (of *verdoyant*, q. d. *viridans*, F. and *ness*) a flourishing, bright, or lively greenness.

A General VER'DICT, is a verdict that is brought in by a jury to the court in general terms, as guilty of the indictment, &c.

Special VERDICT, is one where the jury find such or such facts to be done, and as to the law upon the facts, leave it to the judgment of the court.

VER'DUROUS, full of verdure, green.

VERECUND'NESS (*verecundia*, L.) modesty, bashfulness, verecundity.

VERGE (of *virga*, L.) a wand, rod, or feragant's mace.

VERGE (of *vergere*, L. to bend or incline downward) the compass or extent of judicature, &c.

Court of VERGE, is a court or tribunal in the manner of a King's bench, which takes cognisance of all crimes and misdemeanours committed within the *Verge* of the King's court.

Tenant of the VERGE, a tenant, so called, because he held a stick or rod in his hand, when he was admitted a tenant, and swore fealty to the lord of the manor.

VERGE (*vergo*, L.) the brink, the edge, the utmost border.

Would the inclusive *verge*
Of golden metal, that must round my brow,
Were red-hot steel to sear me to the brain.

Shakesp.

I say, and will in battle prove,
Or here, or elsewhere, to the furthest *verge*,
That ever was survey'd by English eye.
Shakesp.

Serve they as a flow'ry *verge* to bind
The fluid skirts of that same watery cloud,
Lest it again dissolve and show'r the earth.
Milton.

Let fortune empty her whole quiver on me,
I have a soul, that, like an ample shield,
Can take in all, and *verge* enough for more.
Dryden.

Then let him chuse a damsel young and fair,
To bless his age, and bring a worthy hair,
To sooth his care, and, free from noise and
strife,
Conduct him gently to the *verge* of life.
Pope.

TO VERGE (*vergo*, L.) to lend, to bend downwards.

Man,
Perhaps, acts second to some sphere unknown,
Touches some wheel, or *verges* to some goal;
'Tis but a part we see, and not the whole.
Pope.

VER'GENTNESS (of *vergens*, L. and *ness*) bendingness, incliningness, either from or to.

VERGET'TE (in *Heraldry*) is what, by the *English* heralds, is called a pallet or small pale, i. e. several small pales or pallets dividing the shield into so many parts, as in the figure annexed, F.



VERGI'LIÆ (in *Astron.*) constellations, the appearance of which denotes the approach of the spring, L.

VERIDICALNESS (of *veridicus*, L. *veridique*, F. and *ness*) truth speaking, or the quality or faculty of speaking truth.

VERILO'QUIOUS (*veriloquus*, L.) speaking the truth.

VERISIM'ILAR (*verisimilis*, L. *verisemblable*, F.) likely, probable.

VER'ITAS, *Truth* (among the *Romans*) a goddess supposed to be the daughter of *Saturn* and time, and the mother of virtue.

She was represented by a handsome woman of a modest countenance, shining with splendor and majesty; but clad very plain.

VERMIC'ULAR (*vermicularis*, L.) of, pertaining to, or bearing a resemblance to a worm.

VERMIFUGOUS (of *vermes* and *fugo*, L. to chase or drive away) expelling worms.

VER'MINOUSNESS (of *verminosus*, L. and *ness*) fulness of worms, wormeatenness.

VERMIP'AROUSNESS (of *vermes*, worms, and *pario*, L. to bring forth young) a worm-breeding quality.

VERMIV'OROUSNESS (of *verme* and *vorax*,

vorax, devouring, *L.* and *nefs*) a worm-devouring nature.

VERNACULARNESS (of *vernaculus*, *L.* and *nefs*) properness or peculiarity to one's own country.

VER'NAL Signs (in *Astron.*) those signs the sun is in, during the spring season, *viz.* *Aries*, *Taurus*, and *Gemini*.

VER'NANT (*vernans*, *L.*) springing, growing green.

VERONICA (an abbreviation of *Veronica*, *quasi vera icon*, *L.* a true image) those portraits or representations of the face of our Saviour on handkerchiefs, which are said to be impressed by *Christ's* wiping his face, as he carried the cross with the handkerchief of *St. Veronica*, or laid over it in the sepulchre.

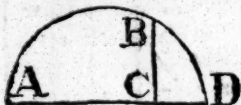
VER'RY } (in *Heraldry*) is a sort of
VA'RY } chequer work, in the shape of little bells; and if it be *Argent* and *Azure*, it is enough to say *Verry* alone; but, if the colours are any other, they must be express'd. See the *Escutcheon*.



VERSAT'ILENESS (of *versatilis*, *L.* and *nefs*) aptness to be turned or wound any way.

VER'S'D (*versatus*, *L.*) well skilled, instructed, &c. in any art or science.

VERSED Sine (in *Mathemat.*) is a segment of the diameter of a circle, lying between the right sine and the lower extremity of the arch, as in the



figure; as *AB* is the versed sine of the arch *AC*, and *DB* the versed sine of the arch *CD*.

VERSIFICA'TORY (*versificatorius*, *L.*) belonging to versifying.

VER'SIFORM (*versiformis*, *L.*) that changes its shape.

VERSUTIL'OQUOUS (*versutiloquus*, talking cunningly or craftily.



VERT (in *Heraldry*) signifies green, and, in graving, is expressed by diagonal lines, drawn from the dexter chief corner to the sinister base. A green colour is called *Vert*, in the blazon of the coats of all

under the degree of noble; but in the coats of noblemen, it is called *Emerald*, and in those of kings *Venus*. See the *Escutcheon*. *Heralds* say, that *Vert*, of Christian virtues, denotes charity and hope; and, among secular virtues, honour, civility, and courtesy; also joy, love, and plenty; of the elements, the *Earth*; of the planets, *Mercury*; of precious stones, the *Emerald*; of metals, *Quick-silver*; of constitutions, the *Phlegmatick*; of the ages of man, *Youth*; of the months of the year, *April* and *May*. They say likewise, that those, who bear *Vert* in their coat-armour, are obliged to support peasants and labourers, and particularly the poor that are

oppressed. *Sylvanus Morgan* says, *Vert* with *Or* signifies pleasure and joy, and with *Argent*, innocent love.

VERTE'BRA (with *Anatomists*) any turning joint in the body; a joint of the backbone, *L.*

VERTE'BRAL (of *vertebra*, *L.*) belonging to the *Vertebrae* or turning joints of the body.

VERTIB'LENESS (of *vertibilis*, *L.* and *nefs*) aptness or easiness to turn.

VERTICALNESS (of *vertical*, *F.* *verticalis*, *L.* and *nefs*) the being right over one's head.

VERTICAL Plane (in *Perspective*) is a plane perpendicular to the geometrical plane, passing thro' the eye, and cutting the perspective plane at right angles.

Prime VERTICAL (in *Astron.*) is that vertical circle or azimuth which passes through the poles of the meridian, or which is perpendicular to the meridian, and passes thro' the equinoctial points.

VERTICALURE (with *Astron.*) the meridian-circle, so called, because it passes through the *Zenith* or vertical point.

VERTICOR'DIA (of *vertere* to turn, and *corda*, hearts, *L.*) one of the surnames of *Venus*, called also *Urania* and *Caelestis*, worshipped as a deity by the ancients, that she would rid them of their lascivious passions, and give themselves up altogether to the pleasures of the mind and understanding.

She had a temple built to her by the *Romans*, by the advice of the book of the *Sibyls*, to which young girls went to offer their little babies, which they played with when children.

VERTI'GINOUSNESS (of *vertiginosus*, *L.* *vertiginex*, *F.* and *nefs*) giddiness.

VER'TUE (*vertus*, *L.* *vertu*, *F.*) is defined to be a firm purpose of doing those things which reason tells us are best; or, as others define it, a habit of the soul, by which a man is inclined to do good, and to shun evil: Moral honesty, good principles. And as it is a common saying in the schools, all the virtues are linked together; so we may conclude, that all the (cardinal) virtues are helpful and assistant one to the other; for it is impossible for any one to be prudent, without being a partaker of fortitude, temperance, and justice. The ancients in *Painting*, &c. represented virtue by *Herculus*, only clothed with a lion's skin and his club, performing some one of his twelve labours; as offering to strike a dragon, guarding an apple-tree, &c. or holding in his hand three golden apples. His being naked denoted the simplicity of virtue; the dragon did signify all manner of vices; the lion's skin was an emblem of magnanimity; his oaken club signified reason; the knottiness of his club intimated the difficulty and labour in seeking after virtue; and the three golden apples were emblems of the three

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three virtues *Moderation, Content, and Labour.*
The Cardinal VERTUES (with Moralists)
are *Prudence, Justice, Fortitude, and Temperance.*

All the VERTUES had temples built to them by the ancients, and sacrifices were performed to them, and festivals solemnized; as the temples of *Peace, Concord, Quietness, Liberty, Safety, Honour, Felicity, Piety, Charity, Chastity, &c.*

VERTUM'NALES, festivals celebrated at Rome in honour of *Vertumnus*, they were held in autumn; because that was the time when the fruit was gathered, they returned thanks to him for preserving them to perfect maturity.

VERTUM'NUS (among the Romans) an imaginary deity, supposed to be the god of *Change*, and of *Gardens*; as also an emblem of the year; he was worshipped under a variety of forms; and the poets make him the husband of *Pomona*, the goddess of fruits, and the Greeks call him *Proteus*.

VER'TUOUSNESS (of *virtuosus*, L. *virtuosus*, F. and *nefs*) incliningness to virtue, a virtuous disposition.

VE'RU (with *Meteorologists*) a comet that resembles a spit, being pretty much of the same kind with the *Lonchites*, only its head is rounder, and its tail longer, and sharper pointed, L.

VER'VAIN (*verbena*, L. *verveine*, F.) an herb anciently used about sacred rites and ceremonies, called also *Holy-Herb, Pidgeon-grass* and *Juno's tears*.

A VEST (*un vest*, F.) a garment for a child.

VESTA (so called of *vestiendo*, L. clothing, because it clothes all things; or, as others say, because *vi sua stat*, it stands by its own power) a name given to the earth, or the goddess of nature, under whose name the ancients worshipped the earth. The goddess *Vesta* was highly honoured by the Romans; they appointed to her particular sacrifices and temples, altho' the poets do confound the name of *Vesta* with that of *Cybele*. She was accounted the goddess of elemental fire, her temple was round, and in it were two lamps continually burning. Some say that there was in the innermost part of it, a fire suspended in the air in pots of earth, kept always alive by the *Vestal* virgins; and if it happened by any misfortune to be extinct, some fearful accident befel the Roman empire, and therefore they punished the *Vestal* virgins, by whose negligence the fire went out, in a very cruel manner. *Vesta* was also sometimes stiled *Mater*, and had her statues standing in many porches, as the chief of the household goddesses. Her temple was magnificent, and in it was deposited the *Palladium*, or image of *Pallas*, which *Aeneas* is said to have brought with him from *Troy*; this was highly esteemed by the Ro-

mans, because the oracle had pronounced, that the safety of the empire depended upon the preservation of it. On the top of *Vesta's* temple was placed her effigies sitting, having little *Jupiter* in her arms: but priestesses were to keep their virginity thirty years, which was the time appointed for their attendance. They were had in such high honour, that, if they casually met in the streets an offender, they could procure his pardon; but, if they dishonoured the service of their goddess by carnal copulation with any man, they were to die without mercy, being condemned to be buried alive with water and bread.

VESTA'LIA, feasts held on the 5th of *June*, in honour of the goddess *Vesta*, which was kept in the streets before their doors, from whence some chosen messes were sent to the temples of this goddess: there were likewise led about the city several asses crowned with flowers, and having collars of certain bits of paste in the form of little round cakes; the mules were often adorned with nosegays, and there was no work done that day: the Roman ladies went bare-foot to the temple of *Vesta*, and the capitol, where there was an altar dedicated to *Jupiter Pistor*, i. e. the baker.

VESTALS, *Vestal* virgins, were chosen out of the noblest families of Rome, for the keeping of the *Vestal* fire abovementioned; which if it happened to go out, it was not to be lighted again by any fire but the beams of the sun.

VESTIGATED (*vestigatus*, L.) traced or followed by the track, searched out diligently.



VESTU' (in *Heraldry*) is when there is in an ordinary some division only by lines, and signifies clothed, as tho' some garments were laid upon it. See the escutcheon.



VESTU' a dextra (with *Heralds*) i. e. clothed on the right side, and *Vestu a sinistra*, i. e. clothed on the left side, are as represented in the escutcheon, and *à contra*.

VETUST'NESS (*vetustus*, L.) ancientness, antiquity.

To VEX (*vexo*, L.) 1. To plague, to torment, to harass.

When she pressed him daily, so that his soul was vexed unto death, he told her all his heart. *Judges* xvi. 16.

Still may the dog the wand'ring troops constrain,

Of airy ghosts, and vex the guilty train.

Dryden.

You are the cause of all my care;
Your eyes ten thousand dangers dart;
Ten thousand torments vex my heart;

I love, and I despair.

Prior.

2. To disturb, to disquiet.

Rang'd on the banks, beneath our equal oars,
White curl the waves, and the vex'd ocean
roars. *Pope.*

3. To trouble with slight provocations.

VEXTATION. 1. The act of troubling:
2. the state of being troubled, uneasiness,
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Passions too violent, instead of heighten-
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VIALES (with *Mythologists*) a name
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ness) subordinateness.

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VIN'EWHY (prob. of *evanidus*, L.) mouldy, hoary, musty.

VIN'EWINESS, mouldiness, hoariness, mustiness.

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VIN'OLENTNESS } drunkenness.

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VIPER (*vipera*, L.) a poisonous reptile of the serpent kind; an adder. Tho' this serpent is one of the most dangerous poisons in the animal kingdom, yet the flesh is of very great use in medicine. The body is of two

colours, ash-coloured or yellow, and the ground speckled with longish brown spots. It has scales under its belly which look like well-polished steel; the male vipers have two sets of genital instruments, and the females two matrixes, &c. they don't lay eggs and hatch them, but are *viviparous*, bringing forth their young alive; which being wrapped up in thin skins, burst on the third day, and they are set at liberty. The ancients did believe that vipers kill'd their mother upon their delivery; but this has been found to be a mistake. The number of young brought forth in 20 days time, by the female, is 20; but one on each day. As for the form of this reptile, the head is the largest and flattest of all the serpentine race, the snout resembling that of a hog; they are usually half an ell long and an inch thick.

It never leaps, like other serpents, but creeps, and that slowly; but yet is nimble enough to bite when provok'd. It has 16 immoveable teeth in each jaw; but these are not those with which they give the deadly bite, they being two other large sharp teeth, hooked, hollow, and transparent, called *Canine Teeth*. These are situated in the upper jaw, one on each side. These teeth are flexible in their articulations, and usually lie flat along the jaw, the viper never erecting them, but when it would bite. These two teeth are encompass'd at the roots or basis with a visicle or bladder, which contains a yellow, insipid, salivous juice, about the quantity of a large drop. Its body is not at all fetid, whereas the inward parts of all other serpents are intolerably noisome.

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VIRGIN Gold, is gold as it is gotten out of the ore without any mixture or alloy, in which

which state it is so soft that it will take the impression of a seal.

VIRGIN-Copper, is that which has never been melted down.

VIRGIN-Wax, is that which has never been wrought, but remains as it came out of the hive.

VIRGIN-Mercury, is that which is found perfectly formed and fluid in the veins of mines, or that is gotten from the mineral earth by lotion without fire.

Knights of the Order of the VIRGIN MARY, in mount Carmel, a French order appointed by king Henry IV. in 1607, and consisting of one hundred French gentlemen.

VIRGINAL Milk, a chymical composition, made by dissolving *Saccharum Saturni*, in a great deal of water till it turns as white as milk.

VIRGO, *Hesiod* in this *Theogonia* says, that she was the daughter of *Jupiter* and *Themis*, and was called *Δίκη*. *Aratus* in his history following him says, that at first she was immortal, and dwelt on earth, among men, and was call'd *Δίκη* by them; but after men grew corrupt, and left off to observe justice, she forbear conversation with them, and withdrew into the mountains. And when seditions and war grew rise among them, because of the dishonesty that was generally practised, she intirely forsook the earth and retired to heaven. There are many things reported concerning her; some say she was *Ceres*, because she held an ear of corn; others that she was *Isis*, others *Atergatis*, and some *Fortune*.

VIRGULA divina, a forked branch in the form of a Y, cut off a hazle-tree, by means whereof some pretend to discover mines, springs, &c. underground.

VIOL'LE (in French Heraldry) a term us'd of the mouth of a hunting horn, or such other like instruments to be apply'd to a man's mouth, to be set with some metal or colour different from the horn itself.

VIRTUALITY (*virtualitas*, L.) is by the Schoolmen defined to be some mode or analogy in an object, which in reality is the same with some other mode, but out of regard to contradictory predicates is looked on, as if really distinct therefrom.

VIR'TUE (*virtus*, L. *virtu*, F.) a firm purpose of doing those things that reason tells us are best.

Moral VIRTUE (in *Ethicks*) is an elective habit placed in a mediocrity, determined by reason, and as a prudent man would determine.

Intellectual VIRTUE (in *Ethicks*) is a habit of the reasonable soul, whereby it conceives or speaks the truth either in affirming or denying.

VIRTUES (in *Scripture*) one of the orders of angels, of the third rank or choir,

VIR'TUOUSNESS (*virtuositas*, L.) a virtuous disposition or behaviour.

VIR'TUE, was worshipped as a goddess, she had a temple dedicated to her by *Marcellus*; she was represented as an elderly matron sitting upon a square stone: the way to the temple of *Virtue* was the temple of *Honour*, to intimate that true honour is attain'd by virtue.

VIR'ULENTNESS (of *virulentus*, L. and *nefs*) a poisonous nature; also maliciousness, &c.

VISCERATED (*visceratus*, L.) having the bowels taken out.

VISCO'SE (*viscosus*, L.) clammy, sticky, glewy,

A VISCOUNT (*vicecomes*, L. *wicome*, F.) a nobleman, next in degree to a count or earl. There were no viscounts in England, before the reign of king Henry VI.

A VISCOUNT's Coronet has neither flowers nor points raised above the circle, like those of the other superior degrees, but only pearls placed on the circle itself, without any limited number, which is the prerogative of a viscount beyond a baron, who is limited to six.



VISCOUSNESS (*viscositas*, L. *viscosité*, F.) stickiness, clamminess.

Grand VIZ'IER (among the Turks) a Prime VIZIER } principal officer and statesman next to the grand seignior, who governs the whole empire.

VISION (in *Opticks*) the physical cause of vision or sight seems to be, that the rays of light, striking on the bottom of the eye, do there excite certain vibrations in the *Tunica Retina*; which vibrations being propagated as far as the brain by the *solid Fibres* of the *Optick Nerves*, do there cause the sense of Seeing. For as dense bodies do retain their heat longest, and that in proportion to their density, they retain it longer as they are more dense; so the vibrations of their particles are of a more durable nature than those of rarer bodies, and can be propagated to greater distances: wherefore the solid and dense fibres of the nerves, whose matter is of an homogeneous and uniform nature, are very proper to transmit to the brain such motions as are impress'd on the external organs of our senses. For that motion, which can preserve itself a good while in one and the same part of any body, can also be propagated a great way from one part of it to another; provided the body be of an homogeneous nature, and that the motion be not reflected, refracted, interrupted, or disturbed by any inequality in that body.

VIS'ITING (*visitans*, L. *visitant*, F.) going to see.

VISITING (in a Theological Sense) afflicting, inflicting.

VIS'NE (in Law) a neighbouring place, or a place near at hand. See *Venue*.

VI'SOR

VISOR (*visere*, F.) the sight of an head-piece.

VITA, life, *i. e.* a kind of active, operative existence, and is therefore conceived to consist in motion, L.

VITAL (*vitalis*, L.)

1. Contributing to life, necessary to life.

All nature laughs, the groves are fresh and fair;
The Sun's mild lustre warms the *vital* air.

Pope.

2. Relating to life.

3. Containing life.

Spirits that live throughout;
Vital in ev'ry part; not as frail man,
In intrails, heart, or head, liver, or reins,
Cannot but by annihilating die. Milton.

On the watry calm,
His brooding wings the spirit of God outspreads;

And *vital* virtue infus'd, and *vital* warmth
Throughout the fluid mass. Milton.

4. Being the seat of life.

The dart flew on, and pierc'd a *vital* part.

Pope.

VITAL Functions or Actions, are such actions of the vital parts, whereby life is effected, such as it cannot subsist without; of these are the musculous actions of the heart; the secretory action of the *Cerebellum*; the respiratory action of the *Lungs*; and the circulation of the blood and spirits through the *Arteries*, *Veins* and *Nerves*.

VITALNESS (*vitalitas*, L.) the spirit of life whereby we live.

VITALS (without the singular) parts essential to life.

By fits my swelling grief appears,
In rising sighs, and falling tears,
That show too well the warm desires,
The silent, slow, consuming fires,
Which on my inmost *vitals* prey,
And melt my very soul away. Phillips.

VITIORITY (*vitiositas*, L.) naughtiness, lewdness.

VITREOUSNESS (of *vitreus*, L. and *nefs*) glassiness.

VITRIFIABLE, capable of being turned into glass.

VITRIFICATION (with *Chymists*) the art of changing any natural body into glass by the means of fire; which they account to be the last action of fire. So that (generally speaking) bodies which have once gained the form of glass continue in it, and are not capable of putting on any other form.

VITUNA (among the *Romans*) a goddess so called, of *Vita*, life; because she was believed to give life to children in their mothers womb.

VIVIDNESS, liveliness in colour.

VIVIFICK (*vivificans*, L.) giving life.

VIVIFICATIVE ? (*vivificans*, L. *vivifying*, F.) quickening, making alive.

Simple ULCER, one which happens in a good constitution, and proves easy of cure.

Compound ULCER, is one which happening in a scorbutick, dropical, or scrophulous constitution, may be attended with pain, a fever, and other maladies.

Phagedenic ULCER, is one of a corrosive nature, eating away the adjacent parts all around, the lips of it remaining turnefied.

Various ULCER, is one seated in the veins, which, becoming painful and inflammatory, swells up the parts it possesses.

Sinuous ULCER, one which runs assant or sideways from its orifice.

ULCEROUSNESS (of *ulcerosus*, L. and *nefs*) an ulcerous state, condition, or quality.

ULTERIOR, on the farther side, L.

ULTERIOR (in *Geography*) is said of those parts of a country, province, &c. situated on the farther side of a river, mountain, or other boundary which divides the country.

UMBEL (with *Botan.*) is the extremity of a stalk or branch divided into several pedicles or rays, beginning from the same point, and opening in such a manner as to form a kind of inverted cone, as in a *Parsnip*; when the pedicles, into which a stalk is divided are again divided into others of the same form, upon which the flowers are disposed; the first order is called rays, and the second pedicles.

UMBELLATED (*umbellatus*, L.) bossed. In *Botan. Writ.* is said of flowers when many of them grow together, disposed somewhat like an *Umbrella*. The make is a sort of broad, roundish surface of the whole, supported by many foot-stalks, as in the flowers of *Tansy*, *Helichrysum*, some sorts of *Starworts*, *Parsnips*, &c.

UMBILICATED (in *Botan. Writ.*) navelled, *i. e.* when the top of the fruit sinks in a little, and there appear in it some remains of the *Calix* of the flower, as in apples, pomegranates, &c.

UMBRA'GEOUS (*umbrageus*, F.) shady. Milton.

UNA'BLENESS (of *in* and *habilitas*, L.) inability, incapableness, &c.

UNACCEND'ABLE (of *un* and *accensibilis*, L.) that cannot be kindled or lighted.

UNACCEPTA'BLENESS, (of *in*, *acceptabilis*, L. and *nefs*) displeasingness, unsuitableness to the desire, &c.

UNACCOMPAN'ABLE (of *un* and *compagnon*, F.) that cannot be kept company with, unfociable.

UNAC'TIVENESS, inactivity, idleness, &c.

UNADMON'ISHED (of *un* and *admonitus*, L.) not admonished, informed, or warned of. Milton.

UN-

U N

UNAFFECT'EDNESS, freeness from affectation, simplicity.

UNAID'ED (of *un* and *aider*, F.) not helped or assisted.

UNALI'ENABLENESS, uncapableness of being alienated.

UNALTERABLENESS, uncapableness of being, or unlawfulness to be altered.

UNAMAZ'ED (of *un* and *maze*, Sax.) without amazement.

UNANSWERABLE (of *un*, Neg. *anrpane*, Sax. and *able*) that cannot be answered.

UNANSWERABLENESS (of *un*, any *panian*, *able* and *nerre*, Sax.) uncapableness of being answered.

UNAPPARENT (of *un* and *apparens*, L.) not appearing. *Milton*.

UNAPPEASABLE (of *un*, *appaiser*, F. and *able*) that cannot be appeased, implacable.

UNAPPEASABLENESS, implacableness, &c.

UNAPPROACHABLE (of *un*, *approcher*, F. and *able*) inaccessible, that cannot be approached.

UNAPT' (ineptus, L.) unready, not disposed to.

UNARGUED (of *un* and *arguere*, L.) not argued, reasoned or disposed.

UNARM'ED (inermis, L. *sans armes*, F.) without arms.

UNASSAY'ED (of *un* and *essaye*, F.) unproved, untried.

UNASSIST'ED (of *un* and *assisté*, F.) without assistance.

UNASSWA'GED (prob. of *un* and *suadeo*, L.) unappeased.

UNATTAIN'ABLE (of *un* *attinere*, L. and *able*) not to be attained.

UNATTEMPT'ED (of *un* and *attentare*, L.) untried.

UNATTEN'TIVE (of *un* and *attentif*, F.) not giving ear to, &c.

UNAVAIL'ABLE (of *un* *valere*, L. *valoir*, F. and *able*) that does not or cannot avail or succeed.

UNAVAIL'ABLENESS, the being not conducive, successful, or prevailing, unprofitableness.

UNAVOID'ABLE (inevitabilis, L.) inevitable.

To UNBAR (*debarrer*, F.) to take away a bar.

UNBECOM'ING (of *un* and *bequemen*, Teut. or *be* and *cpeman*, Sax.) unseemly, undecent.

UNBEFRIEND'ED (of *un* and *freond*, Sax.) not dealt with friendly, not having friends.

UNBEGOT'TEN (of *un* and *begezzan*, Sax.) not begotten.

UN'BEGUN' (of *un* and *aginnan*, Sax.) not begun.

U N

UNBEHELD' (of *un* and *behealdian*, Sax.) not seen or looked upon.

UNBELIEF' (of *un* and *geleapa*, Sax.) unbelieving, diffidence.

UNBELIEV'ER (of *un* and *geleapan*, Sax. to believe) an infidel.

UNBE'NIGN (of *un* and *benignus*, L.) unfavoured, not bountiful. *Milton*.

UNBENT', slackened, made straight, &c.

UNBESEEMINGNESS (of *un*, *be* and *seon*, Sax. or *beziemen*, Teut.) unbecomingness.

UNBESOUGHT' (of *un* and *geyekan*, Sax.) without being beseeched or sought to, *Milton*.

To UNBEWITCH (of *un*, *be* and *pice*, Sax.) to deliver from witchcraft.

UNBID'DEN (of *un* and *beoðan*, Sax.) uncommanded, uninvited.

To UNBIND' (of *un* and *beoðan*, Sax.) to loosen what is bound.

UNBLAME'ABLE (of *un* and *blamable*, F.) not to be found fault with, innocent, &c.

UNBLEST' (of *un* and *bleytian*, Sax.) not blest. *Milton*.

UNBLOOD'Y (of *un* and *bloðið*, Sax.) not bloody.

UNBOILED (of *un* *boille*, F.) not boiled.

To UNBOLT' (of *un* and *bolz*, Sax.) to draw back a bolt.

UNBO'NED (of *un* and *ban*, Sax. or *been*, Dan.) having the bones taken out, without bones.

UNBORN' (of *un* and *beapan*, Sax.) not born.

To UNBOS'OM (of *un* and *bojom*, Sax.) to open or declare the mind freely.

UNBOUGHT' (of *un* and *bohþ*, prob. of *byegean*, Sax. to buy) not bought.

UNBOUND' (of *un* and prob. *bonðen*, of *bindan*, Sax.) loosened, not tied up.

UNBOUND'ED (of *un* and *bornes*, F.) unlimited.

ULBRID'DLED (of *un* and *bridelian*, Sax. *debridé*, F.) without a bridle, &c. also unruly.

UNBRO'KEN (of *un* and *brecan*, Sax.) whole.

To UNBUCK'LE (of *deboucler*, F.) to loose a buckle.

UNBUILT' (of *un* and *byzlian*, Sax.) not builded.

To UNBUNG' (prob. of *un* and *bung*, Sax. *debonnonner*, F.) to take out a bung.

UNBURIED (of *un* and *bynigean*, Sax.) not buried.

To UNBUR'THEN (of *un* and *bynzhen*, Sax.) to ease of a burthen.

To UNBUT'TON (*deboutonner*, F.) to undo buttons.

UNCAL'LED (of *un* and *kaldar*, Dan.) not called.

UNCANON'ICALNESS (of *un*, *canonicus*, L. and *ness*) the not being canonical or conformable to the canons.

UN-

UNCA/PABLENESS (*incapacitas*, L.) incapacity.

To **UNCASE'** (of *un* and *casse*, F. of *casa*, L. a cottage, &c.) to take out of the case.

UNCA'SING of a Fox (with *Sportsmen*) is the cutting it up, or fleaing it.

UNCAUGHT' (prob. of *un* and *captatus*, L.) not caught.

UNCER'TAIN (*incertus*, L. *incertain*, F.) not certain, doubtful.

UNCER'TAINTY } (*incertitude*, F. of
UNCERTAINESS } L.) dubiousness.

To **UNCHAIN'** (*dechainar*, F.) to take off a chain.

UNCHANGE'ABLE (of *un* and *changeant*, F.) immutable.

UNCHANGE'ABLENESS (of *un*, *changeant*, F. and *ness*) immutability.

UNCHAR'ITABLE (of *incharitable*, F.) not charitable, &c.

UNCHAR'ITABLENESS (of *incharitable*, F. and *ness*) an uncharitable disposition.

To **UNCHAR'M** (*decharmer*, F.) to undo to take away a charm.

UNCHAST' (of *un*, and *chaste*, F. of *castus*, L.) not endued with chastity.

UNCHAST'NESS (of *un*, *chasteté*, F. *castas*, L. and *ness*) incontinency, lewdness.

UNCHEW'ED (of *un* and *ceopian*, Sax.) not chewed.

UNCHRIST'ENED (of *un* and *christian*) not baptized.

UNCHURCH'ED (of *un* and *kerche*, Teut. *cypic*, Sax.) dissolved from being a church, excommunicated; also not churched, as a woman that has lain in.

UNCIAL' (with *Antiquaries*) an epithet given to certain large-siz'd letters or characters, anciently used in inscriptions, epitaphs, &c.

UNCIR'CUMCISED (*incircumcised*, L.) not circumcised.

UNCIRCUMCI'SION, an uncircumcised state.

UNCIRCUMSPECT' (of *un* and *circumspectus*, L.) unwary.

UNCIRCUMSPECTION, uncircumspectness, want of due care and caution.

UNCIVILITY } (*incivilitas*, L. *inciv*
UNCIV'ILNESS } *ilité*, F.) uncourteousness, rudeness.

UNCLAD' (of *un* and *clazh* or *clathian*, Sax.) without clothes.

To **UNCLASP'** (of *un* and *cleopan*, Sax.) to unloose clasps.

UN'CLE (*avunculus*, L. *oncle*, F.) a father's or mother's brother.

UNCLEAN' (of *un* and *clæn*, Sax.) foul, polluted, &c.

UNCLEANNESS' (of *un* and *clænneſſe*, Sax.) filthiness, impurity.

UNCLEAN'S'ED (of *un* and *clænryan*, Sax.) not cleansed.

UNCLEFT' (of *un* and *cleoſan*, Sax.) not cleaved or split.

To **UNCLOSE'** (of *un* and *clyſan*, Sax.) to open.

UNCOLLECT'ED (of *un* and *collectus*, L.) not gathered together.

UNCOMB'ED (of *un* and *cæmban*, Sax.) not combed.

UN-COME-AT-ABLE, not to be come at or gotten.

UN-COME-AT-ABLENESS, uncapableness of being come at or attained to.

UNCOME'LINESS, unbeseeminess, undecentness, unbeautifulness.

UNCOME'LY, unseemly, unhandsome.

UNCOM'FORTABLE (of *un*, Neg. *com-fortare*, L. to strengthen, and *able*) without comfort, ease, pleasure, or satisfaction of mind.

UNCOM'FORTABLENESS (of *uncon-fort*, F. of *confortatio*, L. and *ness*) uneasiness, unpleasingness, unsatisfyingness.

UNCOM'MON (of *un* and *communis*, L.) unusual; rare.

UNCOM'MONNESS, extraordinariness, &c.

UNCOMPLE'TE (of *un* and *completus*, L.) not finished, imperfect.

UNCOMPOUNDED (of *incompositus*, L.) not mixed, simple.

UNCOMPOUND'EDNESS (of *un* and *componere*, L.) simple nature or quality, a being without mixture.

UNCONCEIVABLE (*inconceivable*, F.) not to be conceived or imagined.

UNCONCEIV'ABLENESS, incomprehensibleness.

UNCONCERNED. 1. Having no interest.

An idle person is like one that is dead, unconcerned in the changes and necessities of the world. *Taylor.*

2. Not anxious, not disturbed, not affected.

See the morn,
All unconcerned with our unrest, begins
Her rosy progress smiling. *Milt. Par. Lost.*

You called me into all your joys, and gave me an equal share; and in this depth of misery can I be unconcerned? *Denham's Sophy.*

The virgin from the ground
Upstart fresh, already clos'd the wound;
And unconcern'd for all she felt before,
Precipitates her flight along the shore. *Dryden.*

Happy mortals, unconcern'd for more,
Confin'd their wishes to their native shore. *Dryden.*

UNCONCERNEDLY, without interest or affection; without anxiety, without perturbation.

Not the most cruel of our conquering foes,
So unconcern'dly can relate our woes,
As not to lend a tear. *Denham.*
Death was denounc'd, that frightful sound,
Which ev'n the best can hardly bear:
He took the summons void of fear,
And unconcern'dly cast his eyes round,
As if to find and dare the grisly challenger.

Dryden.

UNCONCERN'EDNESS (of *un*, *concerné*, F. and *ness*) indifference, regardlessness.

UNCONDEMN'ED (of *un* and *condem-natus*, L.) not condemned.

UNCONFORM'ABLE (of *un*, *confor-mare*, L. and *able*) that does not conform.

UNCONFORM'ABLENESS, the not conforming to, disagreeingness.

UNCONQUERABLENESS (of *un*, *con-querir*, F. *able* and *ness*) invincibleness.

UNCONSCIONABLE, unreasonable, unjust, &c.

UNCONSCIONABLENESS (of *un*, *con-scious*, L. *able* and *ness*) want of conscience, unreasonableness.

An **UNCONSTANT** Person (*Hierogly-phically*) was represented by a sea-mew, that bird being so light that it is carried every way by the wind; and such an one was also signified by crab-fish, because it goes not always in the same manner, but sometimes for-wards, and sometimes backwards.

UNCONSTRAINED (of *un* and *con-straint*, F.) uncompelled.

UNCONSUM'ED (*inconsumptus*, L. or *un* and *consume*, F.) not wasted, spent, &c.

UNCONTAMINATED (*incontaminatus*, L.) undefiled.

UNCONTEMN'ED (*non contemptus*, L.) not despised.

UNCONTROL'LED (of *un* and *controlé*, F.) without controul.

UNCORD'ED (of *un* and *cordé*, F.) un-bound, &c.

UNCOURTEOUSNESS (of *un* and *cour-toise*, F.) unaffable, uncivil, unkind, ill-bred behaviour.

UNCORRECT'ED (*incorrectus*, L.) un-punished, unmended.

UNCORRUPT'NESS, incorruption.

To **UNCOVER** (*decouvrir*, F.) to take off a cover, &c.

To **UNCOUPL'LE** (*decoupler*, F.) to separate.

UNCOUTH'NESS (of *uncouthnerre*, Sax.) hardness to be understood, unusualness, strange-ness, roughness, harshness, barbarousness.

UNCREATED (*increated*, L. *incrée*, F.) not created.

UNCROWNED (of *incoronatus*, L.) not crowned; also deprived of the crown, de-posed.

Extreme UNCTION (in the Roman Church) it is called extreme, because it is the last administred of all sacred unctions.

The Roman Catholics call it, the Sacra-

ment of unction of the sick and weak: Or, the Sacrament of such as are departing.

This is administred with more prayers than any other of the Roman Catholick Sacra-ments.

It is not then to be administred when the person lies senseless; but when his mind and reason are vigorous enough to be fully sensi-ble of what is doing.

The parts to be anointed are the eyes, the ears, the nose, the mouth, the hand, the reigons, and the feet, and if the sick person re-covers, this Sacrament may be repeated.

Before *Extreme Unction* the Sacrament of the *Eucharist* and absolution must be given; and it is not every priest, but only the parish priest, or one whom he shall depute, which is to administer it.

The matter with which they anoint is plain oil, consecrated by the bishop; and whatever part of the body the priest anoints, he says, *God forgive you by this unction, what-soever you have sinned thro' your eyes, ears, &c.*

UNCTUOUSNESS (of *unctuosité*, F. *unctio*, L. and *ness*) oiliness, greasiness.

UNCULTIVATED (*incultus*, L. *inculté*, F.) not tilled, &c.

UNCUR'ABLENESS (of *incurable*, F. and *ness*) uncapableness of being cured.

UNCUSTOMABLE (of *un* *coutume*, F. and *able*) not liable to pay custom.

UNDAUNT'ED (*indomitus*, L. *indomté*, F.) not disheartened, intrepid.

UNDE'CAGON (*ἐνδεκάγωνον*, Gr.) a reg-ular polygon of eleven sides.

UNDECIDED (*indécis*, F. of *un* and *deci-fus*, L.) not determined.

UNDECLIN'ED (*un* and *declinatus*, L.) not declined.

UNDEFACE'ABLE (of *un* and *defacet*, F.) that cannot be disfigured or erased.

UNDEFI'LED (of *un*, *neg.* and *paul*, Sax. *foul*) unpolluted.

To **UNDER-BID** (of *under-biddan*, Sax.) to bid less than the value.

To **UNDER-BIND** (of *under-bintan*, Sax.) to bind underneath.

UNDER-FOOT (of *under-foet*, Sax.) beneath the feet.

To **UNDER-GIRD** (of *under-gynðan*, Sax.) to gird underneath.

To **UNDER-GO** (of *under-gan*, Sax.) to bear or suffer.

UNDER-HAND (*under-hand*, Sax.) clandestinely.

To **UNDER-LAY** (of *under-lecgan*, Sax.) to put under.

UNDERMIN'ED (of *under*, Sax. and *miné*, F.) made hollow underneath; also circumvented.

UNDERMOST (*under-mærz*, Sax.) the lowest.

UNDERNEATH (*under-beneor*, Sax.) below.

UNDER-PIN'NING (in *Architect.*) a term used

used to express the bringing up a building with stone under the groundfels.

To **UNDER-PROP'** (*under-proppen*, to support with a prop.

To **UNDER-SELL** (of *un'den* and prob. *yellan*, Sax.) to sell cheaper than the common price or value.

UNDER the Sun Beams (in *Astrol.*) is when a planet is not full seventeen degrees distant from the body of the sun, either before or after it.

UNDERSTAND'ING, apprehension, knowledge.

UNDERSTANDING (in *Ethicks*) is defined to be a faculty of the reasonable soul, conversant about intelligible things, considered as intelligible.

Active **UNDERSTANDING**, is that faculty of the soul, by which the species and images of intelligible things are framed, on occasion of the present phantasms or appearances thereof.

Passive **UNDERSTANDING**, is that which receives the species framed by the active understanding; breaks forth into actual knowledge.

UNDERSTANDING (in *Hieroglyph.*) an understanding employed in the search of sublime mysteries, was, by the ancients represented by an eagle.

UNDER'TAKEN, enterprised; answered for another, &c.

To **UNDERVALUE** (of *un'den*, Sax. and *valeur*, F. and *valor*, L.) to esteem or account less than the worth, &c.

UNDERVALUE'MENT, a disparagement.

UNDER-WRIT'TEN (of *un'denppizan*, Sax.) subscribed.

UNDESERV'ED (of *un* neg. and *de* and *servi*, F.) unmerited.

UNDETERM'INABLE (of *un* and *determinare*, L.) that cannot be determined.

UNDETERM'INED (of *indeterminatus*, L. *indeterminè*, F.) not determined.

UNDIGES'TIBLE (of *un* and *digestibilis*, L.) that cannot be digested.

UNDIMIN'ISHED (of *un* and *diminué*, F. of *diminutus*, L.) not lessened.

UNDISCHAR'GED (of *un* and *discharge*, F.) not discharged.

UNDISCIPLINED (of *un* and *discipliné*, F.) uninstructed or taught, &c.

UNDISMAY'D (of *un* and *dismayer* Span.) not dejected, discouraged, disheartened.

UNDISTIN'GUISHED (of *un* and *ditingué*, F.) not discerned from others, &c.

UNDISTIN'GUISHABLENESS (of *indistinguilis*, L. and *ness*) uncapableness of being distinguished.

UNDISTURBED (of *in* and *disturbatus*, L.) not disturbed, let alone, quiet.

To **UNDO' a Boar** (with Hunters) is to dress it.

UNDON'E (of *un'doen*, Sax.) not wrought, performed, &c. also ruined.

UNDOUBT'ED (*indubitatus*, L.) certain.
UNDREAD'ED (of *un* and *dræd*, Sax.) not greatly feared.

To **UNDRESS'** (prob. of *un* and *dresser*, F.) to pull off ones clothes.

UNDRESS, a dishabille.

UNDRI'ED (of *un* and *drigan*, Sax.) not dried.

UNDU'E (*indue*, F.) not due, undeserved.

UNDULATION (in *Physicks*) a kind of tremulous motion or vibration in a liquid, or sort of wavy motion, whereby a liquid alternately rises and falls like the waves of the sea.

UNDULATION (in *Surgery*) a motion ensuing in the matter contained in an abscess upon squeezing it.

UNDULATORY Motion, the same as *Undulation*.

UNDU'TIFULNESS (of *un* neg. *deu* of *devoir*, F. and *ness*) disobedience to parents, &c.

UNEARNED (of *un* and *earnian*, Sax.) not merited by labour.

UNEAS'INESS (of *un* neg. *aïse*, F. and *ness*) unequietness of mind, a being in pain.

UNEASY (*mal aïse*, F.) pined, disturbed in mind.

UNEFFEC'TUAL (of *inefficax*, L.) ineffectual.

UNELAS'TICK (of *un* and *ελαστικός*, Gr.) not having a spongy or elastick power.

UNEMPLOY'ED (of *un* and *employé*, F.) not used or employed.

UNENDOW'ED (of *un* neg. and *douaire*, F.) having no dowry.

UNEN'VIED (of *un* and *envié*, F.) not reflected upon, &c. invidiously.

UNEQUALNESS (*inæqualitas*, L. *inequalité*, F.) inequality.

UNER'RING (of *un*, neg. and *errans*, L.) infallible.

UNE'SPY'D (of *un* and *espïé* or *epïé*, F.) not discovered by the sight.

UNE'VENNESS (of *un*, *ægen* and *ness*, Sax.) unequallness, a not having plainness or smoothness.

UNEXAM'PLED (of *un* and *exemplum*, L.) of which there has been no example.

UNEX'ECUTED (of *un* and *executé*, F.) not executed.

UNEXPECT'ED (of *un* and *expectatus*, L.) not looked for.

UNEXPECT'EDNESS (of *un*, *expectatus*, L. and *ness*) the not being looked for; surprizingness.

UNEXPE'RIENCED (of *un* and *experientia*, L.) not having tried.

UNEXPERT'NESS (*inexpertus*, L. and *ness*) unskilfulness.

UNEXTING'UISHABLE (of *inextinguilis*, L. &c.) unquenchableness.

UNFA'IR (of *un* and *fæge*, Sax.) unjust, dishonest.

UNFAIR'NESS (of *un* and *fæge*, Sax.) unjustness, dishonesty.

UNFAITH'FULNESS (*infidelité*, F. of L.) infidelity.

UNFASH'IONED (of *un façonné*, F.) unformed, &c.

To **UNFAST'EN** (of *un* and *anfasten*, Teut.) to unloose or undo what was fast.

UNFEATH'ERED (of *un* and *fæðer*, Sax.) not fledged or covered with feathers.

UNFED' (of *un* and *feden*, Dan. *fæðan*, Sax.) not fed.

UNFEIGN'ED (of *un feint*, F. of *fingere*, L.) sincere.

UNFEIGN'EDNESS, sincerity.

UNFET'TERED (of *un* and *fætezenian*, Sax.) without fetters, &c.

UNFIN'ISHED (of *un* and *fini*, F. of *finitus*, L.) not ended, &c.

UNFIT'NESS (prob. of *un fait*, F. and *nfs*) unaptness, unmeetness.

UNFIX'EDNESS (of *un*, neg. and *fixe*, F. of *fixus*, L. and *nfs*) an unfixed state or temper, unsettledness.

To **UNFOLD'** (of *un* and *fæalðan*, Sax.) to lay open, to explain.

UNFORBID' (of *un* and *fæorðeðan*, Sax.) not prohibited.

UNFORCED (of *un*, neg. and *forcé*, F.) unconstrained.

UNFORESEEN' (of *un* and *fæoreseon*, Sax.) not seen beforehand.

UNFOREWARN'ED (of *un* *fæore*, and *fæarnian*, Sax.) not having caution given beforehand.

UNFOR'TIFIED (of *un* and *fortifié*, F.) not fortified.

UNFOR'TUNATE (of *unfortune*, F. of *infortunatus*, L.) unlucky, unhappy.

UNFOR'TUNATENESS (*infortunitas*, L. *infortune*, F. and *nfs*) unhappiness, un-luckiness.

UNFOUND' (of *un* and *fæinðan*, Sax.) not found.

UNFREQUENT'ED (of *un frequentatus*, L. *frequenté*, F.) not often gone to.

UNFREQUENTNESS (*infrequentia*, L.) seldomness.

UNFRIEND'LINESS (of *un* *fæneoflice*, and *neffe*, Sax.) an unfriendly disposition or treatment.

UNFRUIT'FULNESS (of *un fruit*, F. of *fructus*, L. and *fællneffe*, Sax.) sterility, barrenness.

UNFU'MED (of *un* and *fumeux*, F.) not artificially perfumed. *Milton.*

UNFUR'NISHED (of *un* and *fourni*, F.) without furniture.

UNGAIN'NESS, awkwardness.

UNGAR'NISHED (of *un* neg. and *garni*, F.) not set of with garniture.

UNGA'THERED (of *un* and *fæðerian*, Sax.) not gathered.

UNGENTILE'NESS (of *un* and *gentilitas*, L. *gentileffe*, F.) ungentility.

UNGENTLENESS (of *un* neg. and *gen-*

tilis, L.) untameness, rudeness, the opposite to mildness.

To **UNGIRD'** (of *un* and *fægyðan*, Sax.) to loosen or untie a girdle, &c.

UNGIRT' (of *un* and *fægyðel*, Sax.) ungirded.

To **UNGLUE'** (of *un* and *glutinare*, L.) to unfasten what is glued.

UNGOD'LINESS (of *un* *fæodlicneffe*, Sax.) impioussness, &c.

UNGOVERNABLENESS (of *un gouverné*, and *habilité*, of *habilitas*, L.) an ungovernable temper.

UNGRACE'FUL (of *un grace*, F. and *full*, Sax.) not having a good or becoming aspect, mien, air.

UNGRACIOUS. 1. Wicked, odious, hateful.

He, catching hold of her *ungracious* tongue,
Thereon an iron lock did fasten firm and strong.
Spenser.

Do not, as some *ungracious* pastors do,
Shew me the steep and thorny way to heav'n;
Whil'st he, a puffed and reckless libertine,
Himself the primrose path of dalliance treads;
And recks not his own rede.

Shakesp. Hamlet.

To the Gods alone

Our future offspring and our wives are known;
Th' audacious strumpet, and *ungracious* son.

Dryden.

2. Offensive, unpleasing.

Show me no parts which are *ungracious* to
the sight, as all pre-shortenings usually are.

Dryden.

3. Unacceptable, not favoured.

They did not except against the persons of
any, tho' several were most *ungracious* to
them. *Clarendon.*

UNGRATEFUL. 1. Making no returns,
or making ill returns for kindness.

No person is remarkably *ungrateful*, who
was not also insufferably proud. *South.*

2. Making no returns for culture.

UNGUARDED (of *un* and *garde*, F.) not
defended or kept by a guard.

UNGUILT'INESS (of *un* *fæilðan*, Sax.
to pay a fine, and *neffe*, Sax.) innocent
state or condition.

UN'GULED (in *Heraldry*) the hoofs of
tame beasts, when of a different colour from
the body, are said to be *unguled*.

UNHAB'ITABLE (of *un* neg. and *habitable*, F. of L.) not capable or fit to be
inhabited.

UNHABITABLENESS, an uninhabitable
quality, &c.

To **UNHAFT'** (of *un* and *fæaft*, Sax.)
to take off the haft of a knife, &c.

UNHAL'LOWED (of *un* and *halgian*,
Sax.) unsanctified, prophane.

UN-

UNHALTERED (of *un* and *halter*, Du. *halpste*, Sax.) without a halter, &c.

UNHAND'INESS (of *un* and *handeg*, Du. and *nefs*) awkwardness.

UNHANDSOMENESS (*incertæ* Etym. unless prob. of *un* neg. *handrom* and *neffe*, Sax. *q. d.* not done by any artful hand) indecency, unbecomingness, rudeness.

UNHAPPINESS (of *un* neg. and prob. *hapous*, Brit. and *nefs*) unfortunateness, wretchedness, &c.

To **UNHARBOUR** (of *un* and *heiebejga*, Sax.) to dislodge.

UNHARMONIOUS (of *in* and *harmoneux*, F.) not musical, not agreeing one with the other.

To **UNHAR'NESS** (of *despachner*, F.) take off the harness.

To **UNHASP** (of *un* and *hæpp*, Sax.) to undo a hasp.

UNHEALTH'FULNESS } (of *un*, *hæl*,
UNHEALTHI'NESS } and *pulnerre*, Sax.) sickliness, an unhealthful quality or condition.

UNHEARD' (of *un* and *hypan*, Sax. to hear) not heard.

UNHEED'ED (of *un* and *he'dan*, Sax.) not minded or regarded.

UNHEED'FULNESS (of *un* *he'dan*, and *pulnerre*, Sax.) carelessness, regardlessness.

To **UNHING'E** (of *un* and *binge*, Dut.) to take off the hinges; to disorder.

To **UNHOARD'** (of *un* and *hojps*, Sax.) to take out of a hoard, to disclose, to steal. *Milton*.

UNHO'LINESS (of *un* *halig*, and *neyye*, Sax.) un sanctifiedness, profaneness.

UNHOPE'FULNESS (of *un* *hopefull*, and *neyye*, Sax.) viciousness.

To **UNHOOD'WINK** (of *un* *hob*, and *pincian*, Sax.) to remove any thing that obstructs the sight.

To **UNHOOK'** (of *un* and *hoco*, Sax.) to take off from a hook.

To **UNHORSE'** (of *un* and *hopye*, Sax.) to pull off or from a horse.

To **UNHOSE'** (of *un* and *hops*, Sax.) to pull off the hose or stockings.

UNHOS'PITABLENESS (*inhospitalitas*, L.) inhospitable quality.

UNHU'MAN (*inhumanus*, L.) unkind, barbarous; cruel.

UNHURT' (of *un* and *hyntz*, Sax.) having received no injury, &c.

UNHUS'BANDED (of *un* *huy*, an house, and *bonts*, Sax. a husband) not managed with good husbandry.

UNICAP'SULAR (of *unicapsularis*, L.) having but one single seed vessel.

UNICORN (of *unus*, one, and *cornu*, L. a horn) is by some supposed to be a very rare and beautiful beast, like an horse, having one long horn in the middle of the forehead twisted. But this creature not being well attested to have been seen, may well be

thought to exist rather from its being mentioned in scripture; some persons suppose there must be such a creature, and that it has long hair under the chin like a goat, and cloven feet; that its horn is an antidote against poison, and therefore it dips the same in the water before it drinks; and other beasts for the same reason wait to see it drink first; and that it is wonderful fond of chaste persons; and therefore, in order to take it, a virgin is placed in its way, whom when the unicorn spies, he lies down by her, and lays his head on her lap, and so falls asleep; when the virgin making a signal, the hunters come in and take the beast, which could never be caught any other way, because it would rather cast itself headlong from a rock and die.

Father *Jerome Lobo* says, that in *Ethiopia* there is an animal called *Arvacharis*, which is extremely swift, has but one horn, and much resembles a roe-buck. *John Gabriel*, a Portuguese, tells us, that in the kingdom of *Damor*, he saw an unicorn which had a beautiful white horn on his forehead, of the length of a foot and a half: the hair of his neck and of his tail was black and short, the animal was of the shape and bigness of a *Bayard*.

Vincent le Blanc relates, that he saw an unicorn in the seraglio of the king of *Pegu*, whose tongue was very long and rugged, its head was rather like that of a stag than a horse.

Louis le Barbeme says, that at the soldan's of *Mecca* in *Arabia*, he saw two unicorns, that had been sent for a present by a king of *Ethiopia*.

They were as large as a colt of 30 months old, of a dark colour, and had heads much like that of a deer, a horn of three fathoms long, short manes, small legs, the feet cloven, and hoofs like a goat.

It is said also, that there are sea unicorns, one of which came ashore in 1644, at the island of *Tortua*, near *St. Domingo*.

It follows plainly, from all that hath been said, either that the generality of such accounts that mention unicorns must be false, or that travellers have blinded and confounded several species of animals into one.

To **UNHUSK'** (of *un* and *buscke*, Dut.) to take off husk or shell.

UNIFORM'ITY (*uniformitas*, L.) regularity, a similitude or resemblance as in figures of many sides and angles respectively equal and answerable one to the other.

UNIFORMLY (*uniformiter*, L. *uniformement*, F.) after a uniform manner.

UNILA'BIATED (of *unus*, one, and *labium*, L. a lip) having but one lip, spoken of flowers.

UNIMA'GINABLE (of *un* and *imaginabile*, F.) not to be imagined.

UNIMMOR'TAL (of *un* and *immortalis*, L.) not immortal, mortal. *Milton*.

UNIM.

UNEMPLOYED (of *un* and *employé*, F.) not made use of, &c.

UNINHABITED (of *un* and *inhabitus*, L.) not dwelt in.

UNINTELLIGIBLENESS (of *unintelligible*, F. of L. and *nefs*) uncapableness of being understood.

UNINTERRUPTED (of *un* and *interruptus*, L.) continual.

UNINTHRALL'D (of *un*, *in* and *thral*, Sax.) not enslaved or brought into thrall.

UNINVITED (of *un* and *invité*, F. of L.) not invited.

UNJOIN'ED (of *un* and *jointé*, F.) not joined together.

To **UNJOINT** (*dejoindre*, F.) to put out of joint.

UNION, the combining or joining several things into one society, concord, or agreement, especially that which arises from solemn leagues, offensive and defensive, made by sovereign princes and states.

UNION (in an *Ecclesiastical Sense*) is a combining or consolidating of two churches into one.

UNION of *Ascension*, is when the united benefice becomes a member and accessory of the principal.

UNION by *Confusion*, is that where the two titles are suppressed, and a new one created including both.

UNION (in *Architect.*) is the harmony between the colours in the materials of a building.

UNION (in *Metaphysics*) is the concurrence of many *Beings*, in order to make one *Individual*.

Essential UNION (in *Metaphysics*) is when many compleat *Beings*, adapted to one another, concur to make one *Essential Individual*. Thus as in the composition of a body, matter and form are more essentially united; so the elements in all mixt bodies, are united by an *Essential Union*.

Personal UNION (in *Metaphysics*) is when two natures are so far united as to make one person. The union of the divine and human nature, in the person of our Saviour Christ, is the only instance that can be given of this union.

Accidental UNION (in *Metaphysics*) is when many causes accidentally occur to make one thing by *Accident*.

Verbal UNION (in *Metaphysics*) consists only in the bare agreement of words.

Real UNION (in *Metaphysics*) is the concurrence of many distinct *Beings*, in order to the forming one *Individual*.

UNION (in *Painting*) is the symmetry or agreement between the several parts of a piece of painting, so that they apparently conspire to form one thing.

UNITARIANS, a name given to the *Antitrinitarians*; the *Socinians* are also so called; their first settlement is said to have

been in *Poland*, where they declared that they admitted of no other creed but that of the apostles, rejecting that of *Nice*, and in a word all those that were drawn up by general councils, pretending they were not agreeable to the word of God; they deny the second person in the Trinity to be the supreme being; tho' they acknowledge him to be God; but hold him to be inferior to the Father, as being produced by him, and dependent on him.

United Provinces. Those countries lying about the mouths of the river *Meuse* and *Rhine*, in the northern part of the *Low Countries*, between the territories of the king of *Spain* in *Flanders*, being seven in number, viz. *Holland*, *Zealand*, *Lower Guelderland*, and the county of *Zutphen*, *Friezland*, *Over-Yffel*, the lordship of *Utrecht* and *Groeningen*, who being oppressed by the tyrannical government of the king of *Spain* in *Flanders*, revolted in the 16th century, and uniting together, formed themselves into a republick, perhaps the greatest in the world. They are now generally called the *States General*.

Commerce and manufactures have rendered these people so powerful, that they have footing in all parts of the world. The province of *Holland* has two famous companies of merchants, the one for the *East*, and the other for the *West-Indies*, and is grown very powerful, especially by sea.

UNITY, it is the abstract or quality that constitutes or denominates a thing *unum* or one.

UNITY (in *God*) is an incommunicable attribute by which he is one and no more.

UNITY (in *Metaphysics*) is the *Indivision* of any being, i. e. the division of its essence, implying such a contradiction, that, except a thing can be divided from itself, it is impossible to divide it.

Real UNITY (in *Metaphysics*) is that which, without any operation of the mind, is really in every particular being.

Rational UNITY (in *Metaphysics*) is that common nature that is diffused in all the particulars of any kind, yet by the operation of the understanding is made one.

UNITY of Possession (in *Law*) a joint possession of two rights by several titles; as when a man, holding land by lease, afterwards buys the fee-simple, which extinguishes his lease, and he is now become lord of the same.

UNITY (in *Dramatick Performances*) is three-fold, of action, time, and place. These unities have been established by critics, to bring the drama as near nature as is possible.

UNITY of action, is the first of the three unities appropriated to the drama; two actions that are different and independent will distract the attention and concernment of the auditors, and so of consequence frustrate the design of the Poet, which is to move terror and pity.

UNITY

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UNITY and *Wisdom* (Hieroglyphically) were represented by the sun and its beautiful beams.

UNJUDGED (of *un* and *judicatus*, L.) not judged or tried.

UNIVALVE (of *unus*, L. and *valva*, L.) having but one valve.

UNIVERSALNESS (*universalité*, F. of L.) universality.

Metaphysical **UNIVERSALITY** (with *Schoolmen*) is that which excepts nothing, as every man is mortal.

Moral **UNIVERSALITY** (with *Schoolmen*) is that which admits of some exception, as all men are ambitious.

UNIVERSALS in *causing* (in *Logick*) are such as are the common efficient causes of divers effects, as the *Sun*, &c.

UNIVERSALS in *distributing* (in *Logick*) are common or universal signs, as *all*, *none*, &c.

UNIVERSALS in *knowing* (in *Logick*) are such as know all things, as the *Understanding*, &c.

UNIVERSALS in *representing* (in *Logick*) are images or ideas of universal things, as a *Man*, a *House*, &c.

UNIVERSALS in *signifying* (in *Logick*) common words that signify many things, as a *Stone*, an *Animal*.

UNIVERSALS in *being or existing* (in *Logick*) are natures which exist in several, as humanity in *John*, *Thomas*, &c.

UNIVERSALS in *predicating* (in *Logick*) are such as do exist in many things, and are separately predicated of them all, as *unum*, *ens*.

UNIVO'CAL *Generation* (in *Physicks*) the ancients held, that all perfect animals were produced by *Univocal Generation*, i. e. by the sole union or copulation of male and female of the same species; and that insects were produced by *Equivocal Generation* without any seeds, and merely by the corruption of the earth exhaled, and, as it were, impregnated by the rays of the sun.

UNJUST' (*injustus*, L. *injusté*, F.)

UNJUST'NESS (*injustitia*, L. *injustice*, F.) injustice.

UNKEMB'ED (of *un* and *cæmban*, Sax. *incomptus*, L.) not combed.

UNKINDNESS (of *un* and prob. cyn, Sax. or *kind*, Teut. and *nefs*) unfriendliness.

To **UNKING'** (of *un* and *cynge*, or *koning*, Sax.) to depose a king, to despoil of royal authority.

UNKNIT' (of *un* and *cnyzzan*, Sax.) not knitted.

UNKNOWN' (of *un* and *cnapan*, Sax.) not known.

Many are the trees of God, that grow
In Paradise, and various, yet unknown
To us. *Milt. Par. Lost.*

Here may I always on this downy grass,
Unknown, unseen, my easy minutes pass.

Roscommon.

If any chance has hither brought the name
Of Palamedes, not unknown to fame,
Accus'd and sentenc'd for pretended crimes.

Dryden.

Though incest is indeed a deadly crime,
You are not guilty, since unknown 'twas done,
And known, had been abhorr'd.

Dryd. Don. Seb.

At fear of death, that saddens all,
With terrors round, can reason hold her
throne?

Despise the known, nor tremble at th' un-
known. *Pope.*

UNLA'BOURED.

1. Not produced by labour.
Unlaboured harvests shall the fields adorn,
And cluster'd grapes shall blush on ev'ry thorn.
Dryden.

2. Not cultivated by labour.
Not eastern monarchs, on their nuptial day,
In dazzling gold and purple shine so gay,
As the bright natives of th' *unlabour'd* field,
Unvers'd in spinning, and in looms unskill'd.
Blackmore.

To **UNLA'DE** (of *un* and *hladian*, Sax.) to unload.

UNLAMENT'ED (of *un* and *lamente*, F. of *lamentatus*, L.) not bewailed.

UNLAW'FULNESS (of *un*, *laga*, law, and *fulneyye*, Sax.) illegality illegitimateness.

UNLEARN'EDNESS (of *un*, *leornian* and *nerre*, Sax.) voidness of erudition or learning.

UNLEAV'ENED (*sans levain*, F.) not fermented with leaven.

UNLIBID'INOUS (of *un* and *libidinofus*, L.) not lustful, free from lust. *Milton.*

UNLI'CENSED (of *un* and *licence*, F.) not having allowance or permission. *Milton.*

UNLIGHT'SOME, obscure. *Milton.*

UNLI'KE (of *un* and *gelic*, Sax.) not like.

UNLI'KELINESS, improbability.

UNLI'KENESS (of *un*, *gelic* and *nerre*, Sax.) dissimilitude.

UNLIM'ITED *Problem* (in *Geom.*) is such an one as is capable of infinite solutions; as to divide a triangle given into two equal parts, to make a circle pass through two points assigned, &c.

To **UNLOAD** (of *un* and *hlapan*, Sax.) to unburthen.

To **UNLOCK'** (of *un* and *loc*, of *belucan*, Sax.) to open or undo a lock.

UNLOOK'ED for (of *un* and *locian*, Sax.) unexpected.

To **UNLOOSE'** (of *un* and *loosen*, Du. *ledan*, Sax.) to loosen, to let loose.

UNLOV'ELY (of *un* *lupe* and *gelic*, Sax.) unamiable.

UNLOVE'LINESS (of *un* *lupian* and *nerre*,

UN

nerre, Sax.) unamiableness, undeservingness of love, unhandsonness.

UNLUCK'INESS (of *un* luck, Du. and *ness*) unfortunateness.

UNMA'DE (of *un* and *macan*, Sax.) not made.

To UNMAN' (of *un* and *man*) to deprive of manhood; also to behave unbecoming a man.

UNMAN'LINESS (of *un* *Man* and *ge-licne* *re*, Sax.) behaviour unbecoming a man.

UNMAN'NERLINESS (of *un*, neg. *ma-nieres*, F. and *likeness*) undecent behaviour.

UNMANU'RED (of *un* and *manouvrier*, F.) uncultivated, undunged.

UNMARK'ED, not taken notice of, or observ'd. *Milton.*

UNMAR'RIED (*demarie*, F.) not married, &c.

To UNMAR'RY (*demarier*, F.) to dissolve the matrimonial contract.

TO UNMASK' (*demasquer*, F.) to take off a mask, to expose openly.

UNMASTERED (of *un* and *maître*, F.) not overcome.

UNMAST'ED (*denate*, F. or *un* and *mæz*, Sax.) without masts.

UNMATCH'ED (of *un* and *maet*, Du. *maza*, Sax. a companion) not coupled, not paired, not equalled.

UNMEASURABLENESS (of *un* *mesurable*, F. and *ness*) immenseness, uncapableness of being measured.

UNMEETNESS' (of *un* *mæzhe* and *nerre*, Sax.) unfitness, &c.

UNMELT'ED (of *un* and *mylzan*, Sax.) not made fluid.

UNMER'CIFULNESS (of *un* *merci*, F. and *fulness*) cruelty.

UNMIND'FULNESS (of *un* *gemyn* *dian*, Sax.) and *nerre*) heedlessness, regardlessness.

UNMOLEST'ED (of *un* *molesté*, F. of *molestatus*, L.) not disturbed.

To UNMOOR' (*demarer*, F.) to weigh anchor.

UNMOV'ED (*immutus*, L.) not moved.

To UNMUFF'LE (of *un* *muß*, a mouth, and *yealdian*, Sax. to hide) to take off a muffler.

UNNATURALNESS (of *un* and *naturalis*, L. and *ness*) repugnancy to nature; also an unnatural or inhuman behaviour or disposition.

UNNECESSARY (of *un* and *necessaire*, F. of L.) not needful.

UNNUMBERED (of *un* and *nombre*, F. of *numeratus*, L.) not number'd.

UNOC'CUPIED (of *un* and *occupatus*, L. *occupé*, F.) unemployed, &c.

UNOPPO'S'D (of *un* and *opposé*, F.) without opposition. *Milton.*

UNOR'IGINAL, not original, *Milton.*

To UNPACK' (of *un* and *packen*, Du.) to undo a pack or bundle.

UNPAID' (of *un* and *paye*, F.) not paid.

UN

To UNPAR'REL a Yard (Sea Phrase) is to take away the frames, called *Parrals*, which go round about the masts.

UNPAR'ALLEL'D (of *un* and *parallelus*, L.) unequalled, unmatched.

UNPAR'DONABLE (*impardonnable*, F.) not to be forgiven.

UNPAWN'ED (of *un* and *pfanden*, Teut.) not put to pawn or pledge.

UNPEACE'ABLE (of *un* and *paisable*, F.) unquiet, troublesome.

UNPEACE'ABLENESS, unquietness, troublesomeness.

UNPEO'PLED (*depeuplé*, F. *depopulatus*, L.) dispeopled.

UNPERCEIV'ABLE (*imperceptible*, F. of L.) not to be perceived.

UNPERFORM'ING (of *un* and *performans*, L.) not performing, ineffectual.

UNPER'ISHABLE (of *un* and *perissable*, F.) not capable of perishing.

To UNPIN' (of *un* and *pin* *dan*, Sax.) to take out a pin.

UNPLEAS'ANT (*deplaisante*, F.) displeasing.

UNPLEAS'ANTNESS (*qualité déplaisante*, F.) unpleasingness.

UNPLEAS'ING (*deplaisant*, F.) displeasing.

UNPLEAS'INGNESS (of *un* *plaisant*, F. and *ness*) disagreeableness.

UNPLOW'ED (of *un* and *plog*, Dan.) not ploughed.

UNPOL'ISHEDNESS (*impolitisse*, F. *impolitia*, L.) roughness.

UNPOL'LED (of *un* and *pol*, Du. a head) the hair being uncut.

UNPOLLUT'ED (*impollutus*, L.) undefiled.

UNPRE'JUDICED (*non præjudicatus*, L.) free from prejudice.

UNPRE'CEDENTED } having no pre-
UNPRES'IDENTED } cedent or ex-
ample.

UNPREMEDITATED (of *un* *præmediatus*, L.) not designed.

UNPREPARED (*imparatus*, L.) unready.

UNPREVENT'ED, not prevented. *Milton.*

UNPROF'ITABLE (of *un* and *profitable*, F.) yielding no profit.

UNPROF'ITABLENESS (of *un* *profitable* and *ness*) vainness, uselessness.

UNPROP'ERNESS (of *un* *propre*, F. or *improprietas*, L.) impropriety.

UNPROPOR'TIONATE, not proportional.

UNPROS'PEROUS (of *improsperus*, L.) unsuccessful.

UNPROVIDED (*depourveu*, F.) not furnished with, unready.

UNPUN'ISHED (*impunis*, L. *impuni*, F.) not punished.

UNPUN'RG'D, not cleans'd. *Milton.*

UNQUAIL'ED (of *un* and *cpellan*, Sax.) not quelled, overcome, brought under, conquered. UN-

UNQUENCH'ABLE (of *un cþencan*, Sax. and *habilis*, L.) that cannot be quenched.

UNQUEST'IONABLE (of *un quæstio* and *habilis*, L.) undoubted.

UNQUIE'T (*unquiet*, F. of L.) troublesome, disquiet.

UNQUIE'TNESS (of *inquiétude*, F. of *inquietudo*, L.) disturbance.

UNRAVEL'LED (of *un* and *ravelen*, Du.) to ensnare, or disentangle a thing that is entangled; also to undo what has been done.

UNREADINESS (of *un* and *rwbydd*, Brit. or *zeneda* and *nerre*, Sax.) unpreparedness.

UNREAL (of *un* and *realis*, L.) not real. Milton.

UNREA'SONABLENESS (of *deraisonna-ble*, F. and *nefs*) the being out of or contrary to reason; injustice, &c.

UNREBU'KABLE (prob. of *reboucher*, F.) not capable of, or not deserving reprehension.

UNRECLAIMED (of *un* and *reclamatius*, L. or *reclamé*, F.) not called off from or reformed from ill habits, vices, &c.

To **UNRE'VE a Rope** (*Sea-Phrase*) to pull a rope out of a block or pulley.

UNRE'COMPENSED (of *un* and *recompensé*, F.) unrewarded, not made amends for.

UNREDEEM'ABLE (of *un* and *redimer*, F. of L.) that cannot be redeemed.

UNREFORM'ABLE (of *un* and *reformatus*, &c.) not to be reformed.

UNREGARDED (of *un* and *regardé*, F.) not heeded.

UNREGARD'FUL, heedless.

UNREIN'ED (of *un* and *regere*, L.) not held in or govern'd with reins. Milton.

UNRELENT'ING (of *un* and *relentant*, F.) impenitent.

UNREMIT'TABLE (of *un* and *remittere*, L.) that cannot be remitted or forgiven.

UNMERIT'TED (of *un* neg. and *remitta*, L. not remitted or forgiven.

UNREMOV'ED (of *un* and *remué*, F. *im-motus*, L.) not taken out of its place.

UNREPAIR'ED (of *un* and *reparatus*, L.) not put into good repair.

UNREPRIE'VED (of *un* and *reprandre*, F. of L.) not reprieved, not respited for a time. Milton.

UNREPROV'ABLE (of *un* and *reprouver*, F. and *able*) unblameable.

UNRESOL'VED (of *irresolu*, F.) not determined or answered.

UNRESIST'ED (of *un* and *resisté*, F. of L.) not opposed.

UNRES'PITED (of *un* and *repit*, F.) not having any respite given. Milton.

UNREST' (*unperz*, Sax.) want of rest or sleep, disquiet, waking. Milton.

UNRESTO'RABLE (of *un* and *restaurare*, L.) that cannot be rendred back again.

UNRESTRAIN'ED (of *un* and *restraint*, F. of L.) not limited.

UNREVEN'GED (of *un* and *uangé*, F.) not avenged.

UNREVO'K'D (of *irrevocatus*, L.) not recalled. Milton.

UNREWARD'ED (of *un* and *re* and *weapn*, Sax.) not recompenced.

UNRID'DLE (of *un* and *apedan*, to read) to explain or expound a riddle.

UNRIG'GED (of *un* and *wihzan*, Sax.) not having rigging, undress'd.

UNRIGHT'EUSNESS (of *un* and *wihzwipe* and *nerre*, Sax.) injustice, iniquity.

UNRIPE'NESS (of *un* and *ripe* and *neyre*, Sax.) immaturity.

To **UNRIV'ET** (of *un* and *riveter*, F.) to undo a rivet.

UNRI'VAL'D (of *un* and *rivalis*, L.) not outdone, &c.

UNROL'LED (*derolé*, F.) opened from a roll.

To **UNROOST'** (of *un* and *hnoyzan*, Sax.) to disturb or take from the roost.

UNRU'LINESS (*irregularité*, F. of L.) ungovernableness.

To **UNSA'D'DLE** (*un* and *sadel*, Brit. *Sadl*, Sax.) to take off a saddle.

UNSA'FE (of *un* and *sauf*, F. of *salvus*, L.) liable to danger.

UNSAID' (of *un* and *Sægan*, Sax.) not spoken.

UNSALE'ABLE (*incertæ deriv.*) not fit for sale.

UNSALT'ED (of *un* and *sali*, of *salitus*, L.) not salted.

UNSA LU'TED (*insalutatus*, L.) not saluted.

UNSANCT'IFIED (of *un* and *sanctifié*, F. of L.) unholy, not consecrated.

UNSATISFAC'TORINESS (of *un* and *satisfac-toire*, F. of L. and *nefs*) unsatisfying quality.

UNSA'VORINESS (of *un* and *savoureux*, F. of *saporus*, L. and *nefs*) insipidness.

To **UNSA'Y'** (of *un* and *Sægan*, Sax.) to say to the contrary of what one has said.

UNSCA'LED (*écaillé*, F. or *un* and *Sceale*, Sax.) not having the scales scraped off.

To **UNSCREW'** (of *un* and *écrou*, F. *schroew*, Du.) having the screw loosened.

UNSCRIPT'URAL (of *un* and *scriptura-lis*, L.) not founded on the scripture.

UNSEAL'ED (of *un* and *scellé*, F. of *sigillatus*, L.) having no seal, &c.

UNSEARCH'ABLENESS (of *un* and *recher-cher*, F. *able* and *nefs*) inscrutableness.

UNSEA'SONABLENESS (of *un* and *saïson*, F. *able* and *nefs*) the not being in proper time.

UNSEA'SONED (of *un* and *assaisonné*, F.) not seasoned.

UNSEEN' (of *un* and *Seon*, Sax.) not visible.

UNSEN'SIBLENESS (*insensibilité*, F. of L.) insensibility.

UNSEP'ARABLENESS (of *inseparabilis*, L. and *nefs*) an inseparable quality.

UNSER'VICEABLENESS (of *un* and *servia-ble*, F. and *nefs*) unprofitableness.

UNSETTLEDNESS (prob. of *un* *Seztan* or *Sezl*, Sax. a bench, &c. and *nefs*) an unsettled state, &c.

To UNSEW' (of *un* and *Siewan*, Sax.) to undo what was sewn.

UNSHA'DY (of *un* and *Sceawig*, Sax.) having no shade open.

UNSHA'KEN (of *un* and *Sceacan*, Sax.) not shaken.

UNSHA/PEN (of *un* and *Scapen*, Sax.) unformed.

UNSHA'VEN (of *un* and *Scapan*, Sax.) not shaved.

UNSHEATH'ED (of *un* and *Sceað*, Sax.) drawn out of the sheath.

UNSHAR'D' (of *un* and *Scypian*, Sax.) not divided into shares.

UNSHOD' (of *un* *Sceod*, Sax.) not having the shoes on.

UNSHORN' (of *un* and *Sceapan*, Sax.) not having the wool clipp'd off.

UNSHUT' (of *un* and *Scizzan*, Sax.) not closed up, &c.

UNSIGHT'LY (of *un* and *Ʒepizhe*, Sax.) not pleasant or beautiful to the sight.

UNSKIL'FULNESS, ignorance, unexperiencedness

To UNSLOUGH' a *boar*, to rouse him out of his harbour.

UNSOCIABLE (*infociabilis*, L.) not a good companion, &c. F.

UNSO'CIABLENESS, an infociable humour.

UNSOUGHT (of *un* and *Ʒeprecan*, Sax.) not sought or look'd for.

To UNSO'LDER (*deffoudre*, F.) to take off folder.

UNSO'LED (*deffole*, F.) having the soles taken off.

UNSOL'ID (of *un* neg. and *solidus*, L.) hollow.

UNSOUND' (of *un* and *rund*, Sax.) not solid, unhealthful, &c.

UNSOUND'NESS (of *un* *rund* and *nerre*, Sax.) unhealthiness; also the not being solid, right, or true.

UNSPARING (of *un* and *Ʒpapien*, Sax.) free, liberal, generous, bountiful.

UNSPEAK'ABLE (of *un* *Ʒpæcan*, Sax. and *able*) unutterable.

UNSPOT'TED, having no spots, &c.

UNSTAI'EDNESS (of *un* and *etayé*, F. and *nefs*) want of sedateness, gravity, &c. levity.

UNSTAIN'ED (of *un* and *deſcint*, F.) having no stain, immaculate.

UNSTANCH'ED (of *un* and *etanché*, F.) (of blood) not stopped.

UNSTEAD'INESS } (of *un* and *Ʒæ-*
UNSTED'FASTNESS } *hineyye*, Sax.)

unconstancy, want of fixedness and resolution.

UNSTED'FAST (of *un* and *ƷæzhiƷ*, Sax.) unfixed, irresolute, &c.

UNSTIR'RED (of *un* and *Ʒzypan*, Sax.) unmoved.

To UNSTITCH' (of *un* and *Ʒrice*, Sax.) to pick out stitches.

To UNSTOCK a *Gun*, is to take off the stock from the barrel.

To UNSTOP' (of *un* and *stopper*, Dan. or *entouper*, F.) to open a stoppage.

UNSTRUNG' (of *un* and *Ʒtæng*, Sax.) not furnished with strings.

UNSUBDU'ABLE (of *un* neg. and *subdere*, L. and *able*) that cannot be subdued.

UNSUBDU'ED (of *un* and *subditus*, L.) not brought under.

UNSUCCESSFUL (of *un* *succes*, F. of *un* *ſuccesſus*, L. and *full*) not succeeding well.

UNSU'FERABLY, intolerably, unbearably, &c.

UNSUIT'ABLE (of *un* *ſuite*, F. and *able*) disagreeable.

UNSUIT'ABLENESS (of *un* *ſuite*, of *ſuiture*, F. *able* and *nefs*) a disagreeable quality, &c.

UNSUL'LIED (of *un* and *ſali*, F.) not soiled, the lustre not impaired.

UNSUPPORT'ED (of *un* *ſupporte*, F. of L.) not borne up by any thing underneath, or by any aid or assistance.

UNSURMOUNT'ABLE (of *un* *ſurmonter*, F. &c.) not to be surmounted or gotten over.

UNSURPAS'SABLE (of *un* *ſurpaſſer*, F. &c.) that is not to be exceeded or gone beyond.

UNSUSTAIN'ED (of *un* and *ſuſtentatus*, L.) not borne or held up.

To UNSWAD'DLE (of *un* and *Ʒwezhele*, Sax.) to unloose swaddling cloths.

To UNSWATH'E (of *un* and *ſwezhan*, Sax.) to undo swathes of childrens rollers.

UNSWORN' (of *un* and *Sweþian*, Sax.) not deposed upon oath.

UNTAINT'ED (of *un* and *teint*, F. or q. *attinctus putredine*, L.) not corrupted.

UNTA'KEN (of *un* and *tager*, Dan.) not apprehended, &c.

UNTA'MED (of *un* neg. and *zaman*, Sax.) not made gentle, &c.

To UNTAN'GLE (prob. of *un* and *zangl*, Sax.) to undo an entanglement.

UNTAN'NED (of *un* and *Ʒezannan*, Sax.) not tanned.

UNTAŠT'ED (of *un* and *taſſen*, Teut. or *taſte*, F.) not tasted.

UNTAUGHT' (of *un* and *zæcan*, Sax.) not taught.

UNTEACH'ABLENESS (of *un* *zæcan*, Sax. *able* of *babilis*, and *nerre*, Sax.) incapableness of being taught.

UNTE'NABLE (of *un* and *tenable*, F. of *tenere*, L.) that cannot be held or kept.

UNTHINKING, without thought.

UNTHINK'INGNESS (of *un* *zhincan*, Sax. and *nerre*) thoughtlessness.

UNTHOUGHT (of *un* *zhohz*, Sax.) not thought of.

UN-

UNTHRIFT'INESS (of *un* *zhriftig* and *neffe*, Sax.) wastefulness, prodigality.

To UNTHRONE' (of *un* and *thronus*, L. *dethroner*, F. of L.) to dethrone.

To UNTIE.

1. To unbind, to free from bonds.
2. To loosen from convolution or knot.

All that of myself is mine,
Lovely Amoret, is thine;
Sacharissa's captive fain
Would *untie* his iron chain;
And those scorching beams to shun,
To thy gentle shadow run.

Waller.

The chain I'll in return *untie*,
And freely thou again shalt fly.

Prior.

The fury heard; while on Cocytus' brink
Her snakes *untied*, sulphureous waters drink.

Pope.

3. To resolve, to clear.
- They quicken sloth, perplexities *untie*;
Make roughness smooth, and hardness mol-
lifie.

Denham.

A little more study will solve those diffi-
culties, *untie* the knot, and make your doubts
vanish.

Watts.

UNTIED, not bound, not gathered in a knot.

Her hair

Unty'd, and ignorant of artful aid,
A-down her shoulders loosely lay display'd.

Prior.

UNTIL'LED (of *un* and *zilian*, Sax.)
uncultivated.

UNTIME'LINESS (of *un* *zimelic*, and
neffe, Sax.) the being out of proper time.

UNT'IED (of *un* and *zipian*, Sax.) un-
wearing.

UNTO (*unzo*, Sax.)

UNTOLD' (of *un* and *zellan*, Sax.) not
said or numbered.

UNTOUCH'ED (of *un* and *touché*, F.) not
touched or meddled with.

UNTOWARD'LINESS (of *un*, *zopar'b-*
lic and *neffe*, Sax.) disobedience, stubborn-
ness, naughtiness.

UNTRAC'TABLENESS (of *intractibilis*,
and *nefs*) want of capacity or inclination to be
managed, &c.

UNTRI'ED (prob. of *un* and *tentatus*, L.)
not essayed.

UNTRIM'MED (of *un* and *gezpymmet*,
Sax.) not adorned, unshaven.

UNTROD' (of *un* and *zpedan* Sax.) not
trodden upon.

UNTRUE' (of *un* and *zripe*, Sax.) false.

UNTRUST'INESS (of *un*, *zpeowe*, and
neffe, Sax.) unfaithfulness.

UNTRUTH' (of *un* and *zpeopthe*, Sax.)
falsity.

To UNTUCK', to undo or loosen that
which was tucked up.

To UNTWIST (of *un* and *gezpijan*, Sax.)
to undo what is twisted.

To UNVAIL' (of *devoiler*, F. *develare*,
L.) to uncover, &c.

UNVAL'UABLE (of *un*, *valcur*, F.
valor, L. and *able*) inestimable.

UNVAN'QUISHED (*invaincu*, F.) un-
conquered.

UNVA'RIBLE (*invariabilis*, L.) not
to be, or that cannot be varied.

UNVINCIBLE (*invincibilis*, L.) uncon-
querable, not to be overcome.

UNVIS'ITED (of *un* and *visité*, F.) not
visited or gone to see.

UNUNI'FORM (of *un*, neg. and *unifor-*
mis, L.) not uniform.

UNU'SUALNESS (of *un*, *usualis*, L. and
nefs) rareness, uncommonness.

UNUT'TERABLE (of *un*, *uzzen*, Sax.
and *able*) unspeakable.

UNWAL'LED (of *un* and *wall*, Sax.)
without walls.

UNWAR'LIKE (of *un* and *wæplic*, Sax.)
not like a warrior.

UNWA'RINESS (of *un* *wæpiz*, and *neffe*,
Sax.) uncautiousness.

UNWARN'ED (of *un* and *wepnian*, Sax.)
not having had warning.

UNWAR'RANTED (of *un* and *wæpian*,
Sax.) not secured by authority, &c.

UNWASH'EN (of *un* and *wæpian*, Sax.)
not washed.

UNWATCH'ED (of *un* and *weccian*,
Sax.) not guarded by a watch, &c.

UNWA'TERED (of *un* and *wæpiz*, or
wæpian, Sax.) not moistened, &c. with
water.

UNWEAN'ED (of *un* and *apeneb*, Sax.)
not taken from the breast.

UNWEAR'IED (of *un* and *wepigan*,
Sax.) untired.

To UNWEAVE' (of *un* and *weapan*, Sax.)
to undo what was woven.

UNWED'DED (of *un* and *wedbian*, Sax.)
unmarried.

UNWEL'COMENESS (of *un*, *wilcumian*
and *neffe*, Sax.) disagreeableness to.

UNWHOL'SOMENESS (of *un*, *hælo-*
rom and *neffe*, Sax.) unhealthiness, &c.

UNWIELD'INESS (of *un* *wealdan* and
neffe, Sax.) unmanageableness, or unhandi-
ness by reason of great bulk.

UNWIL'LINGNESS (of *un*, *willung*, of
willan, and *neffe*, Sax.) an unwilling
temper.

To UNWIND' (of *un* and *winðan*, Sax.)
to undo what was wound.

UNWISH'ED (of *un*, and *gewiscian*,
Sax.) not desired, &c.

UNWITTING (of *un* and *wizzan*, Sax.)
not knowing.

UNWONT'ED (of *un* and *wunian*, Sax.)
unaccustomed.

UNWORK'MANLIKE (of *un*, *wep-*
man and *gelic*, Sax.) bungling, not artificial.

UNWORN' (of *un* and *wepian*, Sax.) not
worn.

UNWORTH'INESS (of *un*, *wyrðic*, and *nepte*, *Sax.*) undeservingness.

UNWOUND' (of *un* and *awindan*, *Sax.*) not wound up.

UNWO'VEN (of *un* and *weapan*, *Sax.*) not weaved.

UNWOUND'ED (of *un* and *wunbian*, *Sax.*) having received no wound.

UNWREATH'ED (of *un* and *wreozhian*, *Sax.*) having the wreath untwisted; also without a wreath.

To UNWRINK/LE (of *un* and *wpinclian*, *Sax.*) to smooth out wrinkles.

UNWRITH'EN (of *un* and *wpyzhan*, *Sax.*) unwreathed, untwisted, straightened.

UNWRIT'TEN (of *un* and *wpyzan*, *Sax.*) not written.

UNWROUGHT' (of *un* and *weopcian*, *Sax.*) unworked.

To UNYOK/E (of *un* and *geoc*, *Sax.*) to set free from the yoke.

VOCABULARY (*vocabulaire*, *F.* of *L.*) a word book, a little dictionary containing a collection of words.

VOICALLY (of *vocaliter*, *L.*) with the voice.

VO'CALNESS (*vocalitas*, *L.*) a vocal quality.

VOCA'TION, a calling, an employ, a course of life to which one is appointed, of *L.*

VOCA'TION (in *Theology*) the grace or favour which God does any one in calling him out of the way of death, and putting him into the way of salvation.

VOICE in general, signifies a sound or noise, but in *Musick* more particularly a human voice, *Ital.*

VOCIFERA'TION, a bawling or crying out aloud, *L.*

VOICE (*vox*, *L.* *vois*, *F.*) a sound proceeding out of the mouth, a cry; also a vote; also the right of voting upon any occasion.

VOICE of God (in a *Spiritual Sense*) the divine command.

Articulate VOICES, are such, several of which conspire together to form some assemblage or little system of sounds, as in expressing the letters of the alphabet, several of which joined together form words.

Inarticulate VOICES, are such as are not organized or assembled into words, as the barking of dogs, the braying of asses, the lowing of oxen, the singing of birds, the hissing of serpents, &c.

VOID'ABLE, that may be voided.

VOIDANCE (in the *Canon Law*) the want of an incumbent upon a benefice, and it is two-fold, either *de jure*, as when one holds several benefices, which are incompatible; or *de facto*, when the incumbent is dead and actually deprived.

A VOIDER, a table basket for plates,

knives, &c. also a painted or japanned vessel to hold services of sweet-meats.

VOID'ED (in *Heraldry*) is when an ordinary has nothing to shew its form, but an edge, all the inward part being supposed to be evacuated or cut out, so that the field appears through it, as a cross voided. See the escutcheon.



VOID'ER (in *Heraldry*) one whose figure is much like that of the flask, or flanch, only that it doth not bend so much.



VOID'ING *voidant*, *F.*) discharging or throwing out by stool, urine, or vomit.

VOID'NESS (of *uide*, *F.* and *nefs*) emptiness.

VOL (in *Heraldry*) signifies both the wings of a fowl.



Un demi VOL (in *Heraldry*) signifies one wing.

VOLA'CIOUS (of *volare*, *L.*) apt or fit to fly.

Camp VOLANT, a flying camp, *F.*

VOL'ATILENESS (of *volatile*, *F.*) a volatile nature, fleetingness; also a property of bodies whose particles are apt to evaporate with heat.

VOLATILIZA'TION (in *Chymistry*) the act of rendring fixed bodies volatile; or of resolving them, by fire into fine subtil vapour or spirit, which easily dissipates or flies away.

VOL'LEY (prob. of *voluntarius*, *L.* willing, free) a discharge of musquets by a whole company, &c. or a party at once.

Revers'd VOLT (with *Horsemen*) is a tract of two treads, which a horse makes with his head to the centre, and his croup out; so that he goes side-ways upon a walk, trot, or gallop, and traces out a small circumference with his shoulders, and a larger one with his croup.

Demi VOLT, is a demi-round of one tread or two, made by a horse at one of the angles of the volt, or else at the end of the line of the passade, so that being near the end of this line, or else one of the corners of the volt, he changes hands to return by a semi-circle, to regain the same line.

To make VOLTS } (in the *Academies*) signifies to make a gate of two treads, by the horse going side-ways round the centre, in such a manner, that these two treads make parallel tracts, the larger by the fore-feet, and the smaller by the hinder feet, the croup approaching towards the center, and the shoulders bearing outwards.

Demi VOLTS of the length of a horse, are semi-circles of two treads, which a horse traces in working side-ways, the haunches low, and the head high, turning very narrow; so

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so that having formed a demi-round, he changes the hand to make another, which is again followed by another change of hand, and another demi-round that crosses the first, and may be compared to a figure of 8.

VOL'UBLENESS (*volubilitas*, L.) an aptness to roll.

VOLUME (*volumen*, of *volvere*, L. to roll, because the ancients used to write on rolls) a book of a reasonable size fit to be bound up by itself; also a part of a large book, F.

VOLUMNUS (among the *Romans*) two deities, who, as they imagined, governed the wills and passions of men and women, and inclined them to virtue. They were adored, the one by the men, and the other by the women, as favourable to matrimony, in maintaining a good correspondence between the husband and wife.

VOLUNTEER'S, gentlemen who, without having any certain post or employ in the army, go upon warlike expeditions, and run into dangers only to gain honour and preferment.

VOLUP'IA (with the *Romans*) the goddess of *Pleasure*, to whom they built a temple, and represented her like a young woman prettily dressed, and treading upon virtue.

VOLUP'TABLE (*voluptabilis*, L.) delightful, pleasurable.

VOLUPTUOUS (*voluptuosus*, L. *voluptueus*, F.) given to excess of pleasure, luxurious.

Thou wilt bring me soon

To that new world of light and bleis, among
The gods, who live at ease, where I shall reign

At thy right-hand, *voluptuous*, without end.

Milton.

Speculative atheism subsists only in our speculation; whereas really human nature cannot be guilty of the crime. Indeed a few sensual and *voluptuous* persons may for a season eclipse this native light of the soul, but can never wholly smother and extinguish it.

Bentley's Sermons.

VOLUPTUOUSLY, luxuriously, with indulgence of excessive pleasure.

Had I a dozen sons, I had rather eleven died nobly for their country, than one *voluptuously* surfeit of action.

Shakespeare.

VOLUPTUOUSNESS, luxuriousness, addictedness to excess of pleasure.

VOR'TEX (in *Meteorology*) a sudden, rapid, violent motion of the air, in gyres or circles, L.

VO'TING (*votant*, F.) giving his vote, or suffrage at the election of a magistrate, or making a law, &c.

VO'TIVE (*votivus*, L.) of or belonging to a vow.

VOTIVE-Medals (with *Antiquaries*) those

whereon the vows of the people for the emperors or empresses are expressed.

VOUCHER, a person vouched at law, or a person who is to warrant or vouch for another, who in respect hereof is called a *Voucher*.

VOUCHER (in *Law*) the tenant who calls another person into court, bound to warranty him, and either to defend the right against the demandant, or to yield him other lands, &c. to the value.

Foreign VOUCHER (in *Law*) is when the tenant being impleaded in a particular jurisdiction, as at *London* or elsewhere, vouches one to warranty, and prays he may be summoned in some other county, out of the jurisdiction of that court.

VOUCHER, a ledger-book, or book of accompts, wherein are entered the warrants for the accomptants discharge.

VOUCHSAFING (of *vouchant*, of *voucher*, and *sauf*, F.) condescending graciously, granting.

VOUSSOIR'S (in *Architect.*) the stones, than form the arch, F.

VOY'AGING (*voyageant*, F.) travelling or going by sea.

UPBRAID'ING (of *up-ȝeapdan*, Sax.) twitting, reproaching.

UPHOLDERS were incorporated a master, 3 wardens, 31 assistants, 121 on the livery; for which the fine is 4 l. 10 s. and the stewards 11 l. Their arms are on a chevron, between 3 tents, as many roses. Their hall is in *Leaden-ball-street*.



UPLAND'ISH (of *up* and *land*, Sax.) belonging to the uplands or high-grounds.

UP'ISHNESS, elevatedness of mind.

UP'RIGHT (with *Heralds*)

is a term used of shell-fishes, when they stand so in a coat of arms; for, because they want fins, they cannot properly be said to be hauriant, because that term properly belongs to scaly fishes. See the *Escutcheon*.



UP-SIDE (of *up* and *rise*, Sax.) the higher-side.

UPSTAI'D (of *up* and *etaye*, F.) supported or borne up.

Milton.

UPTURN'S (of *up* and *tyrnan*, Sax.) turns up.

Milton.

UPWHIRL'D (of *up* and *hpyrnan*, Sax.) whirled upwards.

URA'NIA (of *ἄρα*, Gr. Heaven) the daughter of *Jupiter* and *Mnemosyne* (according to the poets) to whom is attributed the invention of astronomy.

URA'NIA (in *Painting*, &c.) is represented as a beautiful lady in an azure robe, having

having her head adorned with a coronet of bright stars, and holding in her right-hand the celestial globe, and the terrestrial in her left.

URBA'NE (*urbanus*, L.) courteous, civil.

URBANE'NESS (*urbanitas*, L.) courtesy, civility, civil behaviour, good manners or breeding.



URDA'E (in *Heraldry*) as a *Cross Urda*, is a cross that terminates in the manner of a lozenge, as in the escutcheon.

URIM and THUMMIM, *Spencer* is of opinion that these were two little golden figures, which gave responses, which were shut up in the pectoral, as in a purse, and which answered with an articulate voice, to all such questions as were put to them by the high priest.

He supports his opinion by the authority of *St. Jerome* and of *Cedrenus*, among the ancients, and of some *Rabbins*; of *Cornelius a Lapide*, and of *Louis de Dieu* among the *Moderns*. *Plato* seems to have had the same thought: He says there were upon the breast-plate two figures in embroidery of great virtue; one of which represented *Truth*, and the other *Manifestation*.

Mr. Le Clerc will have it, that *Urim* and *Thummim* were the names of some precious stones, that composed a great collar, which hung down upon the breast of the high priest, which might be imitated from the *Egyptians*, among whom the chief officer of justice wore about his neck a figure of *Truth*, engraven upon precious stones, and hanging on a golden chain.

Peter Vallenfis, in a letter written from *Cairo*, says, that he saw in *Egypt* a very ancient mummy, with a great collar hanging upon his breast, at the end of which was a tablet of gold, whereon might be perceived the image of a bird engraven.

It is not easy to say, whether the *Hebrews* had imitated this from the *Egyptians*, or whether the *Egyptians* had taken their model from the *Hebrews*; but it may be conjectured, that the *Urim* and *Thummim* of the *Hebrews* might have some relation to the image of *Truth* of the *Egyptians*.

However, it is not probable, that *Moses* represented either in relief or embroidery, or engraving, any figure of a man or other animal: But no ill consequence can follow from supposing that he might represent there some mysterious figure or hieroglyphick, such as the *Cherubims* were.

UR'NA (with the *Romans*) a vessel used to draw out of it the names of those who were first to engage at the publick plays; also into which they threw notes, by which they gave their votes in publick assemblies and courts of justice.

Sepulchral URNS (among the *Romans*, &c.) vessels of earth commonly in the form of an oil jarr, in which were put the ashes of the dead after the bodies had been burnt, these were sometimes deposited under tomb stones, or within vaults or graves; and sometimes they were kept in houses by relations of the deceased; tho' these urns were generally made of earth, yet some great persons have had them made of gold, silver, marble, &c.

UR'SA major. *Hesiod* tells us, she was the daughter of *Lycaon*, and dwelt in *Arcadia*, and was so devoted to the study of hunting, as to be one of the companions of *Diana*, in ranging the mountains. And that after she had been debauched by *Jupiter*, she concealed it from the goddess; but her belly growing big, she being near her time, *Diana* discovered it, as she was bathing herself, and being angry at her, transformed her into a bear, and she brought forth *Arcas*. And that she, wandering on the mountains, was found by some shepherds, and brought to her father *Lycaon*, together with her infant, for a present. Some time after she entered the temple of *Jupiter*, which was unlawful for her to do; and when her son *Arcas* and the *Arcadians* followed her to kill her, for violating the law, *Jupiter*, mindful of the conversation he had had with her, snatched her away and placed her among the stars, and called her *Ursa*, on account of what had happened.

URSA major (in *Astron.*) the great Bear, a constellation in the northern hemisphere, containing, some say, 35, others 36, but according to the *Britannick* catalogue 215 stars.

USE and Custom (in *anc. Law*) is the ordinary method of acting or proceeding in any case, which by length of time has obtained the force of a law.

USES and Customs (in *Maritime Affairs*) are certain maxims, rules, or usages, which make the base or ground work of maritime jurisprudence, by which the policy of navigation and commerce of the sea are regulated.

USH'ERSHIP (of *huissier*, F.) the office of an usher.

USUFRUCTUS } (in the *Civil Law*)
USUFRUIT } is the enjoyment or possession of any effect, or the right of receiving the fruits and profits of an inheritance or other thing, without the faculty of alienating or damaging the property thereof, L.

USURIOUSNESS (of *usurarius*, L. and *usury*) an usurious or extortioning quality or disposition.

USURIOUS Contract (in *Law*) a bargain or contract, whereby a man is obliged to pay more interest for money than the statute allows.

USURPER (*usurpator*, L. *usurpeur*, F.) one who wrongfully seizes that which is the right of another.

UT'MOST (*utzenmetz*, Sax.) the greatest

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greatest power of ability ; also the farthest distance, &c.

UTTERABLE (of *utzen*, Sax. and *able*) capable of being uttered.

VULCAN (so called of *volando*, flying, and *candens*, growing hot, or of *majori vi ignis*, and *fulgere*, q. *Fulganus*, Varro) according to the poets, was the god of fire, and the son of *Jupiter*, by his wife *Juno* ; but being very deformed, when *Jupiter* saw how ill-shapen and ugly he was, he kicked him down from Heaven, and, by falling upon the earth, the poor babe broke one of his legs, whereof he halted ever after. But *Thetis* and the nymphs took pity of him, and nursed him up : And when he came to be of years he followed the trade of a blacksmith, and wrought for the rest of the gods, especially for *Jupiter*, for whom he made thunderbolts ; for that purpose he had several forges or shops in the isles of *Lemnos*, *Lipara*, and in mount *Ætna*. He had assistants or journeymen, that were called *Cyclops*, because they had but one great eye in the middle of their forehead ; the most noted of which were *Brontes*, *Steropes*, *Pyracmon*. *Vulcan* had two wives, *Aglaiæ* and *Venus* ; but *Venus* had no kindness for him, by reason of his deformity ; and therefore sought satisfaction somewhere else, and readily accepted of the embraces of *Mars* : But *Apollo* gave notice of their meeting to *Vulcan*, who found a way to surprize *Mars* in the embraces of his wife, and spreading his net all over the place, caught them together ; and to put them to the greater shame, he sent for all the gods to be witnesses of their dishonesty and his dishonour. To *Vulcan* is ascribed the making the chariot of the sun, and the armour of the gods and the heroes. His feasts were named *Protervia*, in which the Romans ran about with lighted torches in honour of him. At the foot of mount *Ætna* there was a temple erected, and a grove planted in honour of him, which was kept by a dog, who (it is said) would tear the vicious in pieces (if they offered to approach) but would fawn upon such as were virtuous and good. By *Vulcan* is understood to be meant natural heat ; and therefore the Egyptians, in their Hieroglyphicks, represented *Vulcan* by an egg, proceeding out of the mouth of *Jupiter*. There were several *Vulcans* ; the first was the son of *Cælus*, the second of *Nilus*, named *Otas* ; the third of *Jupiter* and *Juno*, and the fourth the son of *Mænalius*, who dwelt near *Sicily*, in the islands called *Vulcaniæ Insulæ*. The ancients painted him in a scarlet robe, having an anvil standing by him.

VULGATE, a name given to a Latin translation of the bible, which is said to have been made from the Hebrew about A. C. 400; which was approved and authorized by the council of *Trent*, as the only true version, and the Popes, *Sextus V.* and

Clement VIII. took much care to have published correct in the year 1590. Never theless upon examination many imperfections were discovered ; upon which another edition was published in 1592, which is looked upon to be the model of all the editions that have been published since ; and this edition is held as authentick by the church of *Rome* ; but notwithstanding this, it is not denied by the most learned and skilful Roman Catholic divines, that there are many faults yet remaining in it ; but they say, that the correctors had good reason not to amend them at that time.

VULNERABLENESS (of *vulnerare*, L. *able* and *ness* capableness of being wounded.

VULN'ING (in *Heraldry*) wounding, a term used of a pelican.

VUL'TURE (*Hieroglyphically*) was by the Egyptians used to represent nature ; they having this notion, that this bird does not conceive according to the usual manner, by copulating with a male, being all females ; and that they brought forth eggs by receiving into their bodies the northern or western wind, which caused them to conceive. The *Vulture* was also an emblem of mercy ; for the naturalists say, that she never seeks any prey, nor flies from her nest, until the young ones come to a considerable bigness, and in the mean time nourishes them with her blood, which they suck out of her thighs and breast.

VULVA (with *Physicians*) the Uterus, the womb or matrix ; also the passage or neck of the womb, &c. L.

UXO'RIOUS (*uxoriosus*, L.) overfond of, or doting upon a wife.

UXO'RIOUSNESS (of *uxorius*, L. and *ness*) over fondness of a wife.

UXO'RIMUM (among the Romans) a mulct or forfeit paid for not marrying ; also money exacted by way of fine from those who had no wives.

W

W w, Roman ; *Ww*, Italick, *Ww*, English ; *Wp*, Saxon ; is the 21st letter of the alphabet : it is a letter not used by the antients, either Asiatics, Grecians, or Romans ; but it was by the northern nations, the Teutones, Germans, Saxons, &c. and at this day is not used by the French, Spaniards, Portuguese, or Italians. It is compounded of two V consonants. It loses its sound after o, as *cow*, *bow*, &c. and before r, as *wrath*, *wretch*, *write*, *wrong*, *wrung*, &c.

To **WAST**. 1. To carry through the air, or on the water.

A braver choice of dauntless spirits,
Than now the English bottoms have wast
o'er,

Did never float upon the swelling tide.

Shakespeare.

Nor

Nor darest his transport-vessel cross the waves,
With such whose bones are not compos'd in
graves :

A hundred years they wander on the shore ;
At length, their penance done, are *wasted* o'er.

Dryden.

Lend to this wretch your hand, and *wast*
him o'er.

To the sweet banks of yon forbidden shore.

Dryden.

In vain you tell your parting lover,
You wish fair winds may *wast* him over :
Alas ! what winds can happy prove,
That bear me far from what I love ?

Prior.

Speed the soft intercourse from foul to soul,
And *wast* a sigh from Indus to the pole.

Pope.

2. To becken, to inform by a sign of any
thing moving.

To *WAST*, to float.

It *wasted* nearer yet, and then she knew,
That what before she but surmised, was true.

Dryden.

WAG'GING (of *pagian*, *Sax.*) moving,
stirring, shaking.

WAG'GONAGE, waggon-money, mo-
ney paid for the hire of driving waggons.

WAKE (*Sea Term*) the smooth water
that runs from a ship's stern when she is under
sail ; a ship is said to *stay to the Weather of*
her Wake, when in her staying she is so quick,
that she does not fall to the leeward upon a
tack ; but that when she is tack'd, her
Wake (*i. e.* the smooth water a-stern) is to
the leeward, which is a sign that she feels
her helm very well, and is quick of steerage.

WAKES (of *wacian*, *Sax.* to keep awake,
because on the vigils of those feasts the people
were wont to awake from sleep, at the sever-
al vigils of the night, and go to prayers.
But *Spelman* rather derives them of *Sac*,
drunkenness, because in celebrating them they
generally ended in drunkenness) they are vigils,
or country feasts, usually observed on the sun-
day next after the saint's day to whom the
parish church was dedicated, in which they
used to feast and dance all night. They took
their original from a letter that *Gregory* the
Great sent to *Melitus* the abbot, who came
into *England* with *St. Austin*, in these words.
" It may therefore be permitted them on
" the dedicative days, or other solemn days
" of martyrs, to make them bowers about
" the churches, and refreshing themselves,
" and feasting together after a good religious
" sort ; kill their oxen now to the praise of
" God, and encrease of charity, which be-
" fore they were wont to sacrifice to the de-
" vil, &c." But now the feasting part is
all that is retained.

A *Cock's WALK*, a place where fighting
cocks are kept separate from others.

WALK (with *Horsemen*) is the slowest and
least raised goings of a horse ; which the

duke of *Newcastle* describes by the two legs
diametrically opposite in the air, and two
upon the ground at the same time, in the
form of *St. Andrew's* cross ; but other au-
thors say, it is a motion of two legs of a
side, one after the other, beginning with the
hind-leg first.

WALLOON Language, is supposed to be
that of the ancient *Gauls*. The language
spoken by the *Walloons*, the inhabitants of a
considerable part of the *Spanish* low countries,
viz. those of *Artois*, *Hainault*, *Namur*,
Luxemburg, and part of *Flanders* and *Brabant*.

WAN'NESS, pale-facedness.

WANT'ING (of *wanian*, *Sax.*) deficient,
needy, &c.

WAN'TONNESS (*incertæ etymologiæ*, but
perhaps of *wentelen*, *Dut.* to turn round about,
wanton folks being frisky, unless you had ra-
ther, with *Minsheu*, derive it of *want one*,
i. e. to want one to play withal) waggishness,
friskiness, lasciviousness.

WA'PENTAKES (prob. of *wapen*, ar-
mour, and *ǵezæcan*, *Sax.* to give up or sur-
render, it being a custom for the inhabitants
to present their weapons to their lord, in
token of subjection ; or a custom, that when
he that came to take the government of a
hundred, was met by the better sort of people,
they touched his weapon or lance with their
spears, by which ceremony they were united
together, and entered into a mutual associa-
tion) the same as an hundred or division of a
county.

WAR no more (*Sea Phrase*) is a direction
to him at the helm, to keep the ship as near
the wind as possible.

WAR. The *French* are said to be like a
flea, quickly skipping into a country, and
soon leaping out again. The *Spaniard* like
a crab, creeping into a place slowly, and not
to be expelled without great violence. The
German like a louse, slowly mastering, and
as slowly driven out.

Holy WAR, a war antiently maintained
by leagues and croisades, for the recovery of
the holy land.

Civil WAR } is that between subjects
Intestine WAR } of the same realm, or
parties in the same state.

Place of WAR, is a place fortified on
purpose to cover and defend a country, and
stop the incursion of an enemy's army : also
a place wherein are the magazines of pro-
visions or stores of war, for an army encamped
in the neighbourhood, or to repair to for win-
ter quarters.

Council of WAR, is an assembly of great
officers called by a general or commander, to
deliberate with him on enterprizes and at-
tempts to be made.

WARD-Hook (with *Gunners*) a rod or staff
with an iron end, turned in a serpentine man-
ner,

ner, to draw the wads or oakum out of a gun, when it is to be unloaded.

WARDENSHIP, the office of a warden of a company, &c.

WARPED (*g-wer-peb*, of *weorpan*, Sax.) cast or bent, as boards not well dry'd; also drawn out, as a weaver's warp.

WAR'PEN (of *wap* and *penni*, Sax.) a contribution in the Saxon times towards war, or for providing arms.

WAR'RANT (with *Horsemen*) a jockey that sells an horse is by an inviolable custom to warrant him, and in case he sold him under such infirmities that are not obviously discovered, and so may escape the view of the buyer, as purfiness, glanders, unsoundness, &c. he is obliged in nine days, to refund the money, and take back the horse; but he does not warrant him clear of such infirmities as may be seen and discerned.

WAR'RANTABLENESS (of *guarant*, Brit. or *wepian*, Sax. to defend, or of *garantir*, F. *able* and *ness*) justifiableness, &c.

WARRANTED (*garanti*, F.) secured by covenant; promised to be secured or maintained, &c.

WAR'RANTERS (*gerandeas*, F.) those that promise or covenant to secure a thing purchased to the purchaser.

A WASH-BOWL (*wæceþ-bolla*, Sax.) a vessel to wash in.

WASH'ING (with *Goldsmiths*, &c.) are the lotions whereby they draw the particles of gold and silver out of the ashes, earth, sweepings, &c.

WASHING (in *Painting*) is when a design, drawn with a pencil or crayon, has some one colour laid over it with a pencil, as *Indian Ink*, *Bistre*, or the like, to make it appear the more natural, by adding the shadows of prominences, apertures, &c.

WASP'ISHNESS (*wæpp*, Sax. *wespa*, L. a wasp) peevishness, fretfulness, angriness.

WAS'SEL Bread, cakes and white bread that were fopp'd in the *Wassel Bowl* of wine that used to be set by the abbots of *St. Albans*, to drink an health to his fraternity.

WATCH and *ward*, the custom of keeping watch and ward in the night, in towns and cities, was first appointed in the reign of *Henry III.* in the 13th century.

WATER (*wæter*, Sax.) one of the four elements, a congested mass of particles which are very thin, smooth, and very flexible, disposed to bend and yield every way; also a certain lustre on silks, &c. imitating waves: also a certain lustre of diamonds, &c.

WATERAGE, money paid for passage by water.



WA'TER-Budget (in *Heraldry*) a sort of budget anciently used by soldiers to fetch water to the camp, they were different in form, one of which is, as represented in the escutcheon, annexed.

WA'TER (with *Jewellers*) a certain lustre of pearls, diamonds, and other precious stones; thus called, because they were supposed by the ancients to be formed or concreted of water.

WATER-Betony, cresses, &c. herbs.

WATER-Gage, a sea wall or bank to keep off the current or overflowing of the water.

WATERMEN. This company is very ancient, though we find it not incorporated till the reign of *Philip and Mary*: to these the *Lightermen* have been added. They are governed by eight rulers for the former, and three for the latter, three auditors of accounts, and sixty assistants, but no livery, this company having no freedom in the city. Their hall is in *Cole-Harbour*. Their arms are *Barry Wavy* of 6 *Argent* and *Azure*, a boat *Or*, on a *Chief* of the 2d, a pair of oars *saltire ways* of the 3d, between two cushions of the 1st; the crest a hand proper, holding an oar, as the former; the supporters two dolphins proper; the motto, *At command of our Superiors*.

WATER of separation } (with *Refiners*)

WATER of depart } *Aqua Fortis*, so denominated, because it separates gold from silver.

WATERISH (*wæzeplic*, Sax.) like, or as having water.

WATERISHNESS, waterish or watery quality, &c.

WATERING (of *Manufactures*) is the giving silks, tabbies, mohairs, stuffs, &c. a wavy lustre, by wetting them lightly and then passing them thro' a press or calender, whether hot or cold.

WAT'TLED (of *wazelar*, Sax.) made with wattles or hurdles.

A WAVE (in *Physicks*) a cavity in the surface of water or other fluid, with an elevation on the side thereof.

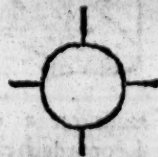
WA'VERING (*wapian*, Sax.) being in uncertainty or unresolved, fluctuating in mind.

WA'VY (of *wagian* or *wapian*, Sax.) like waves of the sea.

WAVY (in *Heraldry*) signifies representing the waves rolling, which the *French* call *Ondee*, and the *Latins*, *undulatus*, *undosus*, &c. See the escutcheon.



WAX (*weax*, Sax. *vaex*, Dan.) a soft, yellowish matter, wherewith the bees form cells to receive their honey; the artificial wax is of several sorts, as *Sealing-Wax*, *Shoemakers-Wax*, &c. By chymical writers is express'd by this character.





WAX-*Chandlers*, were incorporated the second of *Richard III.* in the year 1484, they are a master, 2 wardens, 32 assistants, 71 liverymen, and about 150 the whole company: their hall is in *Maiden-Lane*. Their arms are *Azure* on a chevron *Argent*, between three lamps *Or*, as many roses *Gules*.

WAY'D Horse (with *Horsemen*) is one who is already backed, suppled and broken, and shews a disposition to the manage.

WAY-Layer, a lyer in wait.

WAY'WARDNESS, obstinacy, frowardness, &c.

WAY'WOD, a governor of a chief place in the dominions of the *Czar of Muscovy*.

WEALD } (weald, *Sax.*) either singly or
WALD } at the head of names signify
WALT } wood, forest or grove, and signify that the places either are or were formerly stocked with wood.

WEAP'ONLESS (of *wapen* and *leap*, *Sax.*) having no weapon.

WEARD (of *weapdan*, *Sax.* to guard or keep) in composition of proper names, initial or final, signifies watchfulness or care.

WEAR'IED (of *wepigan*, *Sax.*) tired.

WEAR'ING (*wepnian*, *Sax.*) decaying.

WEAR'ING (of *wepan* or *wepian*, *Sax.* to wear) being clothed with, or cloathing, as *wearing Apparel*.

WEAR'ISOM (of *wepig* and *rom*, *Sax.*) fatiguing, tirefome.

WEAR'ISOMNESS (*wepig-romneyre*, *Sax.*) tirefomeness.

WHEATH'ER (*weder*, *Dan.* *wetzer*, *Sax.*) the disposition of the air or season; the state and disposition of the atmosphere, with respect to moisture or drought, heat or cold, wind or clam, rain, hail, snow, fog, frost, &c.

WEATH'ER Boading (in *Carpentry*) is the nailing of boards against the outside of a building; also the boards themselves.

To **WEATH'ER a Point** (*Metaphorically*) is to overcome a difficulty.

WEATH'ER-Tiling, is the covering the upright sides of a house with tiles.



WEAVERS, were incorporated in the time of *Henry II.* they are two bailiffs, two wardens, 16 (more) assistants, and 186 livery, &c. the fine is 6*l.* 8*s.* 4*d.* their hall is in *Basing-Lane*. They bear for their arms *Azure* on a chevron *Argent*, between three Leopards heads, having each a shuttle in his mouth *Or*, as many roses *Gules*, seeded proper; their crest a Leopard's head, crowned with a ducal coronet, and a shuttle as before: the

supporters two weeverns *Ermin*, winged *Or*, membered *Gules*; the motto, *Weave truth with trust*.

WEAVING, the devising and bringing to perfection, the making all manner of tufted cloth of tiffue, velvets, branched sattins, and other kinds of curious silks, was first performed by an *Englishman*, *John Tyce*, in *Shoreditch*.

WEED (among *miners*) the degeneracy of a load or vein of fine metal into an useless marcasite.

WEEN'ING (of *wenan*, *Sax.*) thinking, supposing, &c.

WEEP'ING (of *weopan*, *Sax.* to weep) shedding tears.

WEIGHT (*wighz* or *gewihz*, *Sax.*) the ponderosity or heaviness of a thing; a quality in natural bodies, whereby they tend downwards towards the earth; also the momentariness or worth of a thing

WEIGHT (in *Mechanicks*) any thing that is to be sustained, raised or moved by a machine, or any thing that in any manner resists the motion that is to be produced.

To **WEIGH Anchor**, is to draw up the anchor out of the ground it had been cast into, in order to set sail, to quit a port, road, &c.

WEIGHTLESS. 1. Light, having no gravity.

How by him balanc'd in the weightless air?
Can'st thou the wisdom of his works declare?
Sandys.

2. Not possible to be weighed. Improper. It must both *weightless* and immortal prove, Because the centre of it is above.

Dryden.

WEIGHTY. 1. Heavy, ponderous. You have already weary'd fortune so, She cannot farther be your friend or foe; But sits all breathless, and admires to feel A fate so *weighty*, that it stops her wheel.

Dryden.

2. Important, momentous, efficacious. No fool *Pythagoras* was thought; Whilst he his *weighty* doctrines taught, He made his list'ning scholars stand, Their mouth still cover'd with their hand: Else, may be, some odd-thinking youth, Less friend to doctrine, than to truth, Might have refus'd to let his ears Attend the musick of the spheres.

Prior.

To **WEILD** (of *wealdan*, *Sax.*) to rule, manage, govern, &c. as to *weild a sword*, *scepter*, &c.

To give one a **WEL'COME** (*wilcumian*, *Sax.*) to bid one welcome.

WELD'ING-Heat (with *Smiths*) a degree of heat that they gave their iron in the forge, when they have occasion to double up the iron.

WELL-hole (in a *Building*) the hole left for the stairs to come up.

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Sax.) at

WENCH'ING, following wenches, whoring.

WE'SAND. See *Weasand*.

WEST'ERLY } of *wenzewarblisce, Sax.*

WEST'ERN } towards the west, on the west part, &c.

WEST'ERLINESS, the being, or being seated towards the west.

WET'TISH (of *wet, Sax.*) somewhat wet.

WET'SHOD (*wet-ŷceod, Sax.*) with shoes taking water.

WHALE, a fish of a monstrous size, the largest of all sea animals, caught chiefly for the sake of their oil and fins, they have for the general no teeth, but only beards and whiskers on the throat about nine inches broad, which terminate in fringes like the bristles of a hog, which at top are set in the palate, and ranged in order according to their size, and which extend and contract the cheeks of the fish.

The female is said to keep its young always under its fins, till it is weaned, and tho' it has no udder, yet it has nipples which the young suck, and which afford so great plenty of milk, that the quantity of two hogheads have been drawn at one time.

Whales are not all alike, but there are different sorts in different seas. Those of *Greenland* have black backs and white bellies; some have teeth and no beards. Those in the seas of *Japan* are generally of the largest size, and have two great holes over their muzzles, through which they take in and blow or spout out a great quantity of water.

A WHEED'LE, a flattering, cajoling expression.

WHEELER' (of *hweezul, Sax.*) a wheelwright, &c.

WHEEL'WRIGHT (of *hweol* and *wpyhta, Sax.*) a maker of wheels of carts, waggons, &c.

WHEEL, a punishment which is inflicted on great criminals, and especially on assassins, parricides, and robbers on the high-way in *France, Holland, Germany, &c.* they have their bones first broken with an iron bar, on a scaffold, and then are placed on the circumference of a wheel, and left there to expire, sometimes their bones are broken on the wheel, &c.

WHEEZ'ing (of *hweozan, Sax.*) making a noise in the throat, as one that has a cold.

WHELPISH (*hwelpiŷe, Sax.*) like or pertaining to a whelp.

WHEN (among *Logicians*) is the eighth of the categories, and is what answers to questions relating to time, as, *When did he? Did he do it twenty years ago? When was that done? Yesterday.*

WHENSOEVER (of *hwune-ŷwæŷe, Sax.*) at any time.

WHERE (with *Logicians*) is the seventh of the categories, and is what answers to questions that relate to place, as to be at *Rome, Vienna, at Paris, in the Closet, in a Chair, &c.*

WHERE'AS (of *hwærn* and *ar, Sax.*) seeing that.

WHERE'BY (of *hwærn* and *bi, Sax.*) by or with which.

WHERE'FORE (of *hwærn* and *for, Sax.*) for which cause.

WHERE'IN (of *hwærn* and *in, Sax.*) in which.

WHEREOF' (of *hwærn* and *of, Sax.*) of which.

WHERESOEVER (of *hwærn, rwa* and *app, Sax.*) in any place.

WHERE'TO' (of *hwærn* and *to Sax.*) to what or which.

WHEREUPON, (of *hwærn* and *upon, Sax.*) upon or after which.

WHEREWITH' (of *hwærn* and *wizh, Sax.*) with which.

WHE'TTING (of *hwæzzan, Sax.*) sharpening.

WHILST (*hwile, Sax.*) during the time; also until.

WHIM-WHAM (prob. of *Whimsy*) a gew-gaw, a bauble, a toy to play withal.

WHIP'PING (of *hwoupan, Sax.*) scourging, lashing; also sewing after a particular manner; also joining or clubbing, as *whipping a Six-pence, &c. at the tavern, &c.*

A WHISK, a quick motion of a twig, &c.

To **WHISK** (prob. of *bissher, Dan.* or *whissher, Teut.*) to give a slight brush by a swift motion, as a fox with her tail, a woman with her petticoats.

WHITE-LIVERED (qu. *white-leathered*) envious.

A WHITE-HEAT (with *Smiths*) a degree of heat less than a *Welding-heat*, given to iron in the forge, when it hath not got its form and size.

WHITENESS (*hwizaneyŷe, Sax.*) according to the hypothesis of *Sir Isaac Newton*; is what is the result of the mixture of all sorts of rays together. But the opinion of *Mr. Boyle* is, that it chiefly depends upon this. That the surfaces of white bodies are separated into innumerable superficies, which being of a nature meerly specular, are so placed, that some looking one way and some another, do reflect the rays of light falling on them, not towards one another, but outwards towards the spectator's eye.

WHIT'TISH (of *hwiza, Sax.*) inclining to white.

WHITH'ER (*hwæðeŷ, Sax.*) to what place.

WHITH'ERSOEVER (*hwæðeŷ, Sax.*) to what place soever.

The **WHOLE**, is that which is made up of parts united in due order or disposition.

WHOLE (among *Logicians*) is twofold, one composed of several parts really distinct, which in *Latin* is called *Totum*, and the parts of it are termed *integral Parts*, as the *Apartments* of a house, the *Precincts* of a city or town, the *Provinces* of a kingdom; the other *Whole* is called in *Latin* *Omne*, and the parts of it are termed *subjective* or *inferior*, because this *Whole* is a common term, and its parts are comprized within its extent, as the word *Animal* is a *Whole* of its nature; the inferiors of which, as *Man* or *Beast*, which are comprized within its extent, are its *subjective Parts*.

An *Essential WHOLE* (in *Metaphys.*) is that which consists of such parts as compleat the essence of that being; as man is made of soul and body.

Integral WHOLE (in *Metaphys.*) is that which has the same nature with its parts, so every single drop of water is water.

WHOM'SOE'VE'R (hwa-pwa-æpɛn, *Sax.*) any or every one.

A **WHORE** (*Hieroglyphically*) was by the ancients represented by a lion with a woman's head, because her countenance is fair, her speech pleasant, and her allurements powerful, but her nature fierce and cruel, and preys upon both body and estate.

WHORE'MONGER (of *hupe* and *man-gene*, *Sax.* a merchant or trader) one who follows whores.

WHORISH, inclinable to play the whore, lascivious.

WHORISHNESS, whorish inclinations and practices.

WI (*wi*, *Sax.*) in composition in proper names signifies *holy*, as *Wimund*, holy peace, &c.

WICK'LIFITES, the followers of *John Wickliff* of *Merton* college in *Oxford*, where he took his doctor's degree with great reputation. King *Edward III.* sent him ambassador to the pope.

He preached against the real presence, pilgrimages, purgatory, &c. so strenuously at *Oxford*, that the monks prevailed upon *Simon Sudbury*, arch-bishop of *Canterbury*, to silence him.

He was rector of *Lutterworth* in *Leicestershire*, and was much favoured by the great men of his time, and may justly be reckoned the first reformer.

His fame reached to *Rome*, and gave occasion to Pope *Gregory* the XIth, to write to King *Richard* the II. to assist the bishops in suppressing *Wickliff* and his followers.

In the reign of King *Henry IV.* his books were condemned at *Oxford*; and at last, when the council of *Constance*, met about the year 1428, they condemned him with this sentence, "That *John Wickliff*, being a notorious heretic and obstinate, and dying in his heresy, his body and bones, if they may be discerned, from the bodies of other faithful people, should be taken up out of the ground,

"and thrown away far from the burial of the church."

This sentence was executed by the bishop of *Lincoln*, 41 years after his burial, and his ashes cast into a neighbouring brook, called *Swift*.

The notions of *Wickliff* and his followers were, that the scriptures ought to be in the vulgar tongue, that they contained all things necessary to salvation, that they may be understood by every well disposed person.

He declared against traditions; the Popes authority; their power over the temporalities of Kings; and he pronounced the Pope to be the chief *Antichrist*.

He taught that the church of *Rome* may err, he rejected merit of works; and transubstantiation; he owned but two Sacraments, was against images, auricular confession, pardons, indulgences, monastick vows, and approved of the marriage of priests.

WIE } (of *wic*, *Sax.* a bay, bank, or
WICH } crooked turning of a river, also a castle or fortress) in compound proper names or places, is to be understood to signify one of those things before mentioned.

WIELD'Y, easy to be managed or governed by the hand.

WIG (*ignotæ Etym.*) a cap of hair for the head; also a sort of bun or cake.

A **WILD**, a wilderness. *Milton*.

WILD'NESS (*wild-neyye*, *Sax.*) unfamedness, furiousness, uninhabited.

A **WILD Boar** is the emblem of warlike fury, and merciless brutality, as making havock wheresoever it comes: It is often used in *Heraldry* in several postures, and its head singly.

WILL (*willā*, *Sax.*) a certain faculty of the soul, or the act of it, &c.

WILL is taken in three senses: First, for the power or faculty of *willing*. Second, For the act or exercise of the power, as when we say, *No man wills Injury to himself*. Third, For the habit or a constant disposition or inclination to do any thing, as *Justice* is a constant *will* to give every one what belongs to him.

The **WILL** (with *Moralists*) is defined to be the internal guide of a man's actions, so that when the objects are proposed and known, this power can, by an intrinsic principle, and without any physical necessity, move itself towards them, and chuse that which seems most agreeable and convenient, and reject that which appears unsuitable and incommodious.

WIL'LING (of *willan*, *Sax.* to will) disposed in mind to.

WIL'LINGNESS, readiness or disposition of mind.

WIN } { win, *Sax.* war strength } the
WINE } { wine, *Sax.* beloved dear } names of men beginning or ending with these syllables, signify, either from *Win*, the martial

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martial temper of the man, or from *Wine*, that they were the favourites of the people, &c.

WIND (*wind*, Dan. *win'd*, *Sax.*) the current or stream of the air, together with such vapours as the air carries along with it, or wind may be defined to be a vapour agitated and rarified, which passing from a narrow place, wherein it was pent, into one more large and wide, drives the air before it; if it chance that there be a meeting of many vapours together, then, according to the quantity of the matter, this wind is so much the greater.

To have the **WIND** of a Ship (*Sea Phrase*) is to be to the windward of her.

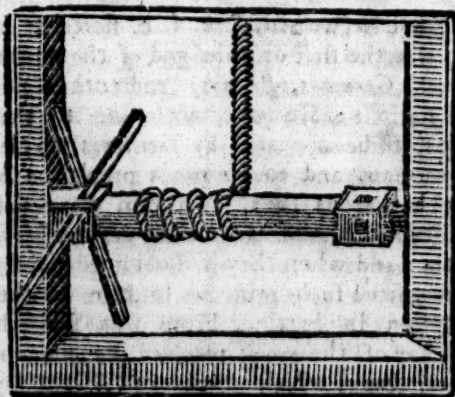
To **WIND** (with *Hunters*) to scent the game as dogs do.

Large WIND, a fair wind.

To carry in the **WIND** (with *Horsemen*) is said of a horse that carries his nose as high as his ears, and does not carry handsomely.

WIND Beam (in *Carpentry*) the same as *Collar Beam*.

WIND'LESS } a machine used to raise
WIND'LESS } huge weights withal, as guns, stones, anchors, &c. also to wind up, or draw things out of a well. It is a roller of wood square at each end, through which is either cross holes for hand-spikes, or staves across, to turn it round; by this means it draws a cord, one end of which is fastened to some weight which it raises up. They are used in *Gins*, and about *Dutch Mortars*, to help to elevate them. See the figure.



Trade WINDS, are winds which blow constantly from the east, between the latitude of 30 degrees north and south, in the *Atlantic*, *Ethiopic* and *Pacific* oceans.

Coasting-Trade WINDS, are such as the southerly and southerly-west winds, which blow constantly all along the coasts of *Africa*, on the southward of the *Equator*, within the trade-wind limits; and the northerly and north-westerly winds on the north side of the *Equator*, blowing on the same continent.

Shifting-Trade WINDS, are the same as monsoons, and are periodical winds in the *Indian* sea, that blow for half a year one way,

and the other half upon the opposite points: And those points and times of shifting are different in different parts of the ocean. And in some places the wind is constant for three months one way, then three months more the contrary way, and so all the year.

WIND'WARD (of *wind* and *zowap'd*, *Sax.*) toward the wind.

Natural WINE, is such as it comes from the grape, without any mixture or sophistication.

Adulterated WINE, is that wherein some drug is added to give it strength, fineness, flavour, briskness, or some other qualification.

Prick'd or Eager WINE, is that turned sourish.

Sulphur'd WINE, is that put in casks wherein sulphur has been burnt, in order to fit it for keeping, or for carriage by sea.

Colour WINE, is wine of a very deep colour, serving to die those wines that are too pale.

Chip WINE, is that poured on chips of beech wood to fine or soften it.

Rape WINE, is wine put into a cask of fresh grapes picked, in order to recover the strength, briskness, &c. that it had lost.

WING'ED Seeds (in *Botany*) are such as have down or hairs on them, whereby the wind taking hold blows them at a distance.



WINGS (in *Heraldry*) are borne without the body of the fowl, and sometimes single, and sometimes double: when they are double, they are called *Conjoined*; when the tips are upwards, they are called *Elevated*; when downwards, *Inverted*. See the *Escutcheon*.

WINGS (with *Gardeners*) are such branches of trees or other plants, as grow up aside of each other.

WINTER Solstice (with *Astronomers*) happens on the eleventh of *December*, when the sun comes to the tropick of *Capricorn*, the day being at that time shortest, and the night longest, that is to say, in northern countries.

WIS'DOM (*wis'dom*, *Sax.*) knowledge of high matters; also discretion, judgment.

WISDOM (with *Moralists*) is defined to be such a disposition of the mind, by which a man is firmly inclined to have right sentiments of things that occur to his perception, and to make a just examination of the actions that belong to his life.

WISDOM (in *God*) is a communicable attribute, and considers the relation of things one towards another, under the notion of means and ends, and of their fitness and unfitness, for the various purposes to which they are designed.

WISDOM (*Hieroglyphically*) was represented by the *Egyptians*, as a beautiful woman with four ears and four hands, and but

or

one tongue, hid within her lips that were shut close.

WISDOM (in *Painting*, &c.) is represented in white robes, with a blue mantle seeded with stars.

WIT (according to Mr. *Locke*) is distinguished from judgment, and he defines it to be a quick and ready gathering of ideas, and putting those together with great ease and variety, in which can be found any agreeableness or resemblance, so as to make up delightful images, and pleasing pictures in the fancy.

WIT (*rgewiz*, *Sax.* from *wizan*, to know.)

1. The powers of the mind, the mental faculties, the intellects. This is the original signification.

Will puts in practice what the *wit* deviseth:

Will ever acts, and *wit* contemplates still:
And as from *wit* the power of wisdom riseth,
All other virtues daughters are of will.

Will is the prime, and *wit* the counsellor,
Which doth for common good in council sit;
And when *wit* is resolv'd, will lends her power

To execute what is advis'd by *wit*.

Davies's Ireland.

2. Imagination, quickness of fancy.

Cou'd any but a knowing prudent cause
Begin such motions, and assign such laws?
If the great mind had form'd a different frame,
Might not your wanton *wit* the system blame?

Blackmore.

3. A man of genius.

How vain that second life in other's breath?
Th' estate which *wits* inherit after death;
Ease, health, and life, for this they must resign,

Unsure the tenure, but how vast the fine!
The great man's curse, without the gain endure,

Be envy'd, wretched; and be flatter'd, poor.

Pope.

WITH'ER-BAND, is a piece of iron or band, laid underneath a saddle, about four fingers above the withers of a horse, to keep the two pieces of wood that form the bow tight.

WITH'ER-WRUNG (with *Horsemen*) a horse is said to be wither-wrung, when he has gotten a hurt in the withers.

WITHIN' (*wizh-in*, *Sax.*)

WITHOUT' (*wizh-ouz*, *Sax.*) on the outside;

WITHOUT-BOARD (*Sea Term*) without or out of the ship.

WIT'TINESS (*wizzigneyfe*, *Sax.*) fullness of wit.



WIVERN (in *Heraldry*) an animal with the wings and feet like a bird, but the tail, &c. like a serpent, or a sort of flying serpent; the upper part resembling a dragon, and the lower a serpent.

WOAD (*woð*, *Sax.*) an herb used in dying

blue, and with which the ancient *Britains* painted their bodies, especially their faces, with frightful figures, to make them look terrible to their enemies.



WODEN (*woðen*, *Sax.* i. e. fierce or furious) was the first or chief god of the ancient *Teutones*, *Germans*, *Saxons*, and other northern nations: He was, according to their notions, to be appeased by sacrifices no less than human, and to be made propitious by many barbarous rites. To him they paid their devotions, and made their prayers before a battle; and when they had obtained victory, they sacrificed such prisoners to him as they had taken in battle. From this idol the fourth day of the week received its name of *Woðen-dæg*, which we now call *Wednesday*. This *Woden* was the father of *Thor*, or *Jupiter* (according to some) and the *Mars*, or, as others say, the *Mercury* of the Romans.

WOLD (*wołð*, *Sax.*) a champain land free from wood, a down. Hence, in composition in proper names, it denotes a prefect or governor, as *Beptz wold*, *Bert wold*, an illustrious governor, &c. also an herb.

WOLF, is a fierce creature, abiding in forests, an enemy to cattle, ravenous, greedy, crafty, of an exquisite quickness of smell, having an head something square, and his hair inclining to gray. It is commonly said, that what makes him so voracious is, that he has but one short gut, in which his food stays

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stays but a short time. But this is a popular error. His guts are as long as other animals, or as a dog's, he being himself a kind of a wild dog. There are several kinds of wolves, as the morning wolf, that lives only on carrion; the hare-wolf that lives upon the prey that he catches by his swiftness; the deer-wolf, which some confound with the *Lynx*, and others with the wild cat. Dogs carried from *Europe* into *New Spain*, are said to degenerate into wolves.

WOLF (wulp, *Sax.*) is a cruel, bloody, ravenous and watchful creature, able to endure hunger longer than any other beast; but when preſt by it, breaks out and tears the first flock it meets with; and is therefore compared to a resolute commander, who having been long besieged, being at last reduced to famine, makes a desperate sally upon his enemies, and drives all before him, and having vanquished his opposers, returns into his garrison laden with honour, plunder and provisions. The ancients, who believed the transmigration of souls, thought that those of men given to rob and plunder, at their death pass'd into wolves.

The old notion that it is a good sign to have a wolf cross the way that one is walking, and a bad one, if a hare cross it, has no other reason for its original, than that it may be esteemed fortunate to escape the first, and a loss to let the second escape us.

WOLF (*Hieroglyphically*) was by the ancients used to signify the shameful manners of a whore. Hence *Lupa*, *L.* a she-wolf) signifies an whore or impudent woman; and thence bawdy-houses are called *Lupanaria*.

A **WOLF** held fast by the Ears, was an emblem of a man encompassed with difficulties and troubles.

WOLVES. This land was anciently very much infested with wolves; but king *Edgar*, in the year 959, imposing on the *Welsh* a tribute of 300 wolves, i. e. that they should kill so many yearly, in time the land was cleared of wolves.

WOLVISHNESS, ravenousness.

WOMANLINESS, woman-like behaviour.

WON (of *winnan*, *Sax.*) did win, &c.

WONDERS of the World. These are generally accounted seven in number.

1. The *Walls of Babylon*, and the pleasant pensil gardens planted on them by *Semiramis*, built of a fat clay, only found near the river *Euphrates*, and was very large and high. *Pliny* speaks of 200 feet in height, and some 250; but the common opinion is, that they were 50 cubits high, and so broad, that two or three chariots might go upon them in a breast without danger, the compass of them about is said to be about 22 *English* miles; 300000 men are said to have been employed in making this wall, many years; but some say it was made in one year.

2. The *Labyrinth of Egypt*. See in letter *L.*

3. The *Pyramids of Egypt*. See *Pyramids*.

4. The *Mausoleum of Caria*, which queen *Artemisia* built as a sepulchre for her deceased husband, tho' he was not deposited there; for the queen had so endeared affection for him, that she caused the ashes of his consumed body to be put into a cup of wine and drank them, to give him a lodging in her heart. See *Mausoleum* in letter *M*.

5. The *Colossus of Rhodes*. See *Colossus*.

6. *Jupiter Olympius*, is said to have been the neatest of all these works, made by *Pheidias*, of 150 cubits high. The head was of pure gold, but the body was of brass. It was erected by the *Eleans*, a people of *Greece*, and placed in a temple dedicated to *Jupiter*, which was enriched afterwards with many curious representations and excellent statues. This statue of *Jupiter* was sitting in a chair half naked; but from the girdle downwards he was covered; in the right hand he held an eagle, and in the left a scepter. The upper part being uncovered, intimated how he was known to the angels; and the lower parts being covered, signifies how God hides himself in his works from his inferior creatures. The emperor *Caligula* endeavoured to transport this statue to *Rome*; but those that were employed about it, were frighted from their enterprize by some unexpected accident.

7. The temple of *Diana* at *Ephesus*, an incomparable work, supported by 120 large pillars, every one the sole enterprize and work of a king, who was resolved to make his piety and magnificence appear upon his pillar. See *Diana*.

WONDERS of the Peak (in *Derbyshire*.)

The first of these wonders is *Chatsworth-House*, &c. the noble seat of the duke of *Devonshire*, where, besides the stateliness of the edifice, and curiosities within it, too many here to be described, there are pleasant gardens adorned with exquisite water-works.

1. *Neptune* with his sea nymphs, which seem to sport themselves in the waters, which appear to fall upon sea-weeds. 2. A pond, where sea-horses continually do roll. 3. A tree, exactly resembling a willow, made of copper, of which (by turning a cock) every leaf continually distils drops of water, and so lively represents a shower of rain. 4. A grove of cypress and a cascade, at the top of which stand two sea nymphs, with each a jar under her arm, from whence the water falling upon the cascade, produces a loud rumbling noise, like the *Egyptian* or *Indian* cataracts. 5. At the bottom of this cascade is another pond, in which is an artificial rose, thro' which the water ascends, and hangs suspended in the air, in the figure of that flower. 6. There

is another pond, where there is *Mercury* pointing at the gods and throwing up water. 7. There are several fine statues of gladiators, and other curiosities.

The second is the mountain called *Mam Tor*, which is almost continually shivering down earth and great stones, in such plenty, and with so great a noise, as often to frighten the neighbouring inhabitants, and to be heard at some miles distance, yet never visibly grows less, tho' it has thus continued for several generations.

The 3d is *Eldne-Hole*, a wide and terrible chasm, about fourteen yards in length, and seven in breadth. The mouth of it craggy, but the inward recesses contracted and intricate. It is accounted bottomless, because it could never yet be fathom'd by any art of man, tho' divers attempts have been made; tho' it has been plumbed to the depth of 884 yards, 80 of which sunk into the water; and the earl of *Leicester* hired a man to go down in a basket of stones, who was let down 300 ells, and being pulled up, was both speechless and senseless, and died within eight days of a phrensy. It is usual for those that go to see it, to throw down stones, and lay their ear to the mouth of the pit, which make a great rattling and noise for a long time, which is lessened by degrees, till it gets beyond the sphere of hearing.

The 4th is *Buxton-Wells*, in number nine, the water of which is hot, sulphurous and saline, yet not fetid, but very palatable. They spring out of a basalt like marble, and it is pleasant to see the sulphurous halitus break out in bubbles, and impregnate the water. These waters are very salutiferous.

The 5th is *Weeding Wall* or *Tides-Well*, a spring that ebbs and flows like the sea, sometimes two or three times in an hour; and upon the sinking of the water makes a gurgling noise, like the pouring of liquors out of bottles, but much louder. The diameter of the spring is about a yard, and the depth much the same, and the water rises and falls about three quarters of a yard.

The 6th is a remarkable cave, the entrance of which is at the foot of a large mountain, called *Coitmoos*, by a small arch, so low, for several paces, that those who go into it are forced to creep upon all fours for a while; but then it opens a considerable height, not unlike to the roof of a large cathedral. On the right hand is an hollow cavern called *Pool's Chamber*, whereby striking a stone upon the wall, a noisy echo rebounds. Hence your guide conducts you, with a candle, over ridges and rocks of stone, and shews you many representations of art and nature, produced by the petrifying water continually dropping from the roof and sides of the rock. There are the representations of the most curious fret-work, organ and choir-work, and in other places the figures of animals, as

the body of a man, a lion, a dog, and many other beasts, which a pregnant fancy readily suggests, as also a chair, flitches of bacon, a lanthorn, and many other varieties. A little farther is a pillar, called *the Queen of Scot's Pillar*, clear and bright as alabaster; and beyond that a steep ascent of near a quarter of a mile high, which terminates near the roof in a hollow called *the Needle's Eye*, in which when the guide places his candle, it represents a star in the firmament. A pistol being fired off, near the queen of *Scot's* pillar, gives a report near as loud as a cannon. You return back a different way, passing several currents of water. Some say this cave takes its name of one *Pool*, a notorious robber and outlaw, who fled from justice; others, that he was some hermit, who there lived a retired life. A little distance from *Pool's* Hole, is a small clear brook, memorable for its composition of hot and cold water, so united in the same stream, that you may at once put the finger and thumb of the same hand, the one into the hot, and the other into the cold.

The 7th is the *Devil's Arse*, or *Peak's Arse*, a wide subterraneous cavern, running under the hill near *Castleton*, the entrance of which is large, but the farther you go, the narrower it grows: The top of it is very high, and appears to the eye to be a most graceful arch, chequered with a diversity of coloured stones, from which continually drops a sparry water that petrifies. Within this arch are several small buildings, which are inhabited by poor people, who lie there ready to attend travellers who have the curiosity to come to see these rarities. This cave, after you are gotten a little way in it, is very dark and slippery, by reason of a current of water that runs along it, and you are forced to stoop, because the rock hangs sloping so low; but having passed this place, and a brook adjoining (which is not to be waded sometimes) the arch opens itself again, and brings you to a second current, with large banks of sand in and by it. This current is passable; but in a little time you come to a third current that is impassable, and then the rock closes.

To WOO (awooōō, courted, Sax.) to court, to sue to for love.

We cannot fight for love, as men may do;
We should be woo'd, and were not made to woo. *Shakespeare.*

Fancies and notions he pursues,
Which ne'er had being but in thought:
Each like the Grecian artist woos
The image he himself has wrought. *Prior.*
Oh, stretch thy reign, fair peace! from shore
To shore,
Till conquest cease, and slav'ry be no more;
Till the freed *Indians* in their native groves,
Reap their own fruits, and woo their sabbath
loves. *Pope.*

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2. To court solicitously : to invite with importunity.

Yet can she love a foreign emperor,
Whom of great worth and pow'r she hears
to be ;

If she be woo'd but by ambassador,
Or but his letters or his pictures see ;

So while the virgin soul on earth doth stay,
She woo'd and tempted is ten thousand ways

By these great pow'rs, which on the earth
bear sway,

The wisdom of the world, wealth, pleasure,
praise. *Davies.*

Sweet bird that shunn'ft the noise of folly,
Most musical, most melancholy !

Thee, chauntress oft the woods among,
I woo to hear thy even-song.

Milton.

WOO'ING (of wogan, *Sax.*) courting or making love to.

WOOD, by microscopical observations, appears to be only an assemblage of infinitely minute canals or hollow fibres, some of which rise from the root upwards, and are disposed in form of a circle ; and the others, which are called *insertions*, tend horizontally from the surface to the center ; so that they cross each other, and are interwoven like the threads of a weaver's web. *Dr. Grew.*

WOOD'EN (of wudu, *Sax.*) made of wood.

WOOD'Y (wudiġ, *Sax.*) full of woods or trees.

WOOL'LY (wulliġ, *Sax.*) made of wool, &c.

WOOL'LINESS, woolly quality.

WORD'Y (prob. of wordiġ, *Sax.*) abounding in words, &c.

WORD'INESS, talkativeness, &c.

To WORK a Horse, is to exercise him at pace, trot or gallop, and to ride him at the manage.

To WORK a Horse (in *Horsemanship*) upon *Volts*, or *Head*, and *Haunches*, in or between two heels, is to passage him, or make him go side-ways upon two parallel lines.

WORK'ING (of weorcan, *Sax.*) labouring, taking pains ; also fermenting, as beer, &c.

WORK'MANLIKE (of weorc-man and gelice, *Sax.*) artificially.

WORK'MANSHIP (of weorc man and Ship, probably of Scype, *Sax.*) the thing produced by the artificer ; also art or artificialness.

WORLD (worlð, *Sax.*) the universe ; also the generality of the people ; the vulgar, in distinction to the more knowing, learned or noble.

WORLD. The greatest part of the ancient nations and kingdoms of which we have any monuments remaining, differ from each other concerning the duration of the world.

The *Chaldeans*, the *Egyptians*, the *Chinese*, the *Greeks*, the *Hebrews*, have all different

ways of computing the years of the world ; even the *Chronologers* who follow the *Hebrew* text, and the *Vulgate*, are not agreed among themselves. It is known that the *Hebrew* text of the *Jews*, and that of the *Samaritans* differ from each other, and that the copies of the *Septuagint*, which are no other than translations of the *Hebrew* text, are however very different from that text.

According to the computation of *Usher*, which is now generally received and followed, from the beginning of the world to the birth of *Christ*, we reckon just 4000 years. To this present year 1755 we reckon 5754 years compleat ; but the most skilful *Chronologers*, judging that the birth of *Christ* is here put three years too late, we must reckon it 5757 years compleat.

As to the duration of the world, from this time to its final determination or dissolution, this is still much more doubtful or uncertain. The *Egyptians* were of opinion, that after a revolution of 36525 years all the planets would be found in the same point, and that then the world would be renovated, either by a deluge or an universal conflagration. They had a notion, that the world had been several times renewed after this manner, and this sentiment was even common among the *Greeks* too : But they were not agreed about the number of years, that this great year or one intire revolution would take up.

Aristarchus assigned it 2484 years, *Arctus* of *Dyrachium* 5552 years, *Heracitus* and *Linus* 10800 years, or according to others 18000, *Dion* 10881, *Orpheus* 100020 years, *Cassander* 3600000 years. *Plato* and his whole school, as also *Origen*, were persuaded, that after a certain number of years there was to be a succession of new worlds.

The *Jews* had an ancient tradition, which they say they had from *Elijah*, not the great Prophet, but another of that name, who lived after the captivity of *Babylon*, and 154 years after the building of the second temple : According to this tradition the world was to continue 6000 years, 2000 years in the state of nature before the law, 2000 under the law, and 2000 under the *Messiah*. This tradition has been adopted by many of the ancient fathers.

According to this opinion, the world must endure no longer than 242 years.

The WORLD (*Hieroglyphically*) was by the ancients represented by a round temple, because the divine majesty hath created it for his own glory, to receive in it the respects of all creatures, and because it appears like a large and beautiful edifice, excellently well adorned, supported by the power of God, covered with the Heavens, and distinguished into several apartments. See *Serapis*.

WORLD, the harmony of it (*Hieroglyph.*) or the rare correspondency that is in the world between the several parts that compose it,

was represented by the image of the god *Pan*, with two horns upon his head, and a rank of seven slender pipes in his hand, so joined together, that their musick could make an harmonious consort. The two horns were an emblem of the sun; he had also a leopard's skin about his shoulders, which represented the beautiful variety of the stars.

WORLD (*Hieroglyph.*) the common hieroglyphick of it, was a globe, on which was represented the circles of the *Zodiack*, with the signs in it, and round about a multitude of stars. This globe being supported on the shoulders of a man upon his knees (called *Atlas*) his knees being covered with his long garment, intimates that the world is upheld by the power of God, who seems to be covered to the lower ranks of creatures, with divers emblems and dark shadows.

WORLDLY-MINDED (of *worlð* and *geminde*, *Sax.* the mind) having the mind fixed on the profits or pleasures of the world; covetous.

WORM-EATEN (of *wyrp* and *ætan*, *Sax.*) eaten with worms.

WORTHSHIPFUL (*weorþ-rycefull*, *Sax.*) worthy of worship.

WORST (*wyrst*, *Sax.*) the most bad.

WORTHLESNESS, the being of no value.

WO'VEN (of *weaƿan* or *geweƿod*, *Sax.*) weaved.

WOUN'DY, extreme, very great exorbitant.

WRAP'PER, a coarse cloth in which bale goods are wrapped, &c.

WRAPPED } (prob. of *hweorƿian*, *Sax.*

WRAPT } according to *Skinner*) in-folded, inclosed.

WRATHFULNESS, extreme anger.

WREAK'ING (of *wræcan*, *Sax.*) discharging, venting.

WREATH (in *Heraldry*) the representation of a roll of fine linnen or silk like that of a *Turkish* turbant, consisting of the colours borne in the escutcheon, placed in achievements between the helmet and the crest, and immediately supporting the crest.

WREST'LING (*wærstlung*, *Sax.*) striving, struggling earnestly to get the mastery; a kind of combat or engagement between two persons unarmed, body to body, to prove their strength and dexterity, and to try which can throw the other to the ground.

WRIGGLING (prob. of *wicelian*, *Sax.*) turning this way and that way, as a snake, eel, &c. screwing or insinuating into favour, &c.

WRING'ING (prob. of *wringung*, of *wringan*, *Sax.*) pressing or squeezing hard, pinching or griping.

WRINK'LED (of *wrincl*, prob. of *wrinclian*, *Sax.*) creased or rumpled into creases, folds, &c. as a garment, the skin, &c.

WRITH'EN (of *wryƿan*, *Sax.*) wrung, twisted, wrested.

WROTE (of *awrizan*, *Sax.*) did write.
WRUNG (of *wringan*, *Sax.*) squeezed, griped, pinched, twisted, &c.
WYCHE, a salt spring.

X

X *x*, Roman; *X* *x*, Italick; *Ξ* *ξ*, English; is the twenty second letter of the alphabet, and *X* *ξ*, the fourteenth of the Greek, and the *Hebrews* have it not; it is a compound letter of *c* and *f*.

X in numbers stands for ten.

X̄ with a dash over it signified 10000.

XISUTHRUS } a name supposed to be
SISUTHRUS } given by the *Babylonians* to *Noah*, who seemed to have had some knowledge of the deluge, and that this Patriarch was known to them by the name of *Sisuthrus*.

They say that *Saturn* appeared in a dream to *Sisuthrus*, and informed him that all mankind was to perish by a flood.

He commanded him to write down the originals, the progress and the completion of all things, and to bury them in the ground in the city of *Sipharis*, and to build a vessel to go therein with his relations and friends, and to put out into the deep sea.

Sisuthrus followed his orders, loaded his vessel with all sorts of provisions, and caused all sorts of animals to go in along with him. They say his vessel was 5 stadia or 625 paces long, and 2 stadia or 250 paces wide.

When the deluge came, all those were drowned, who were not with *Sisuthrus*; when he perceived the waters to abate, he let go a bird, which finding no food, nor resting place, returned to him again. Some time after he sent out others, which returned with their legs dawbed with mud. Lastly, a good while after he let others go, which did not return any more.

Then he understood that the earth was quite dry, he broke up his vessel, and went out with his wife, his daughter, and the pilot.

He went up into a mountain, where he worshipped, erected an altar and sacrificed to the gods. After this he appeared no longer upon the earth, neither himself, nor those who went out of the ark with him.

The others who continued in the ark getting out likewise, sought every where for *Sisuthrus* to no purpose, and having called him several times, they heard his voice, recommending piety to them, and the worship of the gods. These and some others seem to have great conformity to *Noah*.

XYLOPHORIA, a feast of the *Hebrews*, in which they brought wood into the temple with great solemnity, for the support of the sacred fire, that was continually burning upon the altar of burnt sacrifices. *Selden* says, this provision was laid up in the month *Ab*,
answering

answering to our *July*; others say it was in *Elul*, i. e. *August*. The Rabbins tell us, that they prepared the wood that was to be burnt upon the altar with great care, that they made it very clean, and permitted no rottenness, corruption, or mouldiness to be amongst it.

XYNOE/CIA (of *ἑνωσία*, Gr. to unite) an *Athenian* festival, observed in commemoration of *Theseus's* uniting all the petty communities of *Attica* into one commonwealth.

XYS'TUS } (*ἔστος*, Gr.) an open walk-
XYS'TUM } ing place, where the *Romans* made entertainments; a long isle or portico, sometimes roofed over, and at other times open, and ranged on each side with trees, forming an agreeable place for people to walk in; a knot, garden or parterre.

Y

Y y, *Roman*; *Yy*, *Italick*; *Yy*, *Englisch*; *Yy*, *Sax.* is the 23d letter of the alphabet; *Υ υ*, *Greek*, the twentieth, and the *Hebrews* have not this letter. *Y* has the sound of *i* or *ie*, and is a consonant before a vowel, as *Year*, *Youth*, &c. and a vowel after a consonant, as *Physick*, *Synagogue*, &c. and is used in words of a *Greek* derivation, and at the end of *English* ones, as *by*, *cry*, *fly*, &c.

Y was a numeral letter with the ancients, and signified 150, and

Ȳ with a dash at the top, signified 150000.

YACHT (of *yacht*, F.) a pleasure boat, or small ship with one deck, carrying four, eight or twelve guns, and thirty or forty men, and are in burden from 30 to 160 tons; contrived and adorned both within side and without, for carrying state passengers, and for swiftness and pleasure.

YATCH. See *Yacht*.

To **YAWN** (*ἔωναν*, *Sax.*)

1. To gape, to oscitate, to have the mouth opened involuntarily by fumes, as in sleepiness.

At length strook off himself, and ask'd the dame;

And asking yawn'd, for what intent she came?
Dryden.

To whom the yawning pilot fast asleep,
Me didst thou bid, to trust the treacherous deep?
Dryden.

2. To open wide.

Hell at last

Yawning received them whole, and on them
Clos'd.
Milton.

The sword pierc'd his tender sides;
Down fell the beauteous youth; the yawning
wound

Gush'd out a purple stream.

Dryden.

High she rear'd her arm, and with her sceptre
struck

The yawning cliff: from its disparted height
Adown the mount the gushing torrent ran.

Prior.

YAWN. 1. Oscitation.

Thee, Paridel, she mark'd thee, there
Stretch'd on the rack of a too easy chair;
And heard thy everlasting yawn confess
The pains and penalties of idleness.

Pope's Dunciad.

2. Gape, triatus.

Hence to the borders of the marsh they go,
That mingles with the baneful streams below;
And sometimes with a mighty yawn, 'tis
said,

Opens a dismal passage to the dead,

Who, pale with fear, the rending earth sur-
vey,

And startle at the sudden flash of day.

Addison.

YAWN'ING, gaping, oscitation, an involuntary opening of the mouth, occasioned by a vapour or ventosity endeavouring to escape, and indicating an irksom weariness or inclination to sleep.

YEAR (*ἔαρ*, *Sax.*) that space of time that the sun is supposed to take up in his passage thro' the several signs of the zodiack, and with us consists of 12 unequal calender months, which contain 365 days, and once in 4 years 366, which day is intercalated between the 23d and 24th of *February*, *St. Mathias's* day, or festival, being ordinarily observed the 24th of *February*, but in the leap year on the 25th, the 24th being the day added; so that *February* has that year 29 days, but in common but 28 days. The beginning or first day of the year has been very different, some beginning on *March* the 1st, some on *December* the 25th, some *January* the 1st, and some *March* the 25th, and *April* the 25th, and these were obliged to add for before or after *Easter*, to signify or determine the beginning or end of the year; these several differences were principally among the *French*, to determine which *Charles IX.* in 1564 published an arrest, the last of which ordered the year for the time to come to be constantly and universally begun, and wrote on from *January* 1st. The *English* began their year the 25th of *December* till *William* the Conqueror's time, and now on the 1st of *January* in the ecclesiastical and civil courts; the astronomers of later years have more precisely determined the quantity of time in the year, viz. from the sun's departing from an assigned point of the equator to his coming to the same point again, to be 365 days, 5 hours, 49 minutes.

The *Egyptian* year was *Solar*, consisting of 12 months, of 30 days each month, and we find the *Hebrew* year the same. *Maimonides* says, that the years of the *Jews* were *Solar*, and their months *Lunar*. Since the com-
pleating

pleating of the *Talmud*, they have made use of years that are purely *Lunar*, having alternately a full month of 30 days, and then a defective month of 29 days; and to accommodate this *Lunar* year to the course of the sun, at the end of three years they intercalate a whole month after *Adar*, which intercalated month they call *Veadar*.

The civil year of the *Hebrews* was always begun at autumn, at the month they now call *Tisri*, which answers to our *September*, and sometimes enters into *October*, according as the lunations happen. But their sacred year, by which their festivals, assemblies, and all other religious acts were regulated, begin in the spring at the month *Nisan*, which answers to *March*, and sometimes takes up a part of *April*, according to the course of the moon.

Nothing is more equivocal among the ancients than the term *Year*. Some think that from the beginning of the world to the 160th year of *Enoch*, they reckoned only by weeks, and that it was the angel *Uriel*, who revealed to *Enoch* the use of months, years, the revolutions of the stars, and the return of the seasons.

Some people heretofore made their year to consist of one month, others of 4, others of 6, others of 10, others of 12.

Some have divided one of our years into two, and have made one year of winter, and another of summer.

Formerly the *Egyptians* allowed but one month to their year; then two, then four months, and lastly twelve months.

We do not know the form of the ancient *Chaldean* year, because their ancient history is unknown. They boasted formerly of a prodigious antiquity, and pretended to have astronomical observations for 472000, according to *Diodorus Siculus*, or 470000, according to *Cicero*, or for 720000, according to *Ephigenes*.

But when *Calisthenes* was at *Babylon*, and very inquisitive to know the truth of this, he sent word to *Aristotle*, that he could find no observations that were beyond 1903 years, which proceeding backwards would bring us nearly to the time of the building of *Babylon*.

The *Grecians* at the beginning had no fixed years, several people of *Greece* made their year of four months, those of *Arcadia* first made it of one month, only afterwards of three months. Those of *Caria* and *Acarnania* made it sometimes of one month, and sometimes of six, but from the time of *Homer* it appears to have been settled at twelve months.

Jubilee YEAR, was every seventh Sabbathick year, or the 49th year.

Platonick YEAR, a space of time, at the end whereof all the planets and fixed stars return to the same point from whence they set out, and have the same aspects and configurations one upon another, which some affirm to be in 15000 common years, others in

36000; the ancient *Heathens* were of opinion, that when this period was compleated, the world would be renewed again; and the departed souls re-enter their bodies again, and go thro' a second course.

The *Sydereal* YEAR, is that time in which the sun, departing from any fixed star, comes to it again; and this is in 365 days, six hours, and almost ten minutes, or (according to Sir *Isaac Newton*) 365 days, six hours, nine minutes and fourteen seconds.

The *Climacterical* YEAR, is the 63d year, which is accounted a dangerous year. The opinion proceeds from a belief that the years of men are usually cast up by *Septenaries*, and every seventh year is conceiv'd to carry some altering character with it; as also the moon (which governs man's body) is supposed to be measured by sevens, and so the numbers seven and nine which multiply'd into one another make 63, which is commonly call'd the *Grand Climacterick*.

This notion is very ancient, *Philo* the *Jew* having written several pages with things relating to this number, and *Pythagoras* and *Plato* have been great maintainers of it, in their numerical computations.

YEL'LING (some derive it of *schellen*, to sound; others of *ghillen*, Du. to make a noise) making a horrible howling noise.

YEL'LOWNESS (gealepe of gealla, *Sax.* the gall) the being of a yellow colour.

YEO'MAN (some derive it of *gemana*, fellowship or company, or *leong* man, a young man; others of *Læmene*, a commoner, others of *eoman*, *Sax.* a shepherd; but others define a *Yeoman*, to be a free-born *Englishman*, who may lay out of his own free-land in yearly revenue to the sum of 40s.) a freeholder who has land of his own, the first degree of commoners.

YEOMAN of the *Guard*, a sort of foot guards to the king's person, of larger stature than ordinary, every one being required to be six foot high; they are in number 100 in constant duty, and 70 not in duty; the one half wear *harquebuses*, and the other *partisans*; their attendance is on the sovereign's person both at home and abroad; they are clad after the manner of king *Henry VIII's* time.

YERK'ING (*Minsheu* supposes it to be from *gercaen*, *Gothick*) throwing out the hind legs, as a horse; a term used in the academy, of a leaping horse, when he flings and kicks with the whole hind quarters, stretching out the two hinder legs near together and even, to their full extent.

YES'TERNIGHT (*georzenighz*, *Sax.*) the night before the present day.

To **YIELD** (with *Horsemen*) is to slack the hand, i. e. to slack the bridle, and to give the horse his head.

YIELDINGNESS (prob. of *giltung*, and *neffe*, *Sax.*) submissiveness, pliability, &c.

YOKE

YOKE (*Metaphorically*) signifies bondage or slavery.

Sea YOKE (with *Sailors*) is a term used when the sea is so rough, that the men cannot govern the helm with their hands, and then they sieze two blocks to the end of the helm, one on each side, and reeing two small ropes thro' them, which are made fast to the sides of the ship, by having some men at each tackle, they govern the helm according to direction.

YOUL. It has been, and it is supposed still is a custom on *Malvernes hills* in *Worcestershire*, when people fan their corn and want wind, they cry *youl! youl! youl!* to invoke it, which word Mr. *Gadbury* says is no doubt a corruption of *Æolus*, the heaven god of the wind.

YPSILOU'DES (on account of its resemblance of *Y*, the *Greek Upsilon*) the third genuine suture of the cranium; also a certain bone at the root of the tongue.

YULE-Batch, a *Christmas-Batch*.

YULE-Block, a *Christmas-Block*.

YULE-Games, i. e. *Christmas-Games* or gambols, have, it is highly probable, taken their original from *Æolus*, because about *Christmas* time the *Eastern* winds, said to be governed by *Æolus*, are then most prevalent.

Z

Z *z*, *Roman* and *Saxon*; **Z** *z*, *Italick*; **Z** *z*, *English*, is the last letter of the alphabet; **Z** *z*, *Greek*, is the sixth, and **ז**, the seventh of the *Hebrew*; it has the sound of *s*, but is seldom used.

Z was a numeral letter signifying 2000.

Z with a dash at the top, signified 2000 times 2000.

ZAIRAGI'AH (with the *Arabs*) a kind of divination, performed by divers wheels or circles concentrick to each other, and noted with divers letters, which are brought to answer to each other, by moving the circles according to certain rules.

ZEAL (Ζῆλος, *Zelus*, *L.*) passionate ardor for any person or cause.

O Cromwell, Cromwell!

Had I but serv'd my God with half the
zeal

I serv'd my king, he would not in mine age
Have left me naked to mine Enemies.

Shakespear.

Among the seraphims

Abdiel, than whom none with more zeal
ador'd

The deity, and divine commands obey'd,
Stood up, and in a flame of zeal severe,
The current of his fury thus oppos'd.

Milt. Par. Lost.

She with such a zeal the cause embrac'd,
As women, were they will, are all in haste;
The father, mother, and the kin beside,
Were over-borne by the fury of the tide.

Dryden.

The princes applauded with a furious joy,
And the king seiz'd a flambeau with zeal to
destroy.

Dryden.

Goodmen often blemish the reputation of
their piety by over-acting some things in
their religion; by an indiscreet zeal about
things wherein religion is not concerned.

Tillotson.

ZEALAND, an island in *Denmark* of a circular form, containing about 18 *English* miles in circumference, having no bread corn in it but rye, has no rivers, but about half a score small brooks, but a great number of fine lakes well stored with fish; the air but indifferent, especially about *Copenhagen*, occasioned by the frequent fogs, and its low situation; it has no sea ports but *Copenhagen*, nor does it want any, having no commodities for exportation; the cattle are generally small and lean, being forced to be kept housed about eight months in the year; they have but two seasons in their year, viz. summer and winter; for a spring is never known, and autumn very rarely; you immediately pass from extremity of heat to extremity of cold, and when winter's over from cold to heat. Also the name of one of the *United Provinces* lying between *Holland*, *Flanders*, *Brabant*, and the *German Sea*; the inhabitants are great traders, and fish much; the princes of *Orange* are hereditary governors of this island.

ZEDOARY, a spicy plant somewhat like ginger in its leaves, but of a sweeter scent, and not so biting.

ZELOTS, i. e. *Zealots*, a name given to certain *Jews*, who appeared in *Judea*, about the year 66 of the vulgar *Æra*, and four and five years before the taking of *Jerusalem* by the *Romans*.

They had the name of *Zealots*, from that furious and mad zeal they pretended to have for the liberty of their country. They had also at the same time the name of *Sicarii* or *Assassines*, because of the frequent butcheries they committed with their short daggers, call'd in *Latin*, *Sica*.

ZEM'BLANS, a people that inhabited the northern part of the world about the straits of *Waigates*, of a small stature, but have great heads, large faces, and small eyes, some without beards, their hair generally black, and their skin swarthy: they adore the sun and moon, and images in the shape of men, which they carve out of the stumps of trees.

ZE'NINH (with *Astronomers*) the vertex or point in the heavens, directly over one's head. If we conceive a line drawn thro' the observer

observer and the centre of the earth, which must necessarily be perpendicular to the horizon, it will reach to a point among the fixed stars, called the *Zenith*. Arab.

ZENS'US (with *Arithmeticians*) a square number or the second power.

ZIZ'ITH (ציצית *Heb.*) a name which the *Jews* give to the tufts or fringes, that they wore heretofore at the four quarters of their upper garments, and which now they only wear under their clothes, fixed to a square piece of cloth, which represents the garment they anciently wore in their own country, before their dispersion.

The *Zizith* of the modern *Jews* is a tuft made of eight threads of yarn, spun on purpose for this use, each having five knots, which take up half the length; that which is notted being frizzled out, makes a kind of tuft or fringe.

ZEUG'MA (ἔνγμα of ζευγνύω, Gr. to join) a figure in *Grammar*, when a verb agreeing with divers nouns, or an adjective with divers substantives, is referred to one expressly, and to the other by supplement, as *Lust overcame Shame, Boldness Fear, and Madness Reason*. If the verb be expressed in the beginning, it is called *Protozeugma*, as *we went both I and he*, and if in the middle, *Mesozeugma*, as *he went and I*, and if in the end, *Hypozeugma*, as *I and he went*. And the like is to be understood of the adjective, *Zeugma*; which is also made three ways; 1. in person, as *I and you learn*; 2. in gender, as *berus, & hera est irata*; 3. in number, as *hic illius arma, hic currus fuit*.

ZOC'CO } (in *Archit.*) a small sort of
ZO/CLE } stand or pedestal, being a
SO/CLE } low, square piece or member, serving to support a busto, statue, or the like, that needs to be raised.

ZOO'PHORICK *Column* (*Architecture*) a statuary column, or a column which bears or supports the figure of an animal.

ZO'PATA (of *zapata*, Span. a shoe) a festival or ceremony observed in *Italy* in the courts of certain princes on St. *Nicholas's* day,

wherein persons hide presents in the shoes and slippers of those they do honour to, in such manner as may surprize them, on the morrow when they come to dress. This is done in imitation of the practice of St. *Nicholas*, who used in the night time to throw purses in at the windows of poor maids, to be marriage portions for them.

ZOROASTER. The learned are much divided as to time when *Zoroaster* lived. The book of the philosopher *Giamasb* says, that in the year 1300 after the deluge *Zoroaster* began to appear, and to instruct men in the worship and adoration of fire; that after his death *Kistab*, king of *Persia*, embraced his religion, and continued firmly attached to it; under the reign of this prince, liv'd the great philosopher *Giamasb*, surnamed the *Magian*, who in his book of the great conjunctions says, that during the great conjunction which happened 1300 years after the deluge, in the month *Schebat*, under the reign of *Feredoun*, king of *Persia*, of the first dynasty, God sent the prophet *Verdascbe* or *Zoroaster*.

He adds, after *Zoroaster*, and since the building of the *Pyræa* or temples appointed for the worship of fire, there happened the second conjunction called a very great one, and there came then out of the mountains of the third climate a person named the master of the Virgin (meaning *Moses*) who founded another religion differing from that of *Zoroaster*.

From this book, which is not accounted superstitious, and by another, which is ascribed to *Zoroaster* himself, which bears the name of *Kesabal-Karanat*, it is observed, as well as the first, that the *Master of the Virgin*, or *Moses* appeared under the second great conjunction of the planets, and they agree in this with the sentiments of the ancient *Persians*, who all contend, that *Zoroaster* was more ancient than *Moses*.

ZUING'LIANS (so called of *Hudric Zu-inglius*) a branch of ancient reformers or Protestants.

A COLLECTION of the CANTING WORDS and TERMS, both ancient and modern, used by BEGGARS, GYPSIES, CHEATS, HOUSE-BREAKERS, SHOP-LIFTERS, FOOT- PADS, HIGHWAY-MEN, &c.

A L

ABRAM, Naked, or having scarce Cloaths enough to hide Nakedness.

ABRAM-COVE, a lusty Rogue, with hardly any Cloaths on his Back; a Tatterdemallion.

ABRAM-MEN, otherwise called *Toms of Bedlam*, shabby Beggars, patched and trick'd up with Ribbons, Red-Tape, Fox-Tails, Rags of various Colours; pretending to be besides themselves, to palliate their Thefts of Poultry, Linnen, &c. A sort of itinerant Hedge-Robbers, and Strippers of Children, &c.

ACADEMY, a Bawdy-House; a Receptacle for all Sorts of Villains, where the young Ones are initiated in the *Canting-Language*, and all manner of Cheats and Impostures, and sorted into Tribes and Bands, according to their several Capacities for Mischief.

ADAM-TILER, the Comerade of a Pick-pocket, who receives stolen Goods or Money, and scours off with them, *Tip the coal to Adam-Tiler*; i. e. give the Money, Watch, &c. to a running Companion, that the Pick-pocket may have nothing found upon him, when he is apprehended.

AFFIDAVIT-MEN, Knights of the Post; mercenary and abandoned Wretches, who used to frequent the *Temple* and other Inns of Court, in order to be in Readiness to swear any thing that was proposed to them.

ALSATIA the *Higher*; *White-Fryars*, once a privileged Place, as the *Mint* was lately; but suppressed, on Account of the notorious Abuses committed in it.

ALSATIA the *Lower*, the *Mint in Southwark*.

ALSATIANS, the inhabitants of these two Places, such as broken Tradesmen, extravagant Spendthrifts.

ALTEMAL. *Vide Dutch Reckoning*.

AMBIDEXTER, one that goes snacks in Gaming with both Parties; also a Lawyer that takes Fees of Plaintiff and Defendant at once.

To **AMUSE** (in a *Canting Sense*) to fling Dust in the Eyes; also to invent strange Tales to delude Shop-keepers and others, from being upon their Guard.

A R

AMUSEMENT, a blind, or feint.

AMU'SERS, who were wont to have their Pockets filled with Dust, which they would throw into the Eyes of People they had a mind to rob, and so run away, while their Comerade, who followed them, under the Notion of pitying the half blinded Person, laid his Hand on whatever came next.

ANGLERS, *alias* **HOOKERS**; petty Thieves, who have a Stick with a Hook at the End, wherewith they pluck Things out of Windows, Grates, &c. *Make ready your Angling Stick*; a Word of Command used by these petty Villains, to get ready the Stick with which they perform their Pranks, and as a Signal of a Prey in Sight. In the Day-time they beg from House to House, to spy best where to plant their Designs, which at Night they put in Execution.

ANTICKS, such as dress themselves up with Ribbons, mismatched Colours, Feathers, &c.

ANTIQUATED, an old Rogue, or one who has forgot, or left off his Trade of thieving, is said so to be.

ARCH-ROGUE, the *Dimber-Damber Uprightman*, or Chief of a Gang; as *Arch-Dell*, or *Arch-Doxy* signifies the same Degree in Rank among the Female *Canterers* and *Gypsies*.

ARK, a Boat or Wherry.

ARK-RUFFIANS, Rogues, who in Conjunction with Watermen, &c. rob and sometimes murder on the Water; by picking a Quarrel with the Passenger and then plundering, stripping and throwing him or her over-board, &c. A Species of *Badgers*.

ASSIG, an Assignment, Appointment or Meeting.

AUNT, a Bawd, or Procurefs; a Title of Eminence for the *Senior-Dells*, who serve for Instrucreffes, Midwives, &c. to the *Morts*.

AUTEM, a Church; also married.

AUTUM-BAWLER, a Preacher, or Parson, of any Sect.

AUTEM-CACKLERS } Dissenters of
AUTEM-PRICKEARS } any Denomina-

AUTEM

B A

AUTEM-CAKLETUB, a Conventicle, a Meeting-House for Dissenters.

AUTEM-DIPPERS, Anabaptists.

AUTEM-DIVERS, Church-Pick-Pockets; also Church-wardens, Overseers of the Poor.

AUTEM-GOGLERS, pretended French Prophets.

AUTEM-MORT, a marry'd Woman; also one who travels up and down the Country, with one Child in her Arms, another on her Back, and often leading a third in her Hand.

AUTEM-QUAVERS, Quakers.

AUTEM-QUA-VERTUB, a Quaker's Meeting-House.

B

BACKED, dead, as *He wishes the Senior backed*, i. e. *He longs to have his Father upon six Mens Shoulders. His Back's up*, a taunting Expression.

BACON, the Prize, of whatever kind, which Robbers make in their Enterprizes. *He has saved his Bacon*; i. e. *He has himself escaped with the Prize, whence it is commonly used for any narrow Escape. The Cove has a bien Squawol to maund Bacon*; i. e. *he has a good Voice to beg Bacon*; used to jeer a bad Voice, or an indifferent Singer. *The Bacon-Sweard rakes in his Throttle*; i. e. *the Sweard of the Bacon sticks in his Throat*; used to a person who has Hoarseness, or one, who at their Merry-Meetings, excuses himself from Singing, on pretence of a Cold.

BADGE, is used in a Canting Sense, for Burning in the Hand or Cheek (as is used to be) as *He has got his Badge and piked away*; *He has been burned in the Hand, &c.* and is just set at Liberty.

BADGE-COVES, Parish-Pensioners.

BADGERS, a Crew of desparate Villains, who rob and kill near Rivers, and then throw the dead Bodies therein.

BAGGAGE, as the heavy Baggage, the Children and Women who are unable to travel fast in Gangs of Gypsies and Strollers.

BALSOM, Money: *The Cove has secured the Balsom*, i. e. *He has seized the Money.*

A BAM, a Sham or Cheat: a knavish Contrivance to amuse or deceive.

BANBURY story, of a Cock and a Bull, an idle Relation, in order to pick Acquaintance on the Road, till a convenient Place or Opportunity offer to rob or plunder.

BANDITTI, Highwaymen, Horse or Foot, now used for Rogues of any kind, but strictly Italian Rapparees.

BANDOG, a Bailiff or his Follower; a Serjeant or his Yeoman.

BANTLING, a Child.

BARKER, a Salesman's Servant that walks before the Shop, to invite Customers.

B E

BARNACLE, a good Job, or a Snack easily got; so called from the Gratuity given to Jockeys, for buying and selling Horses.

BARNACLES, the Irons worn in Gaoil by Felons. A Pair of Spectacles is also called Barnacles; as *I saw the Cuffin Quire with his Nose Barnacled, making out the Cove's Dispatches*, i. e. *I saw the Justice of Peace with his Spectacles on making out his Mitimus.*

BAR-WIG, between a bob and a long one.

To BASTE, to beat.

BASTONADING, a Cudgelling.

BATTEN, to fatten; to keep up a Fowl, &c. till it is fit for eating.

BATTENER, an Ox; *The Cove has bushed the Battener*; i. e. *He has killed the Ox*, in revenge on some Farmer, who, perhaps, had got him sent to the House of Correction.

BATTERED BULLY, an old well cudgelled and bruised huffing Fellow.

BAUBEE, an Half-penny; as *The Cove tipt the Maund but a single Baubee, let's soufe him for it*, i. e. *The Gentleman has given the Beggar but a single Half-penny; lets plunder him for his Niggardliness.*

BAUBELS, or **BAWBLES**, Jewels, or Tweezers, Snuff-boxes, any Sort of Gold or Silver Trinkets.

BAWD, a Female Procurefs.

BAWDY-BASKETS; a Sort of diminutive Pedlars, who sell Obscene Books, Pins, Tape, &c. but live more by pilfering and stealing.

BAWDY-HOUSE-BOTTLE, a very small one.

BEAR-GARDEN-DISCOURSE, common, filthy, nasty talk.

BEARD-SPLITTER, a Whore-master.

BEAU-TRAPS; an Order of Villains, Genteel-dressed Sharpers, who lie in wait to insnare and draw in young Heirs, raw Country Squires and ignorant Fops.

BECK, or **HARMANBECK**, a Beadle.

BEEF, to alarm, as *They have cryed Beef upon us*; they have discovered us, and are in Pursuit of us.

BELCH, any Sort of Malt-liquor so called.

BELLY-CHEAT, an Apron.

A BEN, a foolish Fellow, a Simpleton.

BENISH, foolish, simple.

BENAR, better.

BENE or **BIEN**, good, *Pike on the Bene*, i. e. *Run away as fast as you can.*

BENE-BOWSE, strong Liquor.

BENE-COVE, a good Fellow, a merry Companion.

BENE-DARKMANS, good Night.

BENESHIP, very good, very well, *Beneshiply* Worshipfully.

BENEFEAKERS, Counterfeiters of Bills, Bonds, Notes, Receipts, &c.

BENEFEAKERS OF GYBES, Counterfeiters of Passes.

BESS, *Bring Bess and Glym*; i. e. *Forget not*

B L

not the Instrument to break open the Door, and the Dark Lanthorn.

BETT, as *secure the Bet*, secure the Prize.

BETTY or BESS, a small Engine to force open the Doors of Houses; *Mill the Gig with your Betty*; i. e. Break open the Door with your Instrument.

BEVER, an Afternoon's Luncheon.

BEVERAGE, Garnish-money.

BIDDY, a Chicken.

BILK, to cheat or deceive. *Bilk the Rattling Cove*; Sharp the Coachman of his Hire.

BILL or BILBOA, a Sword. *Bite the Bill from the Cull*; i. e. Whip the Sword from his Side.

BILL of Sale, a Bandore, or Widow's Peak.

To BING, to go, &c.

BING-AWAST, Get you hence; be gone; haste away; *He bing'd awast in a Darkmans*, i. e. He Stole away in the Night-time. *Bing we to Rum wile*? i. e. Go we to London.

BINGO, Geneva, or Brandy.

BINGO-BOY, a great Geneva Drinker.

BINGO-CLUB, a Club of Geneva Drinkers.

BINGO-MORT, a she Brandy Drinker.

BIRDS OF A FEATHER, Rogues of the same Gang.

BIRD-WITTED, hare-brained; not solid or stayed.

BIT, robbed, cheated or out-witted. Also drunk, as *He has bit his Grannum*; He is very Drunk. *Bit the Blow*, performed the Theft, played the Cheat, *You have bit a great Blow*; You have robbed somebody of or to a considerable Value.

BITE, a Rogue, Sharper or Cheat; also a Woman's Privities, as *the Cull wapt the Morts Bite*; i. e. The Fellow enjoyed the Woman briskly. *Bite the Biter*, rob the Rogue, sharp the Sharper, or cheat the Cheater. *Bite the Cully*, put the Cheat on a silly Fellow. *Bite the Roger*, steal the Portmanteau. *Bite the Wiper*, steal the Handkerchief. *He will not bite or swallow the Bait*; He won't be drawn in. *To Bite on the Bit*; To be pinched or reduced to hard Meat; a scanty or sorry Sort of Living.

BLACK and WHITE, under one's Hand, or in Writing.

BLAB, one that is not to be confided in upon an Enterprize or Intrigue.

BLACK BOX, a Lawyer.

BLACK COAT, a Parson.

BLACK-GUARD, dirty, nasty, tattered roguish Boys, that formerly were wont to attend at the Horse-Guards to wipe Shoes, and clean Boots.

BLACK-JACK, a Leather-Jug to drink in.

BLACK-INDIES, *Newcastle*, from whence the Coals are brought.

BLACKMUNS, Hoods and Scarves of Alamode and Lustrings.

BLACK-SPY, the Devil,

B O

BLANK, down looked, sheepish, guilty.

BLEACH, as *The Mort lay last Night a Bleaching*; the Wench looks very fair to Day.

BLEATERS, they that are cheated by Jack in a Box.

BLEATING-CHEAT, a Sheep.

BLEED, as, *To bleed freely*, i. e. To part with their Money easily.

BLEEDING-CULLY, an easy Fellow, that is profuse with his Money, or persuaded to support all the Extravagancies of his Companion or Mistress, at his own Expence.

BLEW-JOHN, Wash, or After-wort.

A BLIND, a Feint, a Pretence, a Shift.

A BLIND ALE-HOUSE, one fit to conceal a pursued or hunted Villain.

BLIND-CHEEKS, the Breech.

BLIND HARPERS, Canters, who counterfeit Blindness, stroll about with Harps, Fiddles, Bagpipes, &c. led by a Dog or Boy.

BLOCK-HOUSES, Prisons, Houses of Correction, &c.

BLOSS, a Shop-lifter; also a Bully's pretended Wife, or Mistress, whom he guards, while she supports him; also a Whore.

To BLOT the Skrip, and jark it, i. e. To stand engaged, or be bound for any Body.

BLOW, as *He has bit his blow*, he has stolen the Goods, &c.

BLOWER, a Mistress; also a Whore.

To BLOW off the Groundsils, i. e. To lie with a Woman on the Floor or Stairs.

To BLOW off the loose Corns; To lie now and then with a Woman.

BLUBBER, the Mouth; *I've stopt the Cull's Blubber*, I've stopt the Fellow's Mouth; meant either by gagging or murdering him.

BLUBBERING, much Crying.

To look BLUFF; To look big or like Bull-beef.

BLUFFER, an Inn-keeper or Victualler.

BLUNDERBUS, an awkward Fellow.

A BLUSTRING Fellow, a rude ratling Hector.

BOARDING-School, Bridewell or New-Prison, or any Workhouse, or House of Correction, for Vagrants, Beggars and Villains, &c.

BOARDING Scholars, Bridewell-Birds.

BOB, a Shop-lifts Comerade, Assistant or Receiver. Bob also signifies Safety.

It is all BOB, i. e. All is Safe.

BOBBED, cheated, tricked, baulked.

BOB TAIL, a light Woman, also an Eunuch or impotent Fellow.

BOG-LANDERS, Irish Men.

BOB-TROTTERS, Scotch or North Country Moss-troopers, or Highwaymen.

BOLTER of White Fryers, one that peeps out, but dares not venture abroad.

BOLTSPRIT, the nose, *He has broke his Boltspirit*; He has lost his Nose by the Pox.

To BONE, to apprehend, seize, take or arrest. *I'll bone ye*; I'll cause you to be

B R

arrested. *We shall be boned, we shall be apprehended for the Robbery. The Cove is boned and gone to the White; the Rogue is taken up and carried to Newgate. The Cull has boned the Fen (for Fence) or Bloss that bit the Blow, the Man has taken the Thief that robbed his House or Shop, or picked his Pocket. If he be boned he must shove the Tumbler: If he be taken he'll be whipt at the Cart's-tail. I have boned her Dudde, faggot and brushed; I have taken away my Mistress's cloaths, beat her, and am trooped off. Boning the Fence; finding the Goods where concealed and seizing them. He made no Bones of it.*

BONNY-CLAPPER, four Butter-milk.

BOOTH, a House, as *Heave the Booth*; Rob the House.

To Play BOOTY, to play with a Design to lose.

BOOZE, *Vide BOWSE.*

BORDE, a Shilling; *Half a Borde, Sixpence.*

BOTTLE-HEAD, void of Wit.

BOUGHS; as *He is up in the Boughs*; said of one upon the Rant, or in a great Ferment.

BOUNCE, as a *meer Bounce*, a swaggering Fellow.

BOUNCER, a Bully.

BOUNCING Cheat, a Bottle.

BOWMAN; as a *Bowman-Prigg*, an eminent Thief or Villain; a dextrous Cheat, or House breaker.

BOWSE, Drink, or to drink; see *Benbowse* and *Rumbowse*.

BOWSY, Drunk.

BOWSING KEN; an Ale-house.

BRACKET-FACE, ugly, homely, ill-favoured.

BRAT, a little Child.

BRAVADO, a vapouring, or bouncing.

BRAVO, a mercenary Murderer, that will kill any Body.

BRIM, or *Brimstone*, a very impudent, lewd Woman.

BROTHER of the Blade, a Swordsman or Soldier.

BROTHER of the Guffit, a Pimp, Procurer; also a Whore-master.

BROTHER-STARLING, that lies with the same Woman or builds in the same Nest.

BROTHER of the String, a Fidler, or Harper.

To BRUSH, to flee, or run away. *The Cully is brushed or rubbed. The Fellow is marched off or broke. Bought a brush, run away.*

BRUSHER, a very full Glass of Liquor.

BUB, Drink. *Rumbub*, very good Tipple.

BUBBER, a drinking Bowl, also a great Drinker, also one who steals plate from public Houses.

BUBE, the Pox. *The Mort tipp the Bube upon the Cully*; the Wench has clapped the Fellow.

B U

To BUBBLE, to cheat or deceive. *A Bubble*, an easy soft Fellow, one that is fit to be imposed on, deluded, or cheated.

BUCK, as a *bold Buck*.

BUCK-FITCHES, old leacherous Fellows.

BUCK'S-FACE, a Cuckold.

A BUDGE, one that slips into an House in the Dark, and taking what comes next to Hand, marches off with it. If he meets with any Body, he asks, if such a Gentleman or Woman be within, and is told, they know no such Person, he begs Pardon, and says, he was mistaken in the House, immediately marches off, and will not stay for a Reply. *To budge*, also signifies to stir or move.

BUFF, a Dog.

How dost do my BUFF, a familiar Salutation among the Canting Tribe.

To stand BUFF, is a Phrase used of an obstinate hardened Rogue, who in a Robbery will not be daunted at Resistance or Opposition, or leave his Comroguers in the Lurch, or a hardened Rogue who will confess Nothing.

BUFFER, a Rogue that kills good sound Horses, only for their skins, by running a long wire into them, and sometimes knocking them on the Head.

BUFF-KNAPPER, a Dog-stealer, that trades in all Sorts of Dogs, selling them at a round Rate, and himself or Partner stealing them the first Opportunity.

BUFFER'S-NAB, a Dog's Head, used in a counterfeit Seal to a false Pass.

BUGGING, taking Money by Bailiffs and Serjeants of the Defendant not to arrest him.

BUGHER, a Dog.

BULCHIN, a chubbingly Boy or Lad.

BULL, as a *Town Bull*, a Whore-master.

To look like BULL Beef, to look big and grim.

BULK, an Assistant to a File or Pick-Pocket, who jostles a Person up against the Wall, while the other picks his Pocket.

BULKER, one that lodges all Night on Shop-Windows and Bulkheads.

BULL'S-EYE, a Crown or Five-shilling Piece.

BULLY, a supposed Husband to a Bawd, or Whore; also a huffing Fellow, a pretended Bravo, but a Coward at the Bottom.

BULLY-FOP, a maggot-pated, huffing, gilly, rattling Fellow.

BULLY-HUFF, a poor sorry Rogue, that haunts Bawdy-Houses, and pretending to get Money out of Gentlemen and others, rattling and swearing the Whore is his Wife.

BULLY-COCK, a Hector or Bravo who sets on People to quarrel, pretending to be a Second to them; and then making Advantage of both.

BULLY-RUFFINS, Highway-men, or Foot Pads, who attack with Oaths and Curses, plunder

plunder without Mercy, and frequently murder with Necessity.

BULLY-TRAP, a *Trapan*, a Sharper or Cheat.

BUM, a Bailiff or Serjeant.

BUNDLE-TAIL, a short, fat, or squat Lads.

BUNG, a Purse, Pocket or Fob.

BUNG-NIPPERS, Cut-purses, who with a short sharp Knife, and a horn Thumb, used to cut Purses. Since the wearing of Purses is out of Fashion, they are called *Files* or *Pick-Pockets*.

BUNTING-TIME, when the Grass is high enough to hide the young Men and Maids.

BUNTLINGS, Petticoats, *bale up the main Buntings*, throw up the Womens Petticoats.

BURNT, pox'd or clapt.

To **BURN** the *Ken*, is when Strollers leave an Alehouse, without paying their Quarters.

BURR, a Hanger on or Dependant.

BUTTER, to double or treble the Bet or Wager, in order to recover all Losses.

To **BUTTER**, signifies also, to cheat or defraud in a smooth or plausible Manner; as, *he'll not be buttered*; he's aware of your Design, he's upon his Guard, &c.

BUTTER-BOXES, Dutchmen.

BUTTERED-BUN, lying with a Woman that has been just lain with by another Man.

BUTTOCK, a Whore.

BUTTOCK Broker, a Bawd, also a Match-maker.

A BUTTOCK and File, both Whore and Pick-Pocket.

BUTTOCK and Twang, or a downright *Buttock and sham File*, a common Whore, but no Pick-Pocket.

BUZZARD, a foolish, soft Fellow, drawn in and culled or trick.

BY-BLOW, a Bastard.

C

CACKLE, to discover: *The Cull cackles*, the Rogue tells all.

CACKLING-CHEATS, Chickens, Cocks or Hens.

CACKLING-FARTS, Eggs.

CALLE, a Cloak or Gown.

CAMBRIDGE-FORTUNE, a Woman without any Substance.

CAMESA, a Shirt or Shift.

CAMPAIGN COAT, in a Canting Sense, the ragged, tatter'd, patch'd Coat, worn by Beggars and Gypsies, in order to move Compassion.

CANARY-BIRD, a little arch or knavish Boy; a Rogue or Whore taken and clapp'd into the Cage or Round-House.

CANE upon ABEL, a good Stick or

Cudgel, well-favouredly laid on a Man's Shoulders.

CANK, Dumb. *The Cull's Cank*; the Rogue's dumb; a Term used by *Canterers*, when one of their Fraternity, being apprehended, upon Examination, confesses nothing.

CANNIKIN, the Plague.

A CANT, an Hypocrite, a Dissembler, a double-tongu'd, whining Person.

CANTING, the mysterious Language of Rogues, Gypsies, Beggars, Thieves, &c.

CANTING CREW, Beggars, Gypsies.

To **CAP**, to swear. *I will Cap down-right*, I will swear home.

CAPTAIN-HACKUM, a fighting, blustering Bully.

CAPTAIN-QUEERNABS, a Fellow in poor Cloaths, or shabby.

CAPTAIN-SHARP, a great Cheat; also a huffing, yet sneaking, cowardly Bully.

CAPTAIN-TOM, a Leader of the Mob; also the Mob itself.

CARAVAN, a good round Sum of Money about a Man; also him that is cheated of it.

CARRIERS, a Set of Rogues, who are employ'd to look out, and watch upon the Roads, at Inns, &c. in order to carry Information to their respective Gangs, of a Booty in Prospect.

CARTED-WHORE, whipped publicly, and packed out of Town.

CASE, a House, Shop, or Warehouse; also a Bawdy-House. *As toute the Case*, view, mark, or eye the House or Shop. *'Tis all Bob*; now let us dub the *Gigg of the Case*; now the Coast is clear, let us fall on, and break open the Door of the House.

A CASE-VROW, a Whore that plies in a Bawdy-House.

CASH, or *Cassan*, Cheese.

CASTER, a Cloak.

CAT, a common Whore or Prostitute. *Who shall hang the Bell about the Cat's Neck?* Who shall begin the Attack first? Said of a desperate Undertaking.

CATCH-FART, a Foot-boy.

CATCHING-HARVEST, a precarious Time for Robbery; when many People are out upon the Road, by Means of any adjacent Fair, Horse-race, &c.

CATCH-POLL, a Serjeant, or Bailiff, that arrests People.

CATHARPIN-FASHION, when People in Company drink crosse, and not round about from the Right to the Left, or according to the Sun's Motion.

CATTING, drawing a Fellow thro' a Pond with a Cat. Also whoring.

CATMATCH, when a Rook or Cully is engaged amongst bad Bowlers.

CAVAULTING-SCHOOL, a Bawdy-House.

CAUDGE-PAW'D, Left handed.
CAW-HANDED, awkward, not dextrous, ready or nimble.

CHAF'D, well beaten or bang'd.

CHAPT, dry or thirsty.

CHARACTERED, burnt in the Hand; as, *They have pawn'd the Character upon him, i. e. They have burnt the Rogue in the Hand.*

CHATES, the Gallows.

CHATTS, Lice. *To squeeze the Chatts, to crack or kill those Vermin.*

CHICKEN, a feeble little Creature, or mean Spirit.

CHINK, Money, so called because it chinks in the Pocket.

A CHIP, a Child. As, *a Chip of the old Block*; a Son that is his Father's Likeness.

CHIRPING-MERRY, very pleasant over a Glass of good Liquor.

CHIT, a Dandyprat, or Durgen, a little trifling-Fellow.

CHITTIFACE, a little puny Child.

CHIVE, a Knif, File or Saw.

To CHIVE his Darbies, to saw asunder his Irons or Fetters.

To CHOP, to change or barter. Also a Job, or Booty, as, *a Chop by Chance*, a rare Booty, when 'twas not expected.

To CHOP, is also used to make dispatch, to slubber over in Post-haste, as, *the Autem-Bawler, will soon quit the Hums, for he chops up the Whiners*; i. e. The Parson will soon have dispatch'd the Congregation, for he huddles over the Prayers.

To CHOUSE, to cheat or trick.

CHUB, *He is a young Chub, or a meer Chub*, very ignorant or unexperienc'd in Gaming, not at all acquainted with Sharping. *A good Chub*, said by the Butchers, when they have bit a silly raw Customer.

CHUCK-FARTHING, a Parish Clerk.

CLACK, a Woman's Tongue.

CLAN, a Family, Tribe, Faction, or Party, in Scotland chiefly, but now any where else.

CLANK, a Silver-tankard.

CLANKER, a swinging Lye.

CLANK NAPPER, a Silver-tankard Stealer. See *Rumbubber*.

CLAPPERDOGEON, a Beggar born and bred.

CLAW'D OFF, lustily lash'd. Also swingingly pox'd or clap'd.

CLEAR, very Drunk. *The Cull is clear, let's Bite him.* The Fellow is very drunk, let's sharp him.

CLEAVE; as, *One that will cleave*; used of a wanton Woman. *Vide Clowen.*

CLENCH, a Pun or Quibble.

To CLENCH, to nick a Business by timing it; as, *The Cull has clench'd the Job at a Pinch.* The Rogue has nick'd the Time, before any Passengers came by, who might have rescu'd the plunder'd Person,

CLEYMS, Sores without Pain, raised on Beggars Bodies, by their own Artifice and Cunning (to move Charity) by bruising Crows-foot, Spearwort, and Salt together, and clapping them on the Place, which frets the Skin; then with a Linnen Rag, which sticks close to it, they tear off the Skin, and strew on it a little Powder'd Arsenick, which makes it look angrily or ill-favouredly, as if it were a real Sore.

CLERK'D, soothed, funn'd, imposed on; *The Cull will not be clerk'd, i. e. He will not be caught or taken by fair Words.*

To CLICK, to Snatch. *I have clickt the Nab from the Cull*; I whipt the Hat from the Man's Head. *Click the rum Topping.* Snatch that Woman's fine Commode, or Head-Dress.

CLICKER (among the Canters) He whom they intrust to divide their Spoils, and proportion to every one his Share.

CLICKET, Copulation of Foxes, and thence used in a Canting Sense, for that of Men and Women; as *The Cull and the Mort are at Clicket in the Dyke.*

CLICKETING, the Act of Fruition.

CLINKER, a crafty Fellow.

CLINKERS, the Irons Felons wore in Gaols.

CLOAK-TWITCHERS, Villains who lurk in by and dark Places, to snatch them off the Waver's Shoulders.

CLOD HOPPER, a Ploughman.

CLOUD, Tobacco. *Will you raise a Cloud? Will you smoak a Pipe?*

CLOVEN, *Cleave* or *Cleft*, used of a young Woman who passes for a Maid, and is not one.

CLOUT, a Handkerchief.

To CLOY, to Steal. *Cloy the Clout*; steal the Money.

CLOYERS, Thieves, Robbers, Rogues.

CLOYING, Stealing, Thieving, Robbing.

CLOWES, Rogues.

To CLUCK, a Wench's Propension to Male-Conversation, by her Romping and Playfulness; when they say, *The Mort Clucks.*

CLUMP, a Heap or Lump.

CLUMPISH, Lumpish.

CLUNCH, a clumsy Clown, an awkward or unhandy Fellow.

CLY, Money. *To cly the Jerk*, to be Whipt. *Let's strike his Cly*; Let's get his Money from him. Also a Pocket, as, *Filed a Cly*, Pick'd a Pocket.

COACH-WHEEL, as, *A Fore-Coach-Wheel*, Half a Crown. *A Hind-Coach-Wheel*, a Crown or Five-shilling Piece.

COB, an Irish Dollar.

COBBLE COLTER, a Turkey. *A rum Cobble-colter*, a fat, large Cock-Turkey.

COCK-BAWD, a Man who follows that base Employment of procuring; a Pimp.

COCKISH, wanton, uppish, forward.

COCK -

COCK-PIMP, a supposed Husband to a Bawd.

COCK-ROBBIN, a soft easy Fellow.

COCK-SURE, very sure.

COD, a good Sum of Money; also a Fool.

A meer Cod, a filly, shallow Fellow. *A rum Cod*; a good round Sum of Money. *An honest Cod*; a trusty Friend.

COD's-Head, a Fool.

COFE, as **COVE**. Which See.

To COG, to cheat at Dice. *To cog a Die*; to conceal or secure a Die; also the Money, or whatever the Sweetners drop, to draw in the Bubbles: Also to wheedle.

To COG a Dinner, to wheedle one out of a Dinner.

COG a Clout; or, *Cog a Sneezer*; Beg an Handkerchief, or Snuff-box.

COGUE, of Brandy, a small Cup or Dram.

COKER, a Lye. *Rum Coker*, a whisking Lye.

COLD-Tea, Brandy. *A couple of cold Words*, a Curtain-Lecture. *Cold Iron*, a derisory Periphrasis for a Sword.

COLE, Money.

COLLEGE, *Newgate*; *New College*, the *Royal-Exchange*.

COLLEGIATES, the Prisoners of the one, and the Shop-keepers of the other of those Places.

To COLLOGUE, wheedle.

COLQUARRON, a Man's Neck; as *His Colquarron is just about to be twisted*. He is just going to be turn'd off.

COLT, an Inn-keeper that lends a Horse to a Highway-man, or to Gentlemen Beggars; also a Lad newly initiated into Roguery.

COLT-BOWL, laid short of the Jack, by a

COLT-BOWLER, a raw or unexperienced Person.

To COME, to lend. *Has he come it?* Has he lent it you?

COMING-Women, such as are free of their Flesh; also breeding Women.

COMMISSION, a shirt.

COMMON *Garden Gout*, or rather *Covent-Garden-Gout*, the Foul Disease.

COMFORTABLE *Importance*, a Wife.

CONFECT, counterfeit, feigned.

CONTENT, *I beat him to his Heart's Content*; till he had enough of Fighting. Also to murder a Person, who resists being robb'd. *The Cull's Content*; i. e. He is past complaining.

CONTRE-TEMPS, a fruitless Attempt, or at an unseasonable Time.

CONVENIENT, a Mistress; also a Whore.

CONVENIENCY, a Wife; also a Mistress.

CONUNDRUMS, Whims, Maggots, and such like.

CONY, or *Tom Cony*, a filly Fellow; *A meer Cony*, very filly indeed.

A COLD-COOK, an Undertaker of Funerals.

COOK-RUFFIN, the Devil of a Cook; or a very bad one.

COOL-CRAPE, When a Person dies, he is said to be put into his *Cool-Crape*.

COOLER, a Woman.

COOL-LADY, a Wench that sells Brandy (in Camps) a Suttler.

COOL-NANTZ, Brandy.

CORK-BRAIN'D, filly, foolish.

CORINTHIAN, a very impudent, harden'd, brazen-fac'd Fellow.

COSTARD, the Head. *I'll give ye a Knock on the Costard*; I'll hit ye a Blow on the Pate.

COTTON, *They don't cotton*; They don't agree well.

To COUCH, to lie down, as, *To Couch a Hog'shead*; To go to Bed.

COVE, a Man, a Fellow, also a Rogue. *The Cove was bit*; The Rogue was out-sharped or out-witted. *The Cove has bit the Cole*; The Rogue has stolen the Money. *That Cove's a rum Diver*; That Fellow is a clever Pick-pocket.

COVEY of Whores, a well-fill'd Bawdy-house.

COUNTERFEIT-CRANK, a genteel Cheat, a Sham or Impostor, appearing in divers Shapes; one who sometimes counterfeits Mens hands, or forges Writings, at others personates other Men; is sometimes a Clipper or Coiner, at others a Dealer in Counterfeit Jewels. Sometimes a strolling Mountebank: To Day he is a Clergyman in Distress, to Morrow a reduced Gentleman.

COURT-Card, a gay, fluttering Fellow.

COURT-Holy-Water } fair Speeches

COURT-Promises } without Performance.

COURT-Tricks, State-Policy, &c.

COWS-BABY, a Calf.

CRACK, a Whore.

To CRACK, is also used to break open; as, *To crack up a Door*; To break a Door open.

CRACKER, the Backside; also Crust.

CRACKING, boasting, vapouring.

CRACKISH, whorish.

CRACKMANS, Hedges; as, *The Cull thought to have lop'd, by breaking thro' the Crackmans*; but we fetch'd him back by a *Nape on the Costard*, which made him silent; i. e. The Gentleman thought to escape, by breaking through the Hedges; but we brought him back by a great Blow on the Head, which laid him for Dead.

CRAG, a Neck; also the Stomach, or Womb.

CRAMP-RINGS, Bolts or Shackles.

CRAMP-WORDS, Sentence of Death passed upon a Criminal by the Judge; as, *He has just undergone the Cramp-Word*; i. e. Sentence is just passed upon him.

CRANK,

C U

CRANK, brisk, pert.

CRAP, Money. *Nim the Crap*; steal the Money. *Wheedle for Crap*; to coax Money out of any Body.

CRASH, to kill. *Crash the Cull*; i. e. Kill the Fellow.

CRASHING-Cheats, Teeth.

CREATURES, Men raised by others, and their *Tools* ever after.

To **CREEME**, to slip or slide any Thing into another's Hand.

CREW, a Knot or Gang; as, a *Crew of Rogues*, &c.

CRIMP; as, to *play Crimp*, to lay or bet on one Side, and (by foul Play) to let the other win, having a share of the Purchase.

Run a **CRIMP**, to run a Race or Horse-match foully or knavishly.

He **CRIMPS** it, he plays booty. *A crimping Fellow*, a sneaking Cur.

CRINKUMS, the foul Disease.

CROCKERS, Fore-stallers, Regraters; otherwise called *Kidders* and *Transters*.

CROKER, a Groat or Fourpence. *The Cull tip't me a Croker*, the Fellow gave me a Groat.

CRONY, a Comerade (in a *Canting Sense*) Two or three Rogues, who agree to beg or rob in Partnership, call one another *Crony*; as, *such a one is my Crony*; as much as to say, he and I go snacks.

CROP, Money.

CROPPIN, the Tail, as, *the Croppin of the Rotan*, the Tail of the Cart.

CROPPING-KEN, a Privy or Bog-House.

To **CROSS-BITE**, to draw in a Friend, yet snack with the Shaper; also to counter-mine or disappoint.

CROWN Office; as, *he is got into the Crown Office*, i. e. he's got drunk.

CRUISERS, Beggars; also Highway Spies, who traverse the Road, to give Intelligence of a Booty, &c.

CRUMP, one that helps Solicitors to *Affidavit-Men*.

CRUSTY-BEAU, one that lies with a Cover over his Face all Night, and uses Washes, Paint, &c.

Young **CUB**, a new Gamester drawn in to be rook'd.

CUCUMBERS, Taylors.

CUDGELLIERS, a Mob rudely arm'd; also Cudgel-Players.

CUFFIN, a Man.

CUFFIN-QUIRE. See *Quire Cuffin*.

CULP, a Kick or Blow.

CULL, a Man, either honest, or otherwise. *A Bob-Cull*, a sweet-humour'd Man to a Wench. *The Cull naps us*: the Person robb'd apprehends us. *A curst Cull*, an ill-natur'd Fellow, a Churl to a Woman.

CULLY, a Fop, a Fool, one who is easily drawn in and cheated by Whores and Rogues.

D A

CUNNING-Shaver, a sharp Fellow, one that sharps or shaves (as they call it) close.

CUP-SHOT, Drunk.

CUP of the Creature, strong Liquor.

CURLE, Clippings of Money.

CURSITORS, reduced Lawyers, assuming to themselves the Knowledge of the Quirks and Quiddities of the Laws, and are perpetually fomenting litigious Brawls, and insignificant Contentions, among the Scum of the Vulgar.

CURTAILS, whose Practice is to cut off Pieces of Silk, Cloth, Linnen or Stuff, that hang out at the Shop-Windows of Mercers, Drapers, &c. as also sometimes the Tails of Womens Gowns, their Hoods, Scarves, Pinners, &c. if richly laced.

CURTAIL'D, cut off, dock'd, shorten'd, reduced.

CURTAIN-Lecture, Womens impertinent scolding at their Husbands behind the Curtain.

CURTEZAN, a genteel fine Miss, or quality Whore.

CUT, Drunk. *Deep cut*, very drunk. *Cut in the Leg or Back*, the same. *To cut*, also signifies to speak. *To cut bene*, to speak gently, civilly or kindly; *to cut bene* (or *benar*) *Whidds*, to give good Words. *To cut queere Whidds*, to give ill Language. A Blow with a Stick or Cane is also called a *Cut*. As, *I took him a Cut cross the Shoulders*.

D

DAB, expert, well vers'd in Roguery. *A rum Dab*, a very dexterous Fellow at Thieving, Cheating, Sharping, &c.

DACE, Two-pence; tip me a *Dace*, lend me Two pence, or pay so much for me.

DAG, a Gun.

DAMBER, a Rascal. See *Dimber*.

DAMME-BOY, a roaring, mad, blustering Fellow, a Scourer of the Streets.

DANCERS, Stairs.

DANDYPRAT, a little puny Fellow.

DARBY, ready Money; as, *the Cull tip'd us the Darby*; the Fellow gave us all his ready Money.

DARBIES, Irons, Shackles or Fetters.

DARK Cully, a married Man, who keeps a Mistress, and creeps to her in the Night, for fear of Discovery.

DARKMANS, the Night; *the Child of Darkmans or Darkness*, a Bell-man.

DARKMANS-Budge, one that slides into a House in the Dark, to let in more Rogues to rob.

DASH, a Tavern-Drawer.

DABB, a Bribe, a Reward for secret Service; as, *the Cull was gybbed, because he could not dawb*. The Rogue was punished, because he had no Pence to bribe off his Sentence.

DEAD

D O

DEAD Cargo, a Term used by Rogues, when they are disappointed in the Value of their Booty.

DEAD-MEN, empty Pots or Bottles on a Tavern Table.

DEAR Jeyes, *Irishmen*.

DECUS, a Crown or Five-shilling Piece.

DEFT Fellow, a tidy, neat, little Man.

DEGEN, a Sword. *Nim the Degen*, whip the Sword from the Gentleman's Side.

DELLS, young bucksome Wenches, ripe and prone to Venery, but who have not lost their Virginity, which the *Upright-Man* pretends to, and seizes: then she is free for any of the Fraternity. Also a common Strumpet.

DEVIL-drawer, a sorry Painter.

DEUSEAVILE, the Country.

DEUSEAVILE-Stampers, Country Carriers.

DEWS-wins, or *Deux-wins*, Two-pence.

DIDDLE, *Geneva*, a Liquor very much drank by the lowest Rank of People.

DIMBER, pretty.

DIMBER-Cove, a pretty Fellow.

DIMBER-Damber, a top Man or Prince among the *Canting Crew*; also the chief Rogue of the Gang, or the compleatest Cheat.

DIMBER-Mort, a pretty Wench.

To DING, to knock down.

DING-Boy, a Rogue, a Hector, a Bully, a Sharper.

DING-Dong, helter-skelter.

DIPT, engag'd or in Debt, pawn'd or mortgag'd.

DISMAL-Ditty, a Psalm at the Gallows.

DISPATCH'ES, a *Mittimus*, a Justice of Peace's Warrant to send a Rogue to Prison, &c.

To DIVE, to pick a Pocket.

DIVER, Pick-pocket. See *File*.

DOASH, a Cloak.

To DOCK, to lie with a Woman.

The Cull docks the Dell in the Darkmans; the Rogue lay with the Wench all Night.

DOCTOR, a false Die that will run but two or three Chances. *They put the Doctor upon him*; they cheated him with false Dice.

DOMERARS, or **DROMMERARS**, Rogues, pretending to have had their Tongues cut out, or to be born Dumb and Deaf, who artificially turn their Tip of their Tongues into their Throat, and with a Stick making it bleed.

DOSE, Burglary; a breaking open a House, Lock, Door, &c. as, *he is cast for Felon and Dose*; i. e. found Guilty of Felony and Burglary.

DOWN-HILLS, Dice that run low.

DOXIES, She-beggars, Wenches, Whores.

DRAB, a Whore, or Slut; a *dirty Drab*, a very nasty Slut.

DRAWERS, Stocking.

E A

DRAW-Latches, Robbers of Houses that were fastened only for *Latches*.

DRIPPER, a sort of Clap, or venereal Gleet.

DROMEDARY, a heavy, bungling Thief or Rogue. *A purple Dromedary*; a Bungler or a dull Fellow at Thieving.

DROMMERARS. See *Domerars*.

DROP a Cog, to let fall (with Design to draw in and cheat) a Piece of Gold; also the Piece itself.

DROP in his Eye, almost drunk.

DRUMBELO, a dull, heavy Fellow.

DRY-Bob, a smart or sharp Repartee.

DRY-Boots, a fly, close cunning Fellow.

DUB, a pick-lock Key.

DUB the Gigger, open the Door. *We'll strike it upon the Dub*, we will rob that Place.

DUBBER, a Picker of Locks.

A DUCE, Two-pence.

DUDDS, Cloaths or Goods; *Rum Dudds*, fine or rich Cloaths or Goods.

DUDD-Cheats, Cloaths and Things stolen. *Abraham Cove has wonne (or bit) Rum Dudds*; the poor Fellow has stolen very costly Cloaths.

To DUM-found, to beat soundly.

DUNAKER, a Stealer of Cows, or Calves, &c.

DUDDERING Rake, a thundering Rake, or of the first Rank, one devilishly lewd.

DUP, to enter, or open a Door: *Dup the Ken*, enter the House. *Dup the Boozing Ken and booz a Gage*, go into the Ale-house and drink a Pot.

DUST, Money; *Down with your Dust*, deposit your Money.

DUST it away, drink quick about.

DUTCH-Reckoning, or *Alte-mall*, a verbal or lump Accompt, without Particulars; as brought in at *Spunging-houses*, at *Bawdy-Houses*, and other such like Places of ill Repute.

E

EAGLE, a winning Gamester.

EARNEST, Part or Share. *Tip me my Earnest*, Give me my Snack or Dividend.

EASY, facile, supple, pliable, manageable. *As make the Cull easy*; Gagg him that he may make no Noise; sometimes used for murdering a Person robbed, for fear of Discovery.

EBB-Water, when there is but little Money in the Pocket.

EDGE; as, *fall Back, fall Edge*; i. e. *At all Adventures*; used to express a villanous and daring Resolution for Mischief, whatever may be the Consequence.

To EDGE, or, as 'tis vulgarly call'd, to **EGG one on**; to stimulate, provoke, push forwards, to sharpen, or wet on for Mischief.

ELBOW-shaker, a Gamester or Sharper.

ELF, little.

EMPTY,

E V

EMPTY, as, *The Cull looks Empty*; or *'Tis all Empty*: the Person or House has not the Riches reported, or is not worth attempting.

ENGLISH Manufacture, Ale, Beer, or Cyder.

EQUIPT, rich; also having new Cloaths. *Well equipt*, plump in the Pocket, or very full of Money; also well drest. *The Cull equipt me with a Brace of Meggs*, The Gentleman furnished me with a Couple of Guineas.

ERIFFS, Rogues just initiated, and beginning to practise.

EVES, Hen-Roofts.

EVES Dropper, one that lurks about to rob or steal.

ewe, or, *The white Ewe*, a Top-woman very beautiful.

F

FACER, a Bumper without Lip-room.

FADGE, as, It won't fadge or do.

FAG, to Beat; as, *Fag the Bloss*, Bang the Wench; *Fag the Fen*, Drub the Whore. Whence

To FAGGOT, to bind Hand and Foot; as *Faggot the Culls*; i. e. Bind the Men.

FAR-Roe-Buck, a Woman in the Bloom of her Beauty.

FAMBLE-Cheats, Gold Rings or Gloves.

FAMBLERS, Villains that go up and down selling counterfeit Rings, &c.

FAMBLES, Rings; also the Hands.

To FAMGRASP, to agree or make up a Difference. *Famgrasp the Cove*, to agree with the Adversary.

FAMILY of Love, lew'd Women, Whores; also a Sect.

FAMMS, Hands.

FARTING-Crackers, Breeches.

FASTNER, a Warrant.

FASTNESS, Boggs.

FAT, rich, as, *A Fat Cull*; a rich Fellow.

FAULKNER, a Tumbler, a Juggler, a Shewer of Tricks, &c.

FAYTORS, or **FATORS**, A kind of Gypsies, pretending to tell People their Fate or Destiny, or what they were born to.

FEATHER-bed-Lane, any bad Road, but particularly that betwixt Dunchurch and Daintry. *To Feather his Nest*, to enrich himself by indirect Means, or at the Expence of others.

FEINTING, an Attempt on one Part of a House, or Road, &c. when their chief Strefs or Attempt lies in another.

FEN, a Strumpet, or Bawd, a common Prostitute.

To FENCE, to spend, *Fence his Hog*, spend his Shilling.

A FENCE, is also a Receiver and Securer of stolen Goods.

F I

FENCING-Culley, the same.

FENCING-Ken, a Warehouse where stolen Goods are secured.

FERME, a Hole.

FERMERDY-Beggars, all those that have not the sham Sores or *Celymes*.

FERRET, a Pawn-broker or Tradesman that sells Goods upon Trust at excessive Rates, and then hunts them, and often throws them into Goal, where they perish for his Debt.

FERRETED, cheated.

FETCH, a Trick or Wheedle. *A meer Fetch*.

To FIB, to beat; *Fib the Cove's Quarron in the Rumpad*, for the Lout in his Bung. Beat the Man in the Highway for the Money in his Purse.

FIDDLE, a Writ to Arrest.

FIDERS-Pay, Thanks and Wine.

To FILCH, to Steal.

A FILCH, a Staff, with a Hole thro' and a Spike at the Bottom, to pluck Cloaths from a Hedge or any Thing out of a Cafe-ment.

FILCHERS, the same with **ANGLERS**.

FILGHING-Cove, a Man-Thief.

FILCHING-Mort, a Woman-Thief.

To FILE, to Rob, or Cheat.

A FILE, or *Bungnipper*, Pick pockets, who generally go in Company with a Rogue, called a *Bulk* or *Bulker*, whose Business 'tis to jostle the Person against the Wall, while the *File* picks his Pocket; and generally gives it to an *Adam Tiler*, who scowers off with it.

FILE-Cloy, a Pick-pocket, Thief, or Rogue; the same as **FILE**.

FIRE-Ship, a Pockey Whore.

FLAG, a Groat; *The Flag of Defiance is out* (among the Tars) the Fellows Face is very red, and he is drunk.

FLAM, a Trick or Sham Story.

FLANDERS-Fortunes, of small Substance.

FLANDERS-Pieces, Pictures that looks fair at a Distance, but coarset near at Hand.

FLAP DRAGON, a Clap or Pox.

FLASH, a Peruke. *Rum Flash*, a long, full, high-priz'd Wig. *Queer Flash*, a sorry weather beaten Wig.

FLASH-Ken, a House where Thieves use, and are connived at.

FLAW'D, Drunk.

To FLEECE, to Rob, Plunder or Strip.

FLESH Broker, a Watch maker; also a Bawd.

FLIBUSTIERS, *West Indian* Pirates or Buccaneers, Fre: booters.

FLICKER, a Drinking Glas. *The Flicker snapt*, the Glas is broken. *Nim the Flicker*, Steal the Glas. *Rum Flicker*, a large Glas or Rummer. *Queer Flicker*, a green or ordinary Glas.

FLICKING,

FLICKING, to cut, cutting, as, *Flick me some Panam and Cassam*; Cut me some Bread and Cheese. And, *Flick the Peter*, cut off the Cloak-bag or Portmanteau.

FLOGG, to Whip.

FLOGG'D, severely lash'd.

FLOGG'D at the Tumbler, whipt at the Cart's Arse.

FLOGGING, a naked Woman's whipping with Rods an old (usually) and (sometimes) a young Letcher. *The Prancer drew the Queer Cove, at the Crop-pin of the Rotan, through the Rum Pads of the Rumvile, and was Flogg'd by the Rum Cove, i. e. The Rogue was dragg'd at the Cart's Tail thro' the chief Streets of London, and was soundly whipt by the Hangman.*

FLOGGING Cove, the Beadle, or Whipper in *Bridewell*, or any such Place.

FLOGGING Cully, an old Letcher, who, to stimulate himself to Venery, causes himself to be whipt with Rods.

FLOGGING-Stake, a whipping Post.

FLORENCE, a Wench that is rouz'd and ruffled.

FLUSH in the Pocket, full of Money. *The Cull is Flush in the Fob*, the Spark's Pocket is well lined with Money.

FLUSTER'D, Drunk.

FLUTE, the Recorder of London, or of any other Town.

FLYERS, Shoes.

FLYING Camps, Beggars plying in Bodies at Funerals.

FOB, a Cheat, or Trick.

FOB off, sly to cheat or deceive.

FOG, Smoke.

FOGUS, Tobacco. *Tip me a Gage of Fogus*, Give me a Pipe of Tobacco.

FOOTMAN'S Macw'd, an artificial Sore made with unslack'd Lime, Soap, and the Rust of old Iron, on the Back of a Beggar's Hand, as if hurt by the Bite or Kick of a Horse.

FOOT-Pads, or **LOW Pads**; a Crew of Villains, who rob on Foot, some of them using long Poles or Staves, with an Iron Hook at the End, with which they either pull Gentlemen from their Horses, or knock them down: At other Times, they skulk under Hedges or behind Banks in the Road, and suddenly starting out from their Covert, one seizes the Bridle, while the other dismounts the Passenger; and so rob, and often murder him.

FORMAN of the Jury, one that engrosses all the Talk to himself.

To FORSTALL, to antedate or anticipate.

FORK, a Pick-pocket. *Let's fork him*; Let us pick that Man's Pocket. It is done by thrusting the Fingers, strait, stiff, open and very quick into the Pocket, and so closing them, hook what can be held between them.

A FORK, is also used for a Spendthrift.

FORLORN-Hope, losing Gamesters.

FORTUNE-Hunters, Irishmen, Pursuers of rich Heiresses, &c. to obtain them in Marriage. *A Creature of Fortune*, one that lives by his Wit.

FORTUNE-Tellers, the Judges of Life and Death.

FOUNDLING, a Child dropt in the Streets for the Parish to keep.

A FOX, a sharp, cunning Fellow.

FOXED, Drunk.

FOYST, a Cheat, a Rogue.

FRATERS, such as beg with sham Patents or Briefs for Spitals, Prisons, Fires, Inundations, &c.

FREE-Booters, lawless Robbers, and Plunderers, also Soldiers serving for that Privilege without Pay, Inlanders.

FREEHOLDER, he whose Wife goes with him to the Alehouse.

FREEZE, a thin, small, hard Cyder, much used by Vintners and Coopers in parting their Wines, to lower the Price of them, and to advance their Gain. *A Freezing Vintner*, a Vintner that balderdashes his Wine.

FRENCH Gout, the Pox. *A Blow with a French Faggot stick*, when the Nose is fallen by the Pox.

FRENCHIFIED, clapt or poxt.

FRIGOT well rigged, a Woman well drest and genteel.

FROE, for *Vrouw*, (*Dutch*) a Wife, Mistress, or Whore, *Brush to your Froe* (or *Bloss*) and *whedde for Crap*, whip to your Mistress, and speak her fair to give, or lend you some Money.

FROG-Landers, Dutchmen.

FRUMMAGEMM'D, choaked, strangled, or hanged.

FRUMP, a dry Bob, or Jest.

FUDDLE, Drink. *This is rum Fuddle*, This is excellent Tipple.

FUDDLE-Cap, a Drunkard.

FUN, a Cheat, or slippery Trick; *What do you fun me?* Do you think to sharp or trick me? *He put the fun upon the Cull*; he sharpened the Fellow.

FUN, is also used for the Backside; as, *I'll kick your Fun*; i. e. I'll kick your Breech. Likewise for Game or Diversion; as *We had rare Fun with him*.

FUNK, Tobacco Smoak.

FUR-Men, Aldermen.

FUSSOCKS, as *A meer Fussocks*, a lazy fat Wench. *A fat Fussocks*, a fat fulsom, strapping Woman.

FUSTILUGGS, a fulsom, beastly, nasty Woman.

G

G A G, to put iron Pins into the Mouth of the Robbed, to hinder them from crying out.

GAGE, a Pot or Pipe, *Tip me a Gage*, give me a Pot or Pipe.

GAME, Bubbles drawn in to be cheated; also at a Bawdy-house, lewd Women. *Have ye any Game Mother?* Have ye any Whores, Mistress Bawd.

GAN, a Mouth.

GANS, the Lips.

GANG, an ill Knot or Crew of Thieves, Pick-pockets or Miscreants.

GAOLER'S Coach, a Hurdle.

GARNISH-Money, what is customarily spent among the Prisoners at first coming in.

GEE; as *It won't Gee*, it won't hit, or go.

GELT, or *Gilt*, Money.

GENTRY-Cove, a Gentleman.

GENTRY-Cove Ken, a Nobleman's or Gentleman's House.

GENTRY-Mort, a Gentlewoman.

GEORGE, a Half-Crown pie.

GIG, a Nose; also a Woman's Privities. *Snichel the Gig*, fillip the Fellow, on the Nose. *A young Gig*, a wanton Lass.

GIGGER, a Door, *Dub the Gigger*, *that we may ravage the Ken*, i. e. Open the Door with the Pick-lock, that we go in and rob the House.

GIGGLERS, wanton Women.

GILL, a Quartern of Brandy, Wine, &c. also a homely Woman.

GILL-FLURT, a proud Minks; also a Slut or light Housewife.

GILT, or *Rum dubber*, a Picklock, so called from *Gilt*, or *Key*; many of them are so expert, that from a Church-Door, to the smallest Cabinet or Trunk, they will find means to open it. They generally pretending Business of Secrecy, covet to go up Stairs with their Company, in a Publick-House or Tavern, and then prying about, open any Door, Trunk or Cabinet that they think will afford them Booty, and so march off.

GIMCRACK, a spruce Wench.

GINGER-Bread, Money.

GINGERLY, gently, soft, easily.

GINGUMBOBS, Toys or Baubles.

GINNY, an Instrument to lift up a Grate, the better to steal what is in the Window.

TO GLAVER, to fawn and flatter.

GLAZE, a Window.

GLAZIER, one that creeps in at Casements, or unrips Glass Windows to filch and steal.

GLAZIERS, Eyes. *The Cove has rum Glaziers.*

GLIB, smooth, without a Rub.

GLIM, a Dark-Lantern used in robbing Houses; also to burn in the Hand, as *if the Cull was Glimmed*, he'll gang to the Nub; i. e. If the Fellow has been burnt in the Hand, he'll be hanged now.

GLIMFENDERS, Andirons. *Rum Glimfenders*, silver Andirons.

GLIMFLASHY, angry or in a Passion.

The Cull is Glimflashy, the Fellow is in a Heat.

GLIMJACK, a Link-boy.

GLIMMER, Fire.

GLIMMERER, such as with sham Licences, pretend to Losses by Fire, &c.

GLIMSTICK, a Candle-stick. *Rum Glimsticks*, Silver Candlesticks. *Queer Glimsticks*, Brads, Pewter or Iron Candlesticks.

GOADS, those that wheedle in Chapmen for Horse-courfers.

GOAT, a Letcher, or very lascivious Person.

GOATISH, lecherous, wanton, lustful.

GOB, the Mouth; also a Bit or Morsel; hence *Gobbets*, now in use for Bits; *Gift of the Gob*, a wide, open Mouth; also a good Songster, or Singing Master.

GOBBLER, a Turkey-Cock.

GOING upon the Dub, Breaking a House with Picklocks.

GOLD-Droppers, Sweetners, Cheats, Sharpers.

GOLD-Finch, he that has often a Purse of Gold in his Fob.

GOLD-Finders, Emptiers of Jacks or Houses of Office.

GOOD Fellow, a Pot Companion or Friend of the Bottle.

GOOSE, or *Goose-cap*, a Fool. *A Taylor's Goose roasted*, a Red-hot smoothing Iron, to close the seams. *Hot and heavy like a Taylor's Goose*, applied to a passionate Coxcomb.

GOREE, Money, but chiefly Gold.

GRAFTED, made a Cuckold of.

GRANNAM, Corn.

GRANNAM Gold, old hoarded Coin.

GREEN Bag, a Lawyer.

GREEN-Gown, a throwing of young Lasses on the Grass, and kissing them.

GREEN Head, a very raw Novice, or unexperienced Fellow.

GRIG, a Farthing; *A merry Grig*, a merry Fellow.

GRINDERS, Teeth.

GROPERS, blind Men.

GROUND-Sweat, a Grave.

To GRUB, to eat, to dine, &c.

GRUB, Victuals.

GRUB-street News, false, forg'd News.

GRUMBLING of the Gizzard, murmuring, muttering, repining.

GRUNTER, a sucking Pig.

GRUNTING-Cheat, a Pig.

GRUNTING-Peck, Pork.

GULL, a Cheat.

GUELLED, cheated, rooked, sharped.

GULL-Gropers, a By-stander that lends Money to the Gamesters.

GUN, as *He's in the Gun*; he's in Liquor.

A GUN, a Lie.

GUNDIGUTS, a fat, purfy Fellow.

GUN-Powder, an old Woman.

GUT-foundered, exceeding hungry.

GUTLING, eating much.

GUTS, a very fat, gross Person.

GUTTER.

GUTTER-Lane, the Throat.
GUTTING an House, rifling it, clearing it.

GUTTING an Oyſter, eating it.

GUZZLE, Drink.

GUZZLING, drinking much.

GYBE or **JYBE**, any Writing or Paſs ſealed.

GYBING, jeering or jerking.

GYPSIES. They endeavour to perſuade the Ignorant, that they derive their Origin from the *Egyptians*, a People heretofore very famous for *Aſtronomy*, *Natural Magick*, the art of *Divination*, &c. and therefore are great Pretenders to *Fortune-telling*. To colour their Impoſtures, they artificially diſcolour their Faces, and rove up and down the Country in a Tatterdemalion Habit, deluding the ignorant Vulgar, and often ſtealing from them what is not too hot for their Fingers, or too heavy to carry off.

It is the Cuſtom of theſe Wretches to ſwear all that are admitted into their Fraternity, by a Form and Articles annexed to it, adminiſtered by the Principal *Maunder* or *Roguiſh Strowler*, and which they generally obſerve inviolably. The Manner of admitting a new Member, together with the ſaid Oath and Articles, are as follows.

The Name of the Perſon is firſt demanded, and a Nick-name is then given him in its ſtead, by which he is ever after called, and in Time, his other Name is quite forgotten. Then ſtanding up in the Middle of the Fraternity, and directing his Face to the *Dimber-Damber*, or Prince of the Gang, he ſwears in this Manner, as is dictated to him by one of the moſt experienced.

“ I Crank-Cuffin, do ſwear to be a true Brother, and will, in all Things, obey the Commands of the great Tawny Prince, and keep his *Counſel*, and not divulge the Secrets of my Brethren.

“ I will never leave nor forſake this Company, but obſerve and keep all the Times of Appointments, either by Day or by Night, in any Place whatſoever.

“ I will not teach any one to cant; nor will I diſcloſe ought of our Myſteries to them, although they flog me to death.

“ I will take my Prince's Part againſt all that ſhall oppoſe him, or any of us, according to the utmoſt of my Ability; nor will I ſuffer him, or any belonging to us, to be abuſed by any ſtrange. *Abrams*, *Rufflers*, *Hookers*, *Palliards*, *Swadlers*, *Iriſh-Toyls*, *Swig-men*, *Whip-Jacks*, *Jark-men*, *Bawdy-Baskets*, *Dommerars*, *Clipperdungeons*, *Patricces* or *Curtals*, but will defend him or them as much as I can againſt all other Outlyers whatever.

“ I will not conceal ought I win out of *Libkins*, or from the *Ruffmans*; but will preſerve it for the Uſe of the Company.

“ Laſtly, I will cleave to my *Doxy Wap*

“ ſtiffly, and will bring her Duds, Margery, Praters, Goblet, Grunting-cheats, or Tibs of the Buttery, or any Thing elſe I can come at, as *Winnings* for her *Wap-pings*.”

The *Canterers* have, it ſeems a Tradition, that from the three firſt Articles of this Oath, the firſt Founders of a certain boaiſtful, worſhipful Fraternity, who pretend to derive there Origin from the earlieſt Times, borrowed of them, both the Hint and Form of their Eſtabliſhment. And that their pretended Derivation from the firſt *Adam*, is a Forgery, it being only from the firſt *Adam-Tiler*. See **ADAM-TILER**.

At the Admiſſion of a new Brother, a general Stock is raiſed for *Booze*, or Drink, to make themſelves merry on the Occaſion. As for *Peckage*, or Eatables, they can procure it without Money; for while ſome are ſent to break the *Ruffmans*, or Woods and Buſhes, for Firing, others are detached to filch Geele, Chickens, Hens, Ducks or Mallards, and Pigs. Their *Morts* are their Butchers, who preſently make bloody Work with what living Things are brought them, and having made Holes in the Ground, under ſome remote Hedge in an obſcure Place, they make a Fire, and broil or boil their Food, and when 'tis enough, fall to work, Tooth and Nail, and having eaten more like Beaſts than Men, they drink more like Swine than human Creatures, entertaining one another all the Time with Songs in the *Canting Dialect*.

As they live, ſo they lie together promiſcuouſly, and know not how to claim a Property either in their Goods or Children, and this general Intereſt ties them more firmly together, than if all their Rags were twiſted into Ropes to bind them indifſolubly from a Separation; which deteſtable Union is farther conſolidated by the above Oath.

They ſtroll up and down all Summer time in Drove, and dextrouſly pick Pockets, while they are telling of Fortunes; and the Money, Rings, Silver-Thimbles, &c. which they get, are inſtantly conveyed from one Hand to another, till the remotest Perſon of the Gang, who is not ſuſpected, becauſe they come not near the Perſon robbed, gets Poſſeſſion of it, ſo that in the ſtrictest Search, it is almoſt impoſſible to recover it, while the Wretches with Imprecations, Oaths and Proteſtations, diſclaim the Thievery. That by which they are ſaid to get the moſt Money, is, when young Gentlewomen of good Families and Reputation have happened to be with Child before Marriage, a round Sum is often beſtowed among the *Gypſies*, for ſome one *Mort*, to take the Child; and as that is never heard of more by the true Mother and Family, ſo the Diſgrace is kept concealed from the World, and if the Child lives, it never knows its Parents.

H

HABERDASHER of Nouns and Pro-nouns, a Schoolmaster or Usher.

HACK, and *Hue*, to cut in pieces.

HACKS or *Hackneys*, Hirelings.

HACKUM, a fighting Fellow.

HADDUMS, *The Shark has been at Haddums*; He is clapt or poxed.

HALFBORD, Six-pence.

HALF a Hog, Six-pence.

HALF an Ounce. Half a Crown.

HALF Seas over, almost drunk.

HAMS, Breeches.

HAMLET, a High-Constable.

HANDY-Blows, Fifty-cuffs.

HANG it up, speaking of the Reckoning at a *Bowling Ken*, score it up.

HANK, *He has a Hank upon him*; He has an Advantage, or will make him do what he pleases.

HANKTELO, a silly Fellow, a meer Cod's Head.

HANS-en-kelder, Jack in the Box, Child in the Womb.

HARE; *As he has swallowed a Hare*, he is very drunk.

HARKING, whispering on one Side to borrow Money.

HARMAN, a Constable.

HARMANS, the Stocks.

HARMANBECK, a Beadle.

HARRIDAN, one that is half a Whore, half a Bawd, also notorious Shrew, or noisy old Woman.

HARTFORDSHIRE Kindness, drinking to the same Man again.

HATCHET Faced, hard favoured, homely.

HATCHES, as, *Under the Hatches*, in Trouble or Prison.

To **HAZLE Geld**, to beat any one with a Hazle Stick or Plant.

HEAD Cully of the Pass, or *Passage-Bank*, the Top Tilter of that Gang, throughout the whole Army, who demands and receives Contribution from all the Pass-Banks in the Camp.

HEARING-Cheats, Ears.

HEARTS-Ease, a Twenty-shilling Piece.

HEATHEN Philosopher, a sorry poor tattered Fellow, whose Breech may be seen through his Pocket-holes.

To **HEAVE**, to rob.

HEAVE a Cough, to robe a House.

HEAVER, the Breast.

HECTOR, a vapouring, swaggering Coward.

To **HEDGE**, to secure a desperate Bet, Wager or Debt. *By Hedge or by Stile*, By Hook or by Crook.

HEDGE-Bird, a scoundrel or sorry Fellow.

HEDGE-Creeper, a Robber of Hedges.

HEDGE-Priest, a sorry hackney Underling, a Vagabond. See *Patrico*.

HEDGE-Tavern or *Alehouse*, a jilting, sharpening Tavern, or blind Alehouse.

HELL, the Place where the Taylors lay up their Cabbage, or Remnants.

HELL-born-babe, a lewd, graceless, notorious Youth.

HELL-Cat, a very lewd Woman.

HELL-Driver, a Coachman.

HELL-Hound, a profligate, lewd Fellow.

HEMPEN Widow, one whose Husband was hanged.

HEN-peckt-Frigot, whose Commander and Officers are absolutely swayed by their Wives.

HENPECT Husband, whose Wife wears the Breeches.

HICK, any Person from whom a Booty is taken, a silly country Fellow; a Booby.

HIGH Flyers, impudent, forward, loose, light Women, also bold Adventures.

HIGH JINKS, a Player at Dice who drinks.

HIGH-PADS, *Highway-men* or *Bully-Ruffins*, an Order of Villains, and the boldest of all others. Before they commence, they furnish themselves, with good Ho-fes, Swords, Pistols, &c. and sometimes singly, but mostly in Company, commit their execrable Robberies. They have a Vizer-Mask, and two or three Perukes of different Colours and Make, the better to conceal themselves. When they meet a Prize upon the Road, they have a Watch Word, among them, which is no sooner pronounced, but every one falls on. It is usually the Rule among them, that the strongest and boldest seize first; the weaker generally bid *stand*, and fall in afterwards as Occasion requires. The Instructions given them, are, to catch the Bridle in the Left-Hand, and to have the Sword or Pistol in the Right, and, if Opposition be made, or they are likely to be overpowered, to kill as fast as they can, and then, either with Booty or without, to make off with all Expedition; and if they are pursued by *Hue* or *Cry*, to conceal themselves in some By-place, and let it pass by them.

HIGH-Scoon, or *Clouted Schoon*, a Country Clown.

A **HIGHTE-TITY**, a Romp or rude Girl.

HIGH Tide, when the Pocket is full of Money.

HOB, a plain Country Fellow or Clown.

HOBINAL, the same.

HOBBOY, as *Sir Posthumus Hobby*, one that draws on his Breeches with a Shoehorn; a Fellow that is nice and whimsical in the Set of his Cloaths.

HOB-Nail, a *High-Scoon* or Country Clown.

HOCUS, disguised in Liquor; drunk.

HODGE, a Country Clown, also *Roger*.

HODGE-podge; See *Hotch-Potch*.

HOG

HOG, a Shilling; *You Darkman Budge, will you Fence your Hog at the next Boozing Ken? you House-Creeper, will you spend your Shilling at the next Ale-house.*

HOG-Grubber, a close fist'd, narrow soul'd, sneaking Fellow.

HOLD his Nose to the Grind-stone, to keep him under, or tie him Neck and Heels into the Bargain.

HOLIDAY-Bowler, a very bad Bowler. *Blind Man's Holiday*, when it is Night.

HONEY-Moon, the first Month of Marriage.

HOOD-wink'd, blind-folded or bluffed.

To HOOE it, or *beat it on the Hoof*, to walk on Foot.

HOOKERS. See *Anglers*.

HOOKT, over-reached, snapt, trickt.

HOP-Merchant, a Dancing-Master.

HORN mad, stark staring mad because cucko'ded.

It revives the COCKLES of my Heart, said of agreeable News, or a Cup of Comfort, Wine or Cordial Water.

In HUCKSTER'S Hands, at a desperate Pass, or Condition, or in a fair Way to be lost.

HUED, severely lash'd or flogg'd. *The Cove was Hued in the Naskin*, The Rogue was severely lash'd in Bridewell.

A HUFF, a bullying Fellow.

HULVER-head, a silly foolish Fellow.

HUM-Box, a Pulpit.

HUM-Cap, old, mellow, and very strong Beer.

HUM-Drums, or *Hums*, a Society of Gentlemen, who meet near the *Charter-House*, or at the *King's Head* in *St. John's Street*. Less of Mystery, and more of Pleasantry than the *Free Masons*.

HUMMING Liquor, double Ale, Stout, Pharaoh.

HUMMER, a great Lye, a Rapper.

HUMMUMS, a Bagnio.

HUMPTY-Dumpty, Ale boiled with Brandy.

HUMS, Persons at Church; as, *There is a great Number of Hums in the Autem*; i. e. There is a great Congregation.

HUNTING, decoying, or drawing others into Play.

HUSH'D, murdered, &c.

HUSH Money, Money given to *hush up*, or conceal a Robbery or Theft, or to take off an Evidence from appearing against a Criminal, &c.

HUSKY-Lour, a Jobe, or Guinea.

I

JACK, a Farthing; *He wou'd not tip me a Jack*, Not a Farthing would he give me.

JACK-ADAMS's Parish, *Clerkenwell*.

JACK-KETCH, the Hangman, once of that Name, but now all his Successors.

JACK in a Box, a Sharper, a Cheat.

JACKMEN. See *Jarkmen*.

JACK-sprat, a Dwarf, or very little Fellow, a Hop on my thumb.

JACK at a Pinch, a poor Hackney Parson.

JACOBITES, Sham or Collar Shirts.

JAGUE, a Ditch.

JANIZARIES, the Mob, sometimes so called, and Bailiffs, Serjeants-Followers, Yeomen, Setters, and any lewd Gang depending upon others.

JARKE, a Seal.

JARKE-MEN, those who make counterfeit Licences and Passes, and are well paid by the other Beggars for their Pains.

JASON's Fleece, a Citizen cheated of his Gold.

JAYL-Birds, Prisoners.

JEM, a Gold Ring; *Rum-Jem*, a Diamond one.

JENNY, an Instrument to lift up a Grate, and whip any Thing out of a Shop-window.

JET, a Lawyer.

Autem **JET**, a Parson.

JEW, any over-reaching Dealer, or hard, sharp Fellow. *He treated me like a Jew*; He used me very barbarously.

JEWS, Brokers behind *St. Clement's Church* in *London*, so called by (their Brethren) the Taylors.

JIG, a Trick; *a pleasant Jig*, a witty arch Trick.

JILT, a tricking Woman.

JILTED, abused by such a one; also deceived or defeated in one's Expectation, especially in Amours.

JINGLE Boxes, Leathern Jacks tipt and hung with Silver Bells, formerly in use among Fuddle-caps.

JINGLERS, Horse-Courfers frequenting Country Fairs.

JINGLE Brains, a Maggot-pated Fellow.

ILL Fortune, a Nine-pence.

IMPOST-Taker, one that stands by, and lends Money to the Gamester at a very high Interest or Premium.

INCHING-In, Encroaching upon.

INLAYED, *Well inlayed*, at Ease in his Fortune, or full of Money.

JOBE, a Guinea, twenty Shillings, or a Piece. *Half a Jobe*, half a Guinea.

JOCK or *Jockum cloy*, to copulate with a Woman.

JOCKUE Gage, a Chamberpot. *Tip me the Jockum Gage*, Give or hand me the Looking Glass. *Rum Jockum Gage*, a Silver Chamberpot.

JORDAIN, a great Blow or Staff; also a Chamberpot. *I'll tip him a Jordain*, if I transpear; I will give him a Blow with my Staff, if I get up to him.

JOSEPH, a Cloak or Coat. *A Rum Joseph*, a good Cloak or Coat. *A Queer Joseph*, a coarse ordinary Cloak or Coat; also an old or tatter'd one.

IRISH-Toyles, Rogues, &c. carrying Pins, Points, Laces, and such like Wares about, and, under Pretence of selling them, commit Thefts and Robberies.

IRON-Doublet, a Prison.

ITCH-Land, Scotland.

JUKRUM, a Licence.

JUMBLE-Gut-Lane, any very bad or rough Road.

JUSTICE, *I'll do Justice, Child*; I will peach, or rather impeach, or discover the whole Gang, and so save my own Bacon.

K

KATE, a Pick-lock. *'Tis a Rum Kate*; She is a clever Pick-lock.

KEEL-Bullies, Lightermen that carry Coals to and from the Ships, so called in Derision.

KEEPING Cully, one that maintains a Mistress, and parts with his Money very generously to her.

KEFFAL, a Horse.

KELTER, as, *Out of Kelter*, Out of Sorts.

KEN, a House. *A bob Ken*, or *a Brown-man-ken*, a good or well furnished House; also a House that harbours Rogues and Thieves.

Biting the Ken, robbing the House, *'tis a bob Ken*, *Brush upon the Sneak*, i. e. *'Tis a good House*, go in and tread softly. *We have bit the Ken*, The House is robb'd, or the Business is done.

KEN Miller, a House-breaker, who usually, by getting into an empty House, finds Means to enter into the Gutters of Houses inhabited, and so in at the Windows, &c.

KICK, Six-pence; *Two, Three, Four, &c.* and *a Kick Two, Three, Four, &c.* Shillings and Six-pence.

KICK'D, gone, fled, departed; as, *The Rum Cull kick'd away*, i. e. The Rogue made his Escape.

KICKS, Breeches. *Tip us your Kicks*, *we'll have them as well as your Lours*; Pull off your Breeches for we must have them as well as your Money.

KID, a Child.

KIDLAYS, an Order of Rogues, who, meeting a Youth with a Bundle or Parcel of Goods, wheedle him by fair Words, and whipping Six-pence into his Hand, to step on a short and sham Errand, in the mean Time run away with the Goods.

KIDNAPPER, one that decoys or spirits (as it is commonly called) Children away, and sells them for the Plantations.

KILKENNY, an old sorry Frize Coat.

KILL-Devil, Rum.

To KIMBAW, to trick, sharp, or cheat; also to beat severely, or to bully. *Let's Kimbaw the Cull*, Let's beat that Fellow, and get his Money (by huffing and bullying) from him.

KIN, a Thief: *He's one of the Kin*, let him pike; said of a Brother Rogue whom one of the Gang knows to be a Villain, tho' not one of their own Crew.

KINCHIN, a little Child.

KINCHIN Coves, little Children whose Parents are dead, having been Beggars; as also young Lads running from their Masters, who are first taught Canting, then Thieving.

KINCHIN Cove, a little Man.

KINCHIN Morts, Girls of a Year or two old, whom the Morts (their Mothers) carry at their Backs in Slates (Sheets) and if they have no Childten of their own, they borrow or steal them from others.

KING of the Gypsies, the Captain, Chief, or Ringleader of the Gang, the Master of Misrule, otherwise called Uprightman. Vide Gypsies.

KING's Head Inn, or the Chequer Inn in Newgate-street, the Prison of Newgate.

KING's Pictures, Money.

KIT, a Dancing Master.

A KNACK Shop, a Toy-shop, freighted with pretty Devices to pick Pockets.

KNAVE in Grain, one of the First Rate.

KNIGHT of the Blade, a Hector or Bully.

KNIGHT of the Post, a mercenary common Swearer, a Prostitute to every Cause, an Irish Evidence.

KNIGHT of the Road, the chief Highwayman, best mounted and armed, the stoutest Fellow among them.

KNOB, the Head or Skull.

KNOCK Down, very strong Ale or Beer, To KNOCK off, to give over Thieving.

KNOT, a Crew or Gang of Villains.

L

LAC'D Mutton, a Woman.

LACING, beating, drubbing; *I'll Lace your Coat, Sirrah*! I will beat you soundly!

LADY, a very crooked, deformed and ill-shapen Woman.

LADY-birds, light, or lewd Women.

LAG, Water; also last.

LAG a-dudds, a Buck of Clothes; as, *We'll cloy the Lag of Dudds*: Come, let us steal that Buck of Clothes.

To LAMBASTE, to beat soundly.

LAMB-Pye, beating or drubbing.

LAMB-Skin-Men, the Judges of the several Courts.

LAND-Lopers, or Land-lubbers, Vagabonds that beg and steal about the Country.

LAND Pyrates, Highwaymen or any other Robbers.

LAND, as, *How lies the Land*? How stands the Reckoning? *Who has any Land in Appleby*? A Question ask'd the Man, at whose Door the Glass stands long.

LAN.

L O

LANSPRESADO, He that comes into Company with but Two-pence in his Pocket.

LANTERN-jaw'd, a very lean, thin faced Fellow.

A Dark LANTHORN, the Servant or Agent that receives the Bribe (at Court.)

LAP, Pottage, Butter-milk, or Whey.

LARE-Over, said when the true Name of the Things must (in Decency) be concealed.

LATCH, let in.

LAY, an Enterprize, or Attempt: *To be sick of the Lay*, To be tir'd in waiting for an Opportunity to effect their Purposes. Also an Hazard or Chance; as, *He stands a queer Lay*; He stands an odd Chance, or is in great Danger.

LAY'D Up in Lavender, pawn'd or dipt for present Money.

LEATHER-Head, a thick-skull'd, heavy-headed Fellow.

LEATHERN Convenience, (by the Quakers) a Coach.

LET's take an Ark and Winns, Let's hire a Skulker.

LET's buy a Brush, or *Let's lope*, Let us scour off, and make what Shift we can to secure ourselves from being apprehended.

LEVITE, a Priest or Parson.

To LIB, to tumble or lie together.

LIBBEN, a private Dwelling-House.

LIBBEGE, a Bed.

LIBKIN, a House to lie in; also a Lodging.

LICKT, as Women's Faces with a Wash.

LIFTER, a Crutch.

LIG, See *Lib*.

LIGHT Finger'd, Thievish.

LIGHT-Mans, the Day or Day-break.

LIGHT-Frigate, a Whore; also a Cruiser.

LILLY White, a Chimney-Sweeper.

LINE of the old Author, a Dram of Brandy.

LINNEN Armorers, Tailors.

LITTLE Barbary, Wapping.

LOAP'D, run away; *He loap'd up the Dancers*; He whipt up the Stairs.

LOB-Cock, a heavy, dull Fellow.

In LOB's Pound, laid by the Heels, or clap'd up in Jail.

LOBSTER, a red Coat Soldier.

LOCK, as, *He stood a queer Lock*; i. e. He stood an indifferent Chance, &c.

LOCK all fast, one that buys and conceals stolen Goods.

The LOCK, the Warehouse whither the Thieves carry stolen Goods. Also an Hospital for pocky Folks in *Southwark*, &c.

LOCKRAM Jaw'd, thin, lean, sharp-visag'd.

LOGE, a Watch, as, *Filed a Cly of a Loge*, or *Scout*, Pickt a Pocket of a Watch. *Being a Loge*, or *Scout*, the same.

LOLPOOP, a lazy, idle Drone.

LONG-Meg, a very tall Woman.

LONG-Shanks, long-Jegged.

LOOKING-Glass, a Chamber-pot.

M A

A LOON, a Lout. *A false Loon*, a true Scotch Man; or Knave of any Nation.

LOON-Slate, a Thirteen-pence Half-penny.

LORD, a very crooked deformed, or ill-shapen Person.

LOUR, Money.

LOUSE Land, Scotland.

LOUSE Trap, a Comb.

LOW Pad, a Foot-Pad.

LOW Tide, when there's no Money in a Man's Pocket.

LUD's Bulwark, Ludgate Prison.

LUGGS, Ears.

LULLABY-Cheat, a Child.

LUMB, too much.

LURCHED, beaten at any Game.

LURRIES, Money, Watches, Rings, or other Moveables.

M

A MACKAREL, a Bawd.

MACKAREL-Back, a very tall, lank Person.

MADAM Van, a Whore; *The Cull has been with Madam Van*, The Fellow has enjoyed such a one.

MADE, stolen. *I made this Knife at a Heat*. I stole it cleverly.

MAD Tom, alias of *Bedlam*; otherwise called *Abram-men*.

MAIDEN-Sessions, when none are hang'd.

MAKE, a Half-penny.

To MAKE, to steal; seize; to run away with.

MALKINTRASH, one in a rueful Dress, enough to fright one.

MALMSEY-Nose, a jolly red Nose.

MAN o'th' Town, a lewd Spark, or very Debauchee.

MANUFACTURE, any Liquor made of the Fruits of *English* Growth, as Ale, Beer, Cyder, &c.

MARGERY Prater, a Hen.

MARINATED, transported into some Foreign Plantation.

MARRIAGE Musick, Childrens Cries.

MASONS Maw'n'd, a Sham Sore above the Elbow; to counterfeit a broken Arm, by a Fall from a Scaffold.

MAUL'D, swingingly drunk, or soundly beat.

MAUNDERS, Beggars.

MAUNDING, begging.

MAUNDRING-Broth, Scolding.

MAWDLIN, weepingly drunk.

MEGGS, Guineas. *We fork'd the rum Cull's Meggs to the Tune of Fifty*; We pickt the Gentleman's Pocket of full Fifty Guineas.

To MELT, to spend Money. *Will you melt a Borde?* Will you spend your Shilling? *The Cull melted a Couple of Decussis upon us*; The Gentleman spent ten Shillings upon us.

MILCH-Kine, a Term us'd by Gaolers, when

when their Prisoners will bleed freely to have some Favour, or to be at large.

To **MILL**, to steal, rob, or kill. *Mill the Gig with a Dud*, open the Door with a Pick-lock, or false Key.

To **MILL** a *Bleating Cheat*, to kill a Sheep.

MILL-Clapper, a Woman's Tongue.

To **MILL** a *Crackmans*, to break a Hedge.

To **MILL** a *Grunter*, to kill a Pig.

To **MILL** a *Ken*, to rob a House; *Mill the Gig with a Betty*, Breaking open the Door with an Iron Crow.

MILL-Ken, a House-Breaker.

MILL the Glaze, break open the Window.

MILL them, kill them.

MILLER, a Killer or Murderer.

MINT, Gold.

MISH, Shirt, Smock, or Sheet.

MISH-Topper, a Coat or Petticoat.

MISS, a Whore of Quality.

MOABITES, Serjeants, Bailiffs and their Crew.

MOB, or **MAB**, a Wench or Harlot.

MONGREL, a Hanger on among the Cheats. a Spunger.

MOON Curser, a Link boy, or one that, under Colour of lighting Men (especially they who get in Drink, or have the Fields, or any uninhabited or By-place, to go over) robs or leads them to a Gang of Rogues that will do it for him.

MOON-Men, Gypsies.

MOPSIE; a Dowdy, or homely Woman.

MOP'D, maz'd.

MOPUS, a Half penny or Farthing.

MORGLAG, a Watchman's brown Bill; as Glaives, are Bills or Swords.

To **MORRIS**, to hang dangling in the Air, to be executed.

MORTS, Yeomens Daughters; also a Wife, Woman, or Wench.

MOTHER, a Bawd.

MOTHER Midnight, a Midwife, (often a Bawd.)

MOUCHETS, Patches for Ladies Faces.

MOVEABLES, Rings, Watches, Swords, and such Toys of Value.

MOUSE-Trap, as, *The Parson's Mouse-Trap*, Marriage.

MOUTH, a noisy Fellow. *Mouth half cockt*, gaping and staring at every Thing they see.

MOWER, a Cow.

MOW Heater, a Drover.

MUCK, Money, Wealth.

MUFF, a Woman's Secrets, *To the well wearing of your Muff*, Mort; To the happy Consummation of your Marriage, Madam. A Health.

MUFFLING Cheat, a Napkin.

MUM for *that*, not a Word of the Pudding.

MUM Chance, one that sits mute.

MUM Glass, the Monument erected at

the City Charge, in Memory of the dreadful Fire 1666, which consumed the greatest Part of the City.

MUMPERS, genteel Beggars, who will not accept of Victuals, but of Money or Clothes. The *Male Mumper* often appears with an Apron before him, and a Cap on his Head, pretending to be a decayed Tradesman, who having been a long Time sick, hath spent all his remaining Stock, and is so weak he cannot work. At other Times he appears like a decayed Gentleman, who, especially since the fatal *South Sea Scheme*, has been undone, and reduced to the Necessity of imploring good People's Charity.

The *Female Mumper* will confidently knock at the Door of a House, and desire to speak with the Mistress, and after apologizing for her Boldness, she acquaints her how urgent her Necessity is: That she has a Husband and two small Children lying at the Point of Death: That she was a Gentlewoman born; but marrying against her Friends Consent, was by them disowned, and so by her Husband's Sickness, is reduced to this miserable Condition. Sometimes she appears big with Child, and begs Cloaths or Linnen to make Clouts of. The Word *Mumper* is now generally used to denote all Sorts of Beggars.

MUMPERS Hall, several Ale-houses in and about this City and Suburbs, in Alleys, and By-places, much used by them, and resorted to in the Evening, where they will be very merry, drunk, and frolicksome.

MUNNS, the Face; *Toute bis Muns*, Note his Phiz, or, Mark his Face well. *Pay bis Muns*, i. e. Strike him in the Face, &c.

MUSICK. The Watch-word among Highwaymen, to let the Company they were to rob, alone, in return to some Courtesy from some Gentlemen among them.

MUTTON Monger, a Lover of Women; also a Sheep-stealer.

MUTTON-in long-coats, Women. *A Leg of Mutton in a Silk Stocking*, a Woman's Leg.

MUZZLE, a Beard (usually) long and nasty.

MYRMIDONS, the Constable's Attendants, or those whom he commands (in the King's Name) to aid and assist him: Also the Watchmen.

N

NAB, a Hat, Cap, or Head, also a Coxcomb. *I'll nab ye*, I'll have your Hat or Cap. *Nim tho Nab*, steal the Hat or Cap. *Nabbed*, apprehended, taken or arrested.

NAB Cheat, a Hat.

NAB Girder, a Bridle.

NAN, a Servant maid.

NANNY-House, a Bawdy house.

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To NAP, by cheating with the Dice to secure one Chance; also a Clap or Pox, and a short sleep. *Nap the Wiper*, steal the Handkerchief. *You have napt it*. You are Clapt.

NAPPER, a Cheat or Thief.

NAPPER, of *Naps*, a sheep-stealer.

NAPPY *Alc*, very strong, heady.

NASK, or *Naskin*, a Prison or Bridewell. *The new Nask*, Clerkenwell Bridewell: *Tuttle Nask*, the Bridewell in Tuttle Fields: *He napt it at the Nask*; He was laßt at Bridewell.

NATURAL, a Mistress, a Wench.

NAY *Word*, a By-word or Proverb.

NAZIE, Drunken.

NAZIE *Cow*, a Drunkard.

NAZY *Mort*, a she Drunkard.

NAZY *Nabs*, Drunken Coxcombs.

NECK *Stamper*, the Pot Boy, at a Tavern or Alehouse.

NEEDLE *Point*, a Sharper.

NETTLED, tiezed, provoked, made uneasy.

To NICK *it*, to win at Dice, to hit the Mark.

NICKUM, a Sharper, also a rooking Alehouse or Inn-keeper, Vintner, or any Retailer.

NICKUM *Poop*, a Fool, also a filly, soft, uxorious Fellow.

NICK *Ninny*, an empty Fellow, a meer Cod's Head.

NIG, the Clippings of Money.

NIGGING, Clipping.

NIGGLER, a Clipper.

NIGGLING, accompanying with a Woman.

NIGHT *Magistrate*, a Constable.

NIGHT *Walker*, a Bellman; also a light Woman, a Thief, a Rogue.

NIGIT, *qu.* an Ideot, *i. e.* a Fool.

NIGMENOG, a very filly Fellow.

NIKIN, a Natural, or very soft Creature.

To NIM, to steal.

To NIM, or wip off or away any Thing; *To Nim a Togeman*, to steal a Cloak. *To Nim a Cloak*, to cut off the Buttons in a Crowd, to whip it off a Man's Shoulders.

NIM *Gimmer*, a Doctor, Surgeon, Apothecary, or any one that cures a Clap or a Pox.

NINNY, a canting, whining Beggar; also a Fool.

NIP, a Cheat.

To NIP, to pinch or sharp any Thing. *Nip a Bung*, to cut a Purse.

NIWS, the Shears with which Money was wont to be clipt.

NIZY, a Fool or Coxcomb.

NOB, a Head.

NOCKY, a filly, dull Fellow,

NODDLE, the Head.

NODDY, a Fool. *Knows Noddy*, a Game on the Cards.

NOOZED, or caught in a Nooze, married; also hanged.

NOPE, a Blow, a Knock on the Pate; as *We hit him a Nope on the Costard*.

NOSE-Gent, a Recluse or Nun.

NUB, the neck; also Coition.

NUBBING, hanging. *To be nubbed*, to be hanged.

NUBBING-Cheat, the Gallows.

NUBBING-Cow, the Hangman.

NUBBING-Ken, the Sessions House.

NUG, a Word of Love, as *my Dear Nug*, My dear Love.

NUMMS, a sham, or Collar-shirt, to hide the other when dirty.

NUT Crackers, a Pillory. *The Cull looks thro' the Nut-crackers*, *i. e.* The Rogue stood in the Pillory.

O

OAK, a rich Man, of good Substance and Credit.

OGLES, Eyes, *Rum Ogles*, fine, bright, clear, piercing Eyes.

OLD Dog at it, good or expert.

OLD Dog at Common Prayer, a poor Hackney Parson that can read but not preach well.

OLD Harry, a Composition used by Vintners when they bedevil their Wines.

OLD-Mr.-Gory, a Piece of Gold.

OLD Roger, the Devil.

OLD Toast, a brisk old Fellow.

OLIVER's Skull, a Chamber Pot.

ONE in Ten, a Parson.

ONE of my Cousins, a Wench.

OS-Chives, Bone handled Knives.

OUT-at Heels, or Elbows, in a declining Condition, going down the Wind.

OYL of Barley, strong Drink.

OX-House. *He must go thro' the Ox-House to Bed*, said of an old Fellow that marries a young Woman.

P

PAD, the Highway; also a Robber thereon.

PADDINGTON Fair, an Execution of Malefactors at Tyburn.

Ill cut your PAINTER for ye; I'll prevent your doing me any Mischief; The Tar Cant when they quarrel one with another.

PALLIARDS, those whose Fathers were Clapperdungeons, or born Beggars, and who themselves follow the same Trade. The Female Sort of these Wretches frequently borrow Children, if they have none of their own, and planting them about them in Straw, draw the greater Pity from the Spectators, screwing their Faces to the moving Postures,

and crying at Pleasure, and making the Children also cry by pinching them, or otherwise; mean Time her Com. rogue, the Male *Pal-liard*, lies begging in the Fields, with *Cleymes*, or artificial Sores, which he makes by *Spere-wort*, or *Arsenick*, which draws them into Blisters.

PANAM, Bread.

PANTER, a Heart.

PANTLER, a Butler.

PAPLER, Milk Pottage.

PARINGS, the Clippings of Money.

PATRI-COVES, or *Pater Cove*, strolling Priests that marry under a Hedge, without Gospel or Common-prayer Book: The Couple standing on each Side a dead Beast, are bid to live together till Death them does part; so shaking Hands the Wedding is ended, also any Minister, or Parson.

PAUME, See *Palm*.

PAW, a Hand.

PAWN, the same as *Palm*, which see.

PEAK, any kind of Lace.

PECK, or *Peckage*, Meat. *Rum Peck*, good eating.

PECULIAR, a Mistress; also particular, private, proper.

PED, a Basket.

PEEPERS, a Looking-glass. *Track the Dancers and Pike with the Peepers*; Whip up the Stairs, and trip off with the Looking-glasses.

PEEPERS, Eyes.

PEERY, *Jealousy*, fly, fly. *The Cull's Peery*; The Rogue's afraid to venture. *There's a Peery*, 'tis *snitch*, there are a great many People, there's no good to be done.

PEETER, a Portmanteau, or Cloak-bag. *Bite the Peeter*, to whip off the Cloak-bag.

PEG *Trantums*, as *Gone to Peg-Trantums*, dead.

PELTING *Village*, blind, obscure.

PENNANCE *Board*, a Pillory.

PENTHOUSE *Nab*, a very broad brimmed Hat.

PEPPERED off, soundly clapt or poxt.

PERIWINKLE, a Peruke, or Perriwig.

PETER *Lay*, Rogues who follow petty Thefts; such as cutting Portmanteau's, &c. from behind Coaches, breaking Shop Glasses, &c.

PETER *Lug*, *Who is Peter Lug?* who let's the Glass stand at his Door.

PETTICOAT *Pensioner*, a Gallant maintained for secret Service.

PHARAOH, very strong Malt Drink.

PHENIX *Men*. See *Firedrakes*.

PHILISTINES, Serjeants, Bailiffs and their Crew. Also Drunkards. *I fell among the Philistines*. I chopt upon a Knot of drunken Fellows.

PICKING, little stealing, pilfering, petty Larceny.

PICKAROON, a very shabby poor Fellow.

PICKLED, very arch or waggish. In

Pickle, Poxt. *Rods in Pickle*, or *Rèvenge in Lavender*.

PIG, six-pence. *The Cul tipt me a Pig*, The Man gave me Six-pence.

PIG *Widgeon*, a silly Fellow.

To PIKE, to run away, flee, quit or leave the Place; also to die, *Pike on the Been*, run away as fast as you can. *Piked off*, run away, fled, broke; also dead. *To pass the Pikes*, to be out of Danger. *There's a Cul knows us*; if we dont pike, he'll bone us, that Fellow sees us; if we dont scour off, he'll apprehend us. *Then we'll pike*, 'tis all *Bowman*; we'll be gone, all is well, the Coast is clear.

PIMP *Whiskin*, a top Trader in pimping.

To PINCH, to steal or convey slyly any Thing away. *To pinch on the Parson's Side*; to sharp him of his Tithes. *At a Pinch*, upon a Push or Exigence.

PINK'D, pricked with a Sword in a rencounter or Duel. *He pink'd his Dubblet*, he run him through.

PIT, the Hole under the Gallows, into which those that pay not the Fee, (viz. 6 s. 8 d.) are cast and buried.

PIT a *Pat*, or *Pimle de Pantledy*, sadly scared, grievously frightened.

PLANT, to lay, place or hide. *Plant your Whids and slow them*, Be wary what you say or let slip.

PLAISTER of *bot Guts*, one warm Belly clapt to another.

PLATE *Fleet comes in*, when the Money comes to Hand.

PLATTER *Faced Jade*, a very broad ordinary faced Woman.

PLAY it off, to play Booty; also to throw away, at Gaming, so much and no more. *He plays it off*, he cheats.

PLUCK the *Ribbon*, Ring the Bell at the Tavern.

PLUMP in the *Pocket*, flush of Money.

PLYER, a Crutch, also a Trader.

POKER, a Sword.

POLT on the *Pate*, a good Rap there.

POPS, Pistols; *To pop*, to fire a Pistol, &c.

PORKER, a Sword.

POST, as *From Pillar to Post*, from Constable to Constable.

POT *Valiant*, Drunk.

POULAIN, a Bubo.

POWDERING *Tubs*, the pocky Hospital at *Kingsland* near London.

POISONED, big with Child.

POISON *Pate*, red Haired.

PRANCER, a Horse.

PRANCER's *Nab*, a Horse's Head, used in a sham Seal to such a Pass.

PRATTS, the Thighs or Buttocks; also a *Tinder-box*, or *Touch-box*.

PRATING *Cheat*, a Tongue.

PRATE *Roast*, a talking Boy.

PREY, Money.

PRICKEAR'D *Fellow*, a Crop whose Ears are longer than his Hair.

PRICK *Louse*, a Taylor.

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PRIEST *Linked*, married.
PRIG, a Thief, a Cheat; also a nice, beautiful, silly Fellow, is called a *meer Prig*.
PRIGGERS, Thieves.
PRIGGING, lying with a Woman.
PRIGSTAR, a Rival in Love.
PRIGGISH, Thievish.
PRIG Napper, a Horse-stealer, also a Thief-Taker.
PRIGGERS of the Caklers, Poultry-stealers.
PRIGGERS of Prancers, Horse-stealers, who carry a Bridle in their Pockets, and a small pad Saddle in their Breeches.
PRINCE Prig, a King of the Gypsies; also Top-Thief, or Receiver General.
PRINCOCK, a pert, forward Fellow.
PRINKING, nicely dressing. *Prinked up*, set upon the Cupboard's head, in their best Clothes, or in State. Stiff-starched.
Mistress PRINCUM-Prancum, such a stiff, over-nice, precise Madam.
PROG, Meat. *Rum Prog*, nice eating. *The Cull tipt us rum Prog*, the Gentleman treated us very high.
PROPERTY, a meer Tool or Implement, to serve a Turn; a Cat's Foot.
To PUMMEL, to beat, *I pummelled his Sides for him*, I beat him soundly.
To PUMP, to wheedle Secrets out of any one.
PUNCH Houses, Bawdy-houses.
PUNK, a little Whore.
PUPIL Mongers, Tutors at the Universities.
PURE, a Mistress.
PUREST Pure, a Top Mistress or fine Woman.
PURL Royal, Canary with a Dash of Wormwood.
PUSHING School, a Fencing School; also a Bawdy-house.
PUT, *A Country Put*, a silly, shallow-pated Fellow. *Put to it*, belet.

Q

QUACKING Cheat, a Duck.
QUAIL Pipe, a Woman's Tongue.
QUAKING Cheat, a Calf or Sheep.
QUARREL Picker, a Glazier.
QUARRON, a Body.
QUEAN, a Whore or Slut. *A dirty Quean*, a Puzzle or Slut.
QUEERE, or *Quire*, base, roguish, naught. *How queerly the Cull Trouts?* how roguishly the Fellow looks.
QUEERE Birds, such as having got loose, return to their old Trade of roguing and thieving.
QUEERE Bluffer, a sneaking sharpening Cut throat Ale-house Man or Inn-keeper.
QUEERE-Bung, an empty Purse.

RA

QUEERE-Clout, a sorry old Handkerchief, not worth nimming.
QUEERE-Cole, clipt, counterfeit Money.
QUEERE Cole-maker, a false Coiner.
QUEERE Cole Fencer, a Receiver and Putter off of false Money.
QUEERE-Cove, a Rogue.
QUEERE-Cuffin, a Justice of Peace; also a Churl.
QUEERE-Cull, a Fop or Fool, a Cod's head; also a shabby poor Fellow.
QUEERE Degen, an Iron, Steel or Brass hilted Sword.
QUEERE-Diver, a bungling Pick-pocket.
QUEERE-Doxy, a jilting Jade, a sorry shabby Wench.
QUEERE-Drawers, Yarn, or coarse Worsted, ordinary or old Stockings.
QUEERE-Duke, a poor decayed Gentleman, also a lean, thin, half-starved Fellow.
QUEERE-Fun, a bungling Cheat or Trick; also Game or Merriment.
QUEERE-Ken, an ill House, a Prison or a Place of Correction.
QUEERE-Kicks, coarse ordinary or old tattered Breeches.
QUEERE-Mort, a dirty Drab, a jilting Wench, a pocky Jade.
QUEERE-Nab, a Felt, *Carolina Cloth* or ordinary Hat.
QUEERE-Peepers, old-fashioned, ordinary or common Looking-glasses.
QUEERE-Prancer, a lounded Jade, an ordinary low-prized Horse; Also a cowardly or faint hearted Horse-stealer.
QUEERE-Topping, sorry Head-dresses.
To QUIBBLE, to trifle or pun.
Sir QUIBBLE-Queere, a trifling, silly, shatter-brained Fellow, a meer Wittol or Punster, likewise a Whiffler.
QUIDDS, Cash, or ready Money. *Can you rip me any Quidds?* Can you lend me any Money.
QUOD, *Newgate*; also a Prison, tho' generally for Debr. *The poor Dab's in the Quod*. The poor Rogue is in Limbo.
QUOTA, Snack, Share, Part, Proportion or Dividend.

R

RABBIT-Suckers, young Unthrifts taking Goods on Tick of Pawnbrokers or Tallymen, at excessive Rates.
RABBITS, wooden Cans to drink out of, once used on the Roads, now almost laid by.
RAG, a Farthing. *Not a Rag left*; I have lost or spent all my Money.
RAGAMUFFIN, a Taterdemallion.
RAG-Water, a common sort of strong Water.
RAKE, *Rake-bell*, *Rake-shame*, a lewd Spark or Debauchee.

R O

RALPH *Sponser*, a Fool.
RANGING, intriguing, and enjoying many Women.
RANK *Rider*, a Highwayman; also a Jockey.
RANTIPOLE, a rude wild Boy or Girl.
RAP, to swap or exchange a Horse or Goods, also a Poet on the Pate.
RAPPER, a swinging great Lye.
RAREE-SHOW *Men*, poor *Savoyards* strolling up and down with portable Boxes of Puppet-shows at their Backs, Pedlars of Puppets.
RAT, a drunken Man or Woman taken up by the Watch, and carried by the Constable to the Compter. *To smell a Rat*, *To suspect a Trick*.
RATTLER, a Coach.
RATTLING *Cove*, a Coach-man.
RATTLING *Mumpers*, such as run after, or ply Coaches, &c.
To RATTLE, to move off, or be gone. *We'll take Rattle*, We must not tarry, but whip away.
READY *Rhino*, Money in Possession.
RECRUITS, Money (expected) *Have you rais'd the Recruits?* Is the Money come in?
RED *Fustian*, Claret, or red Port Wine.
RED *Letter-Man*, a Roman Catholic.
RED *Rag*, a Tongue.
REMEMBER *Parson Melbam*, q. d. Pray Sir drink about. A *Norfolk* Phrase.
RHINO, ready Money.
RHINOCERICAL, full of Money. *The Cull is Rhinocerical*; The Fop is full of Money.
RIBBIN, Money. *The Ribbin runs thick*; His Breeches are well lined with Money. *The Ribbin runs thin*, He has but little Cash about him.
RICH *Face*, a red Face.
RIDG *Cully*, a Gold-Smith.
RIFF *Raff*, the Rabble or Scum of the People, Tarrag and Longtail.
RIG, Game, Diversion, Ridicule. See *Fun*.
RIGGING, Cloaths. *I'll unrig the Blos*, I will strip the Wench.
Rum RIGGING, fine Cloaths. *The Cull has Rum Rigging*, let's ding him, mill him, and pike; The Man has very good Cloaths, let us knock him down, kill him, and secur off.
RING, Money extorted by Rogues on the Highway, or by Gentlemen Beggars.
ROAST *Meat* *Cloaths*, Holiday Cloaths. *To rule the Roast*, to be Master or Paramount. *Roasted*, arrested. *I'll Roast the Dab*, I will arrest the Rascal: *To Roast*, signifies also to rally, to teize, to hunt, or banter.
ROBERDS *Men*, mighty Thieves, like *Robin Hood*.
ROCHESTER *Portion*, two torn Smocks, and what Nature gave.

R U

ROGER, a Portmanteau, a Goose a Man's Yard. Likewise a Thieftaker.
ROGUE, a Name which includes all the other Denominations.
ROMBOYL'D, fought after with a Warrant.
ROMBOYLES, Watch and Ward.
ROMER, a drinking Glass; also wider.
ROOK, a Cheat, a Knave. *To Rook*, To cheat or play the Knave.
ROSY *Gills*, sanguine or fresh colour'd.
ROTAN, a Coach, or Waggon, any Thing that runs upon Wheels; but principally a Cart.
ROT *Gut*, very small or thin Beer.
ROVERS, Pyrates, Wanderers, Vagabonds.
ROUGH, as, *To lie rough*, to lie in one's Cloaths all Night.
ROYSTERS, rude, roaring Rogues.
To RUB, to run away. *A Rub*, an Impediment, Obstacle, Hinderance, Stop, Hardship, or Difficulty. *Rub on*, to live indifferently. *Rub'd off*, broke and run away. *Rub through the World*, to live tolerably well in it. *He RUBS us to the Whit*, He sends us to Newgate.
RUFF, an old fashioned double Band, from whence the Pillory is called, *The Wooden Ruff*.
RUFFIN, the Devil; as, *The Ruffin nab the Cuffin Quere*, and let the Harman bectrine with his Kinbins about his Col-quarron, i. e. Let the Devil take the Justice, and let the Constable hang with his Children about his Neck.
RUFFLERS, notorious Rogues, who, under Pretence of being maimed Soldiers or Seamen, impore the Charity of well-disposed Persons, and fail not to watch Opportunities either to steal, break open Houses, or even commit Murder.
RUFFMANS, the Woods or Bushes.
RUFF *Peck*, Bacon.
RUG. *It's all Rug*, The Game is secured.
RUM, gallant, fine, rich, best or excellent.
RUM *Beck*, any Justice of the Peace.
RUM *Bite*, a clever Cheat, a neat Trick.
RUM *Bleating-Cheat*, a very fat Weather.
RUM *Blower*, a very handsom Mistress, kept by a particular Man.
RUM *Bluffer*, a jolly Host, Inn-keeper, or Victualler.
RUMBO, a Prison or Gaol.
RUM *Bob*, a young Apprentice; also a sharp, sly Trick. Likewise a pretty short Wig.
RUM *Boile*, a Ward or Watch.
RUM *Booze*, Wine, also very good or strong Drink.
RUM *Boozing-Welts*, Bunches of Grapes.
RUM *Bubber*, a dexterous Fellow at stealing Silver Tankards from Publick Houses.
RUM *Bugbar*, a very pretty and valuable Dog.
RUM.

R U

RUM-Bung, a full Purse.
RUMLY, bravely, cleverly, delicately, &c.

RUM-Chub, which is (among the Butchers) an ignorant Market-man or Woman, that is *bit* by them.

RUM-Clank, a large Silver Tankard. *Tip me a Rum-Clank of Bowse*, i.e. Give me a Double-tankard of Drink.

RUM-Clout, a Silk, fine Cambric, or Holland Handkerchief.

RUM-Cod, a good Purse of Gold, or round Sum of Money.

RUM-Cole, new Money, or Medals curiously coin'd.

RUM-Cove, a great Rogue.

RUM-Cull, a rich Fool, that can be easily *bit*, or cheated by any body; also one that is very generous and kind to a Mistress.

RUM Degen, a Silver-hilted or inlaid Sword.

RUM Dell, the same as, *Rum-Doxy*.

RUM Diver, a compleat or clever Pick-pocket. The same with *Files* or *Bung nippers*, which see.

RUM-Doxy, a beautiful Woman, or light Lady.

RUM-Drawers, Silk Stockings, or very fine worsted Hose.

RUM-Dropper, a Vintner.

RUM-Dabber, an experienc'd or expert Picker of Locks. The same with **GILT**, which see.

RUM-Duke, a jolly handsome Man; *Rum Dukes*, the boldest or stoutest Fellows (lately) amongst the *Alsatians*, *Minters*, *Savoyards*, &c. sent for to remove and guard the Goods of such Bankrupts as intended to take Sanctuary in those Places.

RUM-Dutchess, a jolly handsome Woman.

RUM-File, the same as *Rum diver*.

RUMFORD-Lyon, a Calf.

RUM-Fun, a clever Cheat or sharp Trick.

RUM-Gelt, the same as *Rum-Cole*.

RUM-Glimmer, the King or Chief of the Linkboys.

RUM-Gutlers, Canary-Wine; also fine Eating.

RUM-Hopper, a Drawer. *Rum-bopper*, *tip us presently a Boozing cheat of Rum Gutlers*; Drawer, fill us presently a Bottle of the best Canary.

RUM Kicks, Silver or Gold Brocade Breeches, or very rich with Gold or Silver Galloon.

RUM-Marwnd, one that counterfeits himself a Fool.

RUM-Mort, a Queen, or great Lady.

RUM-Nab, a Beaver, or very good Hat.

RUM-Nantz, true French Brandy.

RUM-Ned, a very silly Fellow.

RUM-Pad, the Highway.

RUM-Padders, the better Sort of Highwaymen, well-mounted and armed. See *High Pad*.

S C

RUM-Peepers, a Silver Looking-glass.
RUMP and Kidney Men, Fiddlers that play at Feasts, Fairs, Weddings, &c. and live chiefly on the Remnants of Victuals.

RUM-Prancer, a very beautiful Horse.

RUM-Quidds, a great Booty, or large Snack.

RUM-Ruff-Peck, Westphalia Ham.

RUM-Squeeze, much Wine or good Liquor given among the Fiddlers.

RUM Snitch, a good Fillip on the Nose.

RUM Tol, the same as *Rum-degen*, being the newest Cant Word of the two.

RUM-Tilter, the same as *Rum-tol*, or *Rum-degen*.

RUM-Topping, a rich Head-dress.

RUM-Ville, London.

RUM-Wiper, the same as *Rum-Clout*.

To RUN-Riot, to turn Spark, and run out of all.

RUNNING Stationers, Hawkers, or those that cry News and Books about the Streets.

RUNNER, the same as *Budge*. Which see.

RUSTYGUTS, an old blunt Fellow.

S

SACK, a Pocket. *To Dive into his Sack*; To pick his Pocket.

SACK, also signifies to be drunk; As, *He bought the Sack*; i.e. He got drunk.

SALEMAN'S Dog, the same as *Barker*.

SALAMON, the Beggar's Sacrament or Oath.

SCAB, a sorry Wench, or scoundrel Fellow.

SCANDALOUS, a sorry Perriwig.

SCANDAL-Proof, a thorough-pac'd *Alsatian*, or *Minter*; one harden'd, or past Shame.

SCEW. See *Skew*.

SCHOOL of Venus, a Bawdy-house.

SCONCE. *To build a large Sconce*; To run deep upon Tick or Trust.

SCOTCH Fiddle, the Itch.

SCOTCH-Mist, a sober, soaking Rain.

SCOUNDREL, a Hedge-bird or sorry Scab.

To SCOURE, to wear. *To scour the Cramp-rings*; To wear Bolts. Also to run away. See *Scovre*.

To SCOWRE, to run away or scamper.

SCOWRERS, Drunkards beating the Watch, breaking Windows, clearing the Streets, &c.

SCRAN, a Reckoning at a Boozing-ken, &c.

SCRAP, a Design, a purpos'd Villainy, a vile Intention; also a perpetrated Roguery: *He whiddles the whole Scrap*: He discovers all he knows.

SCRIP, a Shred or Scrap of Paper. As, *The Cully did freely blot the Scrip, and tips me*

me 40 Hogs; One enter'd into Bond with *me* for 40 Shillings.

SCRUB, a Ragamuffin.

SCRUBADO, the Itch.

To SCREW, to copulate with a Woman.

A SCREW, a Strumpet, a common Prostitute.

SCUM, the Riff-raff, or Tagrag and Longtail.

SEALER, one that gives Bonds and Judgment for Goods and Money.

SECRET, as, *Let into the Secret*; When one is drawn in at Horse-racing, Cock-fighting, Bowling, and other such Sports or Games, and *bit*.

SEEDY, poor, Money-less, exhausted.

SERAGLIO, a Bawdy-house; so called from the great Turk's Palace.

SERAGLIETTO, a lousy, vile, sorry Bawdy-house, a meer Dog-hole.

SET, as *Dead Set*, a Term used by Thief-catchers, when they have a Certainty of seizing some of their Clients, in order to bring them to Justice.

SETTERS, or *Setting Dogs*, they that draw in *Bubbles*, for old Gamesters to rook; also a Serjeant's Yeoman, or Bailiff's Follower, or Second. Also an Excise Officer.

To SETTLE, to stun, or knock down; as, *We settled the Cull by a Stoter on his Nob*; i. e. We took him such a Blow on the Head, as quite stunn'd him.

SHABBY, in poor sorry Rigging.

SHABBEROON, a Ragamuffin.

SHAB'D Off, sneak'd, or fled away.

SHAG Bag, a poor shabby Fellow.

SHAM, a Cheat, or Trick. *To cut a Sham*; To play a Rogue's Trick.

SHAMBLE-Legg'd, one that goes wide, and shuffles his Feet about. *Shake your Sham-bles*; haste, be-gone.

SHAPPEAU, or *Shappo*, for *Chappeau*, F. a Hat.

SHARPER, a Cheat, one that lives by his Wits.

SHARPERS Tools, false Dice.

SHAVER. *A cunning Shaver*; a subtle, smart Fellow. *He Shaves close*; He gipes, squeezes, or extorts very severely.

SHAVINGS, the Chippings of Money.

SHE-Napper, a Woman Thief-catcher; also a Hen-bawd, or Procurefs; a Debaucher of young Virgins; a Maiden-head-jobber.

SHOP, a Prison.

SHOP Lift, one that Steals under Pretence of cheap'ning.

SHOPT, imprisoned.

SHOT, as, *To pay one's Shot*; To pay one's Club or Proportion.

SHOT 'twixt Wind and Water, Clapt or Pox.

SHOULDER-Clapper, a Serjeant or Bailiff.

SHOULDER-Sham, a Partner to a File.

SHRED, a Taylor.

SHUFFLER, or *Shuffling Fellow*, a slippery shifting Fellow.

SHURK, a Shark or Sharper.

SICE, Six pence.

To SILENT a Man, to knock him down, so as to stun him: To lay him down for dead. *See the Cull is silent*, is also used by desperate Villains, for cutting the Throat, or shooting the unhappy Person who falls in their way.

SILK Snatchers, a Set of Varlets, who snatch Hoods, Scarves, Handkerchiefs, or any Thing they can come at.

SIMKIN, a Fool.

SIMON, Six-pence.

SINGLE-Ten, a very foolish, silly Fellow.

SIR JOHN, the Country-Vicar or Parson.

SIR TIMOTHY, one that treats every Body, and pays the Reckonings every where.

SKEW, a Beggar's wooden Dish.

SKIN Flint, a griping, sharpening, close-fisted Fellow.

SKINKER, that fills the Glass or Cup. *Who Skinks?* Who pours out the Liquor.

SKIP-Jacks, Youngsters that ride Horses for Sale.

SKIPPER, a Barn.

SKRIP, Paper.

SLAM, a Trick; also a Game intirely lost, without getting one on that Side.

SLAT, a Sheet.

SLATE, a half Crown; also the same as *Slat*.

SLEEPING House, without Shop, Warehouse or Cellar, only for a private Family.

SLOUCH. *See Zlouch*.

SLUBBER-Degullion, a slovenly, dirty, nasty Fellow.

SLUR, a Cheat at Dice; also a slight Scandal or Affront.

SLY-Boots, a seeming silly, but subtle Fellow.

SMACKING-Cove, a Coachman.

To SMASH, to quell, to beat or abuse violently, to kill.

SMASH, to smite, or kick down Stairs. *The Clubs tout the Blosses, they smash them, and make them brush*; The Sharpers catch their Mistresses at the Tavern, making merry without them, kick them down Stairs, and force them to rub off.

SMEARER, a Painter, or Plaisterer, &c.

SMELLER, a Nose.

SMELLING-Cheat, a Nose-gay; also an Orchard or Garden.

SMELTS, Half-Guineas.

SMITER, an Arm.

To SMOKE, to suspect or smell a Design. *It is smok'd*, It is made publick, all have Notice.

SMOKER, a Tobacconist.

SMOKY, Jealous, as, *He is a smoky Cull*; He is a suspicious Fellow.

SMUG, a Blacksmith.

SMUG-

SMUGGLING-KEN, a Bawdy-house.

SMUTTY, Bawdy.

SNACK, Share or Part. *To go Snacks.*
To go Halves, or Share and Share alike.

To SNABBLE, to rifle, to strip, or plunder. *To Snabble a Poll*, to run away with a Peruke or Head-dress.

To SNAFFLE, to steal, to rob, to pull in. *A Snaffler of Prancers*; a Horse-Stealer. *Snaffle*, is also a Highwayman that has got a Booty.

SNAPT, taken, caught.

SNEAK. *He goes upon the Sneak at Dark-mans*, He privately gets into Houses or Shops at Night and steals undiscovered.

A SNEAKING Budge, one that robs alone, and deals chiefly in petty Larcenies.

To SNIC, to cut.

To SNILCH, to eye or see any Body. *The Cull Snilches*; the Man eyes or sees you.

SNIP, a Cheat; *To snip*, to cheat.

SNITCH, or *Snitchel*, a Filip on the Nose.

SNITE, to wipe, or slap. *Snite his Snitch*; wipe his Nose, or give him a good Flap on the Face.

SNOUT, a Hoghead.

SNOW-Broth, Snow-water.

SNUDGE, one that lurks under a Bed, to watch an Opportunity to rob the House.

SNUG: *All's snug*; All's quiet, used by Villains, when every thing is silent, and they hear no body stir to oppose their intended Rogueries.

SOCK, a Pocket. *Not a Rag in my Sock*; I han't a Farthing in my Pocket. Also beat; *I'll Sock ye*; I'll drub ye tightly.

SOCKET-Money, demanded and spent upon Marriage.

SOLDIERS-Bottle, a large one.

SOLOMON, or *Saloman*, the Maf.

SON of Apollo, a Scholar.

SON of Mars, a Soldier.

SON of Venus, a Lover of Women.

SON of Mercury, a Wit. Also a Thief.

SON of Prattlement, a Lawyer.

SOUL Driver, a Parson.

A SOUL, one that loves Brandy.

SOULDIER's-Mawnd, a counterfeit Sore or Wound in the le't Arm.

SOUSE. *Not a Soufe*, not a Penny. From *Sous*, French Money.

To SOUSE, to fall upon, to beat cruelly; also to plunder or kill.

SOUTH-SEA, a strong distill'd Liquor, so called by the Inhabitants and Clients of *Newgate*, &c.

SOUTH-SEA Mountain, Geneva.

SOW's-Baby, a Pig.

SOWSE Crown, a Fool.

SOW-Child, a Female Child.

To SOWR, to beat violently, &c. *As, Sowr the Cull*; i. e. knock him down: Beat him without Mercy, &c.

SPANGLES, Ends of Gold or Silver.

SPANISH-Gout; the Pox.

SPANISH-Money, fair Words and Compliments.

SPANKS, Money, Gold or Silver.

To SPEAK with, to steal.

SPECKT Wiper, a coloured Handkerchief.

To SPIRIT Away, the same as *Kidnap*.

SPIRITUAL Flesh Broker, a Parson.

SPLIT Fig, a Grocer.

SPLITTER of Causes, a Lawyer.

To SPRING a Partridge, to draw a Person in to be bit. *To spring Partridges*; to raise a Crowd in order to rob or pick Pockets.

To SPUNGE, to drink at others Cost.

SPUNGING House, a By-prison.

A SPUNGING Fellow, one that lives upon the rest, and pays nothing.

SQUAB, a very fat, trufs Person; a new hatch'd Chick; also a Couch.

SQUAWL, a Voice; as, *The cove has a bien Squawl*; The Fellow has a good Voice.

To SQUEEK, to discover, or impeach; also to cry out. *They Squeek Beef upon us*; They cry out Highwaymen or Thieves after us. *The Cull Squeeks*; The Rogues peaches.

SQUEEKER, a Bar-boy; also a Bastard, or any other Child. *Stifle the Squeeker*; Murder the Child, and throw it into a House of Office.

SQUEEZING of Wax, being bound for any Body; also sealing of Writings.

SQUINTE Fuego, one that squints very much.

SQUIRE of Alsatia, a Man of Fortune, drawn in, cheated, and ruin'd by a Pack of poor, lowly, spunging Fellows, that lived (formerly) in *White-Fryars*. *The Squire*, a *Sir Timothy Treat all*; also a Sap-Pate. *A fat Squire*; A rich Fool.

SQUIRISH, foolish; also one that pretends to pay all Reckonings, and is not strong enough in the Pocket.

STAG, a Term (inverting Qualities) used for an Enemy, a Pursuer; as, *I spy a Stag*, used by that notorious young Robber, *Jack Shepherd*, when he first saw the Turnkey of *Newgate*, who pursu'd and took him after his first Escape from the *Condemned Hold*.

STALE Jest, old, dull.

STALE Maid, at her last Prayers.

STALLION, a Whore-Master; so called from a Stone-horse kept to cover Mares.

STALL Whimper, a Bastard.

STALLING, making or ordaining.

STALLING Ken, a Broker's Shop, or any House that receives stolen Goods.

To STAM Flesh, to Cant; as, *The Cully stamfleshes rumly*; He cants very well.

STAMMEL, or *Strammel*, a brawny, lusty, strapping Wench.

STAMPS, Legs.

STAMPERS, Shoes; also Carriers.

S T

STARTER, a Question; also a Flincher. *I am no Starter; I shan't flinch, or cry to go home.*

STICK *Flams*, a Pair of Gloves.

STINGO, humming, strong Liquor.

STITCH *Back*, very Strong Ale.

STOCK *Drawers*, Stockings.

STONE *Dead*, quite dead.

STONE *Doublet*, a Prison.

STOP; as, *I have Sopt his Blubber*, I have stoppt his Mouth.

STOP *Hole Abbey*, the Nick name of the chief Rendezvous of the Canting Crew of *Gypsies, Beggars, Cheats, Thieves, &c.*

STOTER, a great Blow. *Stoter him*, or, *Tip him a Stoter*; Settle him; give him a swinging Blow.

STOW, *i. e.* You have said enough. *Stow you, bene Cove*; Hold your Peace, good Fellow. *Stow your Whids and plant them*; for the Cove of the Ken can cant them; Take care what you say, for the Man of the House understands you.

STRAPPING, lying with a Wench.

STRAPPING *Lafs*, a fwinging two handed Woman.

STRETCHING, hanging. *He will stretch for it*; He will be hang'd.

To **STRETCH**, to tell a Lye; as, *He stretcht bard*; He told a whisking Lye.

STRIKE, to beg, to rob; also to borrow Money. *Strike all the Cheats*; Rob all you meet. *Strike the Cull*; Beg of that Gentleman. *Strike the Cloy*; get the Fellow's Money from him. *He has struck the Quidds*; He has got the Money from him. *He strikes every Body*; He borrows Money everywhere, he runs in every one's Debt.

To **STRIP**, to rob or gut a House, to unrig any Body, or to bite them of their Money.

To **STRIP** *the Ken*; To gut the House.

To **STRIP** *the Table*; To win all the Money on the Place. *We have stript the Cull*; We have got all the Fool's Money. *The Cove's stript*; The Rogue has not a Jack left to help himself.

STROMMEL, Straw, or Hair, as, *She hath good Store of Strommel on her Nob.*

STROWLERS, Vagabonds, Itinerants, Men of no settled Abode, of a precarious Life, Wanderers of Fortune, such as Gypsies, Beggars, Pedlars, Hawkers, Mountebanks, Fiddlers, Country-Players, Rope-dancers, Juglers, Tumblers, Shewers of Tricks, and Raree-show-men.

STROWLING *Morts*, who, pretending to be Widows, often travel the Countries, making Lace upon Yews, Beggars-tape, &c. Are light fingered, subtle, hypocritical, cruel, and often dangerous to meet, especially when a *Ruffler* is with them.

STRUM, a Perriwig. *Rum Strum*, A long Wig. Also a handsome Wench, or Strumpet.

T A

STUBBLE *It*; Hold your Tongue.

STUDING *Ken*, the same as *Stalling Ken*. Which see.

SUCK, Wine or strong Drink. *This is rum Suck*; It is excellent Tipple. *We'll go and Suck our Faces*; but if they tout us, we'll take Rattle, and bruff; Let's go to drink and be merry; but if we be smelt by the People of the House, we must scowre off. *He loves to suck his Face*; He delights in Drinking.

SUCKY, drunkish, maudling, Half-Seas over.

SUIT and *Cloak*, good Store of Brandy or any agreeable Liquor.

SUN *burnt*, clapt.

SUNNY *Bank*, a good, rousing Winter Fire.

SUPERNACULUM, not so much as a Drop left to be poured upon the Thumb-nail, so cleverly was the Liquor tipt off.

SU-POUCH, an Hostess or Landlady.

SUTLER, he that pockets up Gloves, Knives, Handkerchiefs, Snuff and Tobacco-boxes, and other lesser Moveables.

SWADDLERS, Rogues, who, not content to rob and plunder, beat and barbarously abuse, and often murder the Passengers. Hence, *To Swaddle*; To beat lustily with a Cane, &c.

SWAG, a Shop. *Rum Swag*; Full of rich Goods.

To **SWAGGER**, to vapour or bounce.

SWEET, easy to be taken in: Also expert, dexterous, clever: As, *Sweet's your Hand*, said of one who has the Knack of stealing by Slight of Hand.

SWEETNERS, Guinea-droppers, Cheats, Sharpers. *To sweeten*; To decoy, drawn in, and bite. *To be sweet upon*; To coax, wheedle, entice or allure.

SWIG, a Draught of Liquor; *To swig it off*; to drink it all up.

SWIG-Men, carrying small Haberdashery-Wares about, pretending to sell them, to colour their Roguery. Fellows crying *Old Shoes, Boots, or Brooms*; and those pretending to buy *Old Suits, Hats or Cloaks*, are also called *Swig-Men*, and oftentimes, if an Opportunity offers, make all Fish that comes to the Net.

SWINDGING-Clap, *Swindging Fellow*; *Swindging Lye*, a very great one.

To **SWINGE** *one off*, to beat him soundly.

T

TACKLE, a Mistress; also good Cloaths. *The Cull has tipt his Tackle Rum-rigging*, or *has tipt his Bloss Rum Tackle*; The keeping Coxcomb has given his Mistress very fine Cloaths.

TAKE *the Culls in*, Seize the Men in order to rob them.

TALE-Tellers, a sort of Servants in use with

with the great Men in *Ireland*, to lull them asleep with Stories of a Cock and a Bull, &c.

TALESMAN; as, *I tell you my Tale and my Talesman*, or Author.

TALL Boy, a Pottle or two Quart Pot.

TALLY-Men, Brokers that let out Cloaths to wear *per Week, Month, or Year*. See *Rabbit Suckers*.

TAP, a Blow, a small Tap, &c.

TAPE, Red or White Geneva, Aniseed, Clove Water, so called by *Canter*s and *Villains*, and the Renters of the Tap, &c. in *New-gate*, and other Prisons.

TAPLASH, wretched, sorry Drink, or Hogwash.

TART Dames, sharp, quick, pert.

TARTAR, a notorious Rogue or Sharper, who sticks not to rob his brother Rogue. Hence *To catch a Tartar*, is said, among the Canting Varlets, when a Rogue attacks one that he thinks a Passenger, but proves to be of this Class of Villains, who in his Turn having overcome the Assailant, robs, plunders, and binds him.

TATTER-De-Mallign, a tattered Beggar, sometimes half naked, with Design to move Charity, having better Cloaths at Home. *In Tatters*, in Rags. *Tattered and Torn*, rent and torn.

TATTLE, or *Tattler*, an Alarm, or striking Watch; or indeed any other Watch.

TATS, false Dice.

TAT Monger, a Sharper or Cheat, using false Dice.

TAUDRY, garish, gawdy, with lace, or mismatch'd and staring Colours: A Term borrow'd from those Times when they tricked and bedecked the Shrines and Altars of the Saints, as being at Emulation with each other upon that Occasion. The Votaries of St. *Audery* (an Isle of *Ely* Saint) exceeding all the rest in the Dress and Equipage of their Altar, it grew into a By-word, upon any thing very gawdy, that it was *All Taudry*, as much as to say, *All St. Audery*.

TAYLE, a Sword.

TAYLE Drawers, Sword Stealers. The same as *Wiper Drawers*. *He drew the Cull's Tayle rumly*, He whipt away the Gentlemen's Sword cleverly.

TEAGUE-Land, *Ireland*.

TEAGUE Landers, Irishmen.

TEARS of the Tankard, Drops of the good Liquor that fall beside.

TEMPLE Pickling, the Pumping of Bailiffs, Bums, Setters, Pick-Pockets, &c.

TENDER Parnel, a very nicely educated Creature, apt to catch cold on the least Puff of Wind.

TERCEL Gentle, a Knight or Gentleman of a good Estate; also any rich Man.

TERRA Firma, an Estate in Land; *Has the Cull any Terra Firma?* Has the Fool got any Land?

THE Dragon upon St. George, the Woman uppermost.

THIEF Takers, who make a Trade of helping People (for a Gratuity) to their lost Goods, and sometimes for Interest or Envy, snapping the Rogues themselves, being usually in Fee with them, and acquainted with their Haunts.

THOROUGH Cough, farting and coughing at the same Time.

THOROUGH Passage, in at one Ear and out at t'other.

THOROUGH Stitch, over Shoes, over Boots.

THREE Legged Stool, or *Three legged Mare*, Tyburn.

THREE Threads, half common Ale, and half Stout or double Beer.

THREPPS, Three-pence.

THROTTLE, Throat or Gullet; *He seized his Throttle*, i. e. He took him by the Throat.

THRUMS. Three-pence. *Tip me Thrums*; Lend me Three-pence.

THUMMIKINS, a Punishment (in Scotland) by hard squeezing or pressing of the Thumbs, to extort Confession, which stretches them prodigiously, and is very painful. In Camps, and on Board of Ships, lighted Matches are clapt between the Fingers to the same Intent.

THWACK, to beat with a Stick or Cudgel.

TIB, a young Lads.

TIB of the Buttery, a Goose.

TICK, as to run on Tick; To go on the Score, or Trust.

TICKLE Pitcher, a Tosspot, or Pot-companion. A lewd Man or Woman.

TICKRUM, a Licence.

TIFFING, lying with a Wench, also Drinking.

TILTER, a Sword; to Tilt, to fight with a Rapier. *Run a Tilt*, a swift Pursuit.

TINT for Tant, Hit for Hit, Dash for Dash.

TIP, to give or lend. *Tip your Lout or Cole*, or *I'll mill ye*, Give me your Money, or *I'll kill ye*. *Tip the Culls a Sock for they are sawcy*, Knock down the Men for resisting. *Tip the Cole to Adam Tiler*, Give your Pick-pocket Money presently to your running Comrade. *Tip the Misch*, Give me the Shirt. *Tip me a Hog*, Lend me a Shilling. *Tip it all off*, Drink it all off at a Draught. *Don't spoil his Tip*, Don't baulk his Draught. *A Tub of good Tip*, (for Tipple) a Cask of strong Drink. *To tip off*, also signifies to die.

TIPLER, a Fuddle-cap, or Tosspot.

TIPSY, almost drunk.

TIT, a Horse, also a young prim Lads.

TIT Bit, a fine Snack, or choice Morfel.

TITTLE Tattle, idle, impertinent Talk.

To TITTER, to laugh at a Feather.

TITTER-*Totter*, one ready to reel, at every Jog, or Blast of Wind.

TOGE, a Coat.

TOGEMANS, a Gown, or Cloak. *I have bit the Togemans*, I have stole the Cloak. 'Tis a rum Togemans, let's nin it; 'Tis a good Camblet Cloak, let's whip it off.

TOKENS, the Plague; also Presents from another; also a Farthing. *Not a Token left*, Not a Farthing remaining. *Tom Fool's Token*, Money.

TOL. *Toledo*, a Sword. *Bite the Tol*, Steal the Sword. *A Rum Tol*, A silver hilted Sword. *A Queere Tol*, A Brads or Steel-hilted or ordinary Sword.

TOM-*Boy*, a Tom Rig, or Romp.

TOM of *Bedlam*, the same as *Abram-Man*. Which see.

TOM *Cony*, a very filly Fellow.

TOM *Thumb*, a Dwarf or diminutive Fellow.

TOM *Long*, tedious; as *Come by Tom Long the Carrier*, of what is very long a coming,

TONGUE-*Pad*, a smooth, glib tongued, insinuating Fellow.

TONY, a filly Fellow or Ninny. *A meer Tony*; a meer Simpleton.

TOOL, an Implement fit for any Turn, the Creature of any Cause or Faction, a meer Property, or Cat's Foot.

To **Top**, to cheat or trick any one; also to insult. *What, do you top upon me?* Do you stick a little Wax to the Dice to keep them together, to get the Chance you would have? *He thought to have topt upon me*; He designed to have put upon, sharped, bullied, or affronted me.

TOP *Diver*, a Lover of Women.

To **TOPE**, to drink. *An old Toper*, a staunch Drunkard. *To tope it about*, or *dust it about*, to drink briskly about.

TOP *Heavy*, Drunk.

TOPPING *Fellow*, who has reached the Pitch and greatest Eminence in any Art, the Master, and the Cock of his Profession.

TOPPING *Cheat*, the Gallows.

TOPPING *Cove*, the Hangman.

TORCH *Cul*, Bumfodder.

TORIES, *Irish* Thieves or Rapparees.

To **TOST**, or *Toast*, to name or begin a new Health. *Who tosts now?* Who Christens the Health? *An old Toft*, A pert, pleasant, old Fellow.

TOTTY-*Headed*, giddy-headed, hare-brained.

To **TOUR** } to look out sharp, to be

To **TOUT** } upon one's Guard. *Who 'touts?* Who looks out sharp? *Tout the Culls*; Eye those Folks which Way they take. *Do you tout and bulk*, and *I'll file*; If you'll eye and jostle him, I will pick his Pocket.

TOUTING *Ken*, a Tavern or Alchouse Bar.

TOWER *Hill Play*, a Slap on the Face and a Kick on the Breech.

TOWN *Bull*, one that rides all the Women he meets.

TOWER, a *Cant Word*, used to denote bad, or clipped Money; as, *They have been round the Tower with it*, the Piece of Money has been clipt.

TRACK, to go. *Track up the Dancers*, Whip up the Stairs.

TRANSNEAR, to come up with any Body.

TRANSLATORS, Sellers of old Shoes and Boots, between Shoemakers and Cobblers, also that turn or translate out of one Language into another.

TRANSMOGRIFY, or rather *Transmigrasy*, to alter or new vamp.

TRANTER. See *Crocker*.

TRAPAN, he that draws in or wheedles a *Cull*, and Bites him. *Trapann'd*, sharp'd, ensnar'd.

TRAPES, a dangling Slattern.

TRES WINS, three Pence,

TRIGRY *Mate*, an idle She-companion.

TRIB, a Prison. *He is in Trib*, for *Tribulation*, He is laid by the Heels, or in a great deal of Trouble.

TRIM, Drefs. *In a sad Trim*, dirty, undreis'd. *A trim Lad*, a spruce, neat, well trick'd Man.

TRIMMING, cheating People of their Money,

To **TRINE**, to hang, also *Tyburn*.

TRINING, hanging.

TRINKETS, Toys and Trifles.

TRINGUM-TRANGUM, a Whim or Maggot.

TRIPE, the Belly or Guts.

TRIP, a short Voyage or Journey, also an Error of the Tongue, or Pen, a Stumble, a false Step, a Miscarriage. Also a Bastard.

TROT, as, *An old Trot*, a sorry, base old Woman. *A Dog Trot*, a pretty Pace.

TROTTERS, Feet, usually Sheeps. *Shake your Trotters*; Troop off, be gone.

To **TROLL** *About*, to saunter, loiter, or wander about.

TROLLOP. *A great Trollop*, a lusty coarse Romp.

TROOPER, a half Crown.

TROUNCED, troubled, cast in Law, punished.

TRUG, a dirty Puzzle, an ordinary sorry Woman.

TRULL, a Whore, also a Tinker's travelling Wife or Wench.

TRUMPERY, old Ware, old Stuff.

TRUNDLERS, Pease.

TRUNK, a Nose: *How fares your old Trunk?* Does your Nose stand fast?

TRUSTY-*Trojan*, or *Trusty Trout*, a sure Friend or Confident.

TUCK'D, hang'd.

TUMBLER

TUMBLER, a Cart. *To shove the Tumbler*; To be whipt at the Cart's Tail; also one that decoys, or draws others into play; and one that shews Tricks with and without a Hoop.

TURK, any cruel hard-hearted Man.

TURKEY Merchants, Drivers of Turkeys.

TURKISH-Shore, Lambeth, Southwark and Rotherhithe Side of the Water.

TURKISH-Treatment, very sharp or ill dealing in Business.

TURN-Coat, he that quits one and embraces another Party.

TURNIP Pate, white or Fair-hair'd.

TWEAK, as in a *Tweak*, in a heavy Taking, much vexed, or very angry.

TWELVER, a Shilling.

To **TWIG**, to disingage, to sunder, to snap, to break off; as, *To twig the Darbies*; *To* knock off the Irons.

TWIST, half Tea, half Coffee: Like-wise Brandy and Eggs mixed. Hot-Pot. Also to Eat; as, *to twist lustily*, to feed like a Farmer.

To **TWIST**, to eat heartily.

TWISTED, executed, hanged.

To **TWIT**, to hit in the Teeth.

To **TWITTER**, to laugh much with little Noise; also to tremble.

V

VAGARIES, wild Rambles, extravagant Frolics.

VAGRANT, a wandering Rogue, a strolling Vagabond.

VAIN-Glorious, or *Ostentatious Man*, one that boasts without Reason, or, as the *Can-ners* say, *pisses more than he drinks*.

VALET, a Servant.

To **VAMP**, to pawn any thing. *I'll Vamp, and tip you the Cole*; I'll pawn my Cloaths, but I'll raise the Money for you. *To Vamp*; To new dress, liquer, refresh or rub up old Hats, Boots, Shoes, &c. Also a Sock.

VAMPERS, Stockings.

VAN; as, *Madam Van*. See *Madam*.

VARLETS, now Rogues, Rascals, &c. tho' formerly Yeomens Servants.

To **VAULT**, as, *to Vault*, to commit Acts of Debauchery.

VAULTING-School, a Bawdy-house.

VELVET, a Tongue. *Tip the Velvet*, *To* tongue a Woman.

VINEGAR, a Cloak; also the Fellow that makes a Ring, and keeps Order amongst Wrestlers, Cudgel-Players, &c.

VIRAGO, a masculine Woman, or a great two-handed Female.

UNRIG'D, stripp'd, undress'd. *Unrig the Drab*, pull all the Whore's Cloaths off.

UNTWISTED, undone, ruin'd.

UNWASH'D Bawdry, rank, fullsome Bawdry.

UPHILS, high Dice.

VOUCHERS, that put off false Money for sham Coiners. Also one that warrants Gagers or under Officers Accompts, either at the Excise Office, or elsewhere.

UPPISH, rampant, crowing, full of Money. *He is very uppish*; He is well-lined in the Fob, also brisk.

UPRIGHT-MEN, As an *Upright-man*, signifies the Chief or Principal of a Crew. The vilest stoutest Rogue in the Pack, is generally chosen to this Post, and he has the sole Right to the first Night's Lodging with the *Dells*, who afterwards are used in common among the whole Fraternity. He carries a short Truncheon in his Hand, which he calls his *Filchman*, and has a larger Share than ordinary of whatsoever is gotten in the Society. He often travels in Company with 30 or 40 Males and Females, *Abram-men*, and others, over whom he presides arbitrarily, and sometimes the Women and Children, who are unable to travel, or fatigued, are by Turns carry'd in Panniers by an Ass or two, or by some poor Jades which they procure for that Purpose. *Go upright*, said by Taylors and Shoemakers, to their Servants, when any Money is given to make them drink, and signifies, *Bring it all out in Drink*, tho' the Donor intended less, and expects Change, or some Return of Money.

UPSTARTS, new raised to Honour.

URCHIN, a little sorry Fellow, also a Hedge-hog.

URINAL of the Planets, Ireland, with us, because of its frequent and great Rains, as *Heidelberg* and *Cologne*, in *Germany*, have the same Name upon the same Account; also a Chamber-pot, or Glass.

W

To **WADDLE**, to go like a Duck.

WAG, *Waggish*, arch, game-some, pleasant.

WAG-Tail, a light Woman.

WALLOWISH, a malkish, ill Taste.

To **WAP**, to lie with a Man. *If she won't wap for a Win, let her trine for a Make*; if she won't lie with a Man for a Penny, let her hang for a Half-penny. *Mort wap-pace*; a Woman of Experience, or very expert at the Sport.

WAPPER-Eyed, that has sore or running Eyes.

WAPPING, the Act of Coition.

WARM, well lined or flush in the Pocket.

WARMING-Pan, an old fashion'd large Watch. *A Scotch Warming-Pan*; a She Bed-fellow.

WARREN, he that is Security for Goods taken up on Credit, by extravagant young

Gentlemen; also a Boarding-school, or a Bawdy-house, which are too much the same Thing.

WASH, Paint for Faces.

WASPISH, peevish.

WATER-*Pad*, one that robs Ships, Hoys, Lighters, Barges or Boats in the River of *Thames*. A Sort of BADGERS. Which see.

WATTLES, Ears; also Sheep-folds.

WEB, Cloth of any Sort.

WEDGE, Plate, or Silver or Gold Moveables and Trinkets: Also Money.

WELSH-Fiddle, or *Scotch-Fiddle*, the Itch.

WESTMINSTER - *Wedding*, a Whore and a Rogue married together.

WET-*Quaker*, a Drunkard of that Sect.

WHEADLE, a Sharper. *To cut a Wheadle*; to decoy, by Fawning and Insinuation.

WHEEL-*Band in the Nick*, regular drinking over the left Thumb.

WHETSTONE's *Park*, a Lane betwixt *Holbourn* and *Lincoln's-Inn Fields*, formerly a noted Nest for Whores, now dispark'd.

WHIDS, Words.

To WHIDDLE, to enter into a Parley, to compound with, or take off by a Bribe; as, *Did you whiddle with the Cull?* Did you bribe or compound with the Evidence? Also to impeach, or discover; as, *He whiddles*; He peaches. *He whiddles the whole Scrap*; He discovers all he knows. *The Cull has whiddled, because we would not tip him a Snack*; The Dog has discovered, because we did not give him a Share. *They whiddle Thief, and we must Brush*; They cry out Thieves, and we must fly.

WHIDDLER, a Peacher (or rather Impeacher) of his Gang.

WHIG-*Land*, Scotland.

WHINERS, Prayers, Supplications, &c.

WHIP-*Shire*, Yorkshire.

WHIPSTER, a sharp, or subtle Fellow.

To WHIP off, to steal, to drink cleverly, to snatch and to run away. *Whipt through the Lungs*; Run through the Body with a Sword. *Whipt in at the Glaze*; Got in at the Window.

WHIM, a Maggot.

WHIMSICAL, maggotish.

WHIMPER, a low or small Cry.

WHINDLE, a low or feigned Cry.

To WHINE, to cry squeekingly.

WHINYARD, a Sword.

WHIPPER-*Snaip r*, a very small sprightly Boy.

WHIP-*Jacks*, counterfeit Mariners begging with false Passes, pretending Ship-wrecks, great Losses at Sea, narrow Escapes, &c. telling dismal Stories, having learnt *Tar-Terms* on purpose; but are meer Cheats; and will not stick to rob a Booth at a Fair, or an House in some By-road. They often

carry their Morts or Wenches, which they pretend to be their Wives, whom they miraculously saved in the Ship-wreck, altho' all their Children were drowned, the Ship splitting on a Rock near the *Land's-End*, with such like Forgeries.

WHIRLEGIGS, Testicles.

WHISK, a little inconsiderable, impertinent Fellow.

WHISKER, a great Lye.

WHISKINS, shallow, brown Bowls to drink out of.

WHISTLE, the Throat. *Wet your Whistle*; liquor your Throat.

WHIT, Newgate. As, *Five Rumpadders, are rub'd in the Darkmans out of the Whit, and are pik'd into the Deuseawille*; Five Highwaymen in the Night broke *Newgate*, and are gone into the Country.

WHITE-*Chappel-Portion*, two torn Smocks, and what Nature gave.

WHITE *Tape*, See *Tape*.

WHITE *Wool*, Silver.

WHITHER-*D'ye-go*, an insolent prescribing, *very*, Wife.

WHORE's *Kitling*, or *Whore's Son*, a Bastard.

WHOW *Ball*, a Milkmaid.

WIBBLE, sad Drink.

WICKET, a Casement, also a little Door. As, *Tout through the Wicket, and see where a Cully pikes with his Gentry mort, whose Muns are the rummest I ever touted before*; Look thro' the Casement, and see where the Man walks with a Gentlewoman, whose Face is the fairest I have ever seen.

WICHER-*Cully*. See *Witcher-Cully*.

WIDOWS-*Weeds*, mourning Cloaths. A *Grass Widow*, one that pretends to have been married, but never was, yet has Children.

WILD *Rogues*, such as are trained up from Children to *Nim* golden or silver Buttons off of Coats, to creep in at Cellar and Shop-windows, and to slip in at Doors behind People; also that have been whipt, burnt in the Fift, and often in Prison for Roguery.

WILES, Tricks, Intrigues, cunning Stratagems.

WILY, cunning, crafty, intriguing.

WILLING-*Tit*, a little Horse that Travels chearfully; also a coming Girl.

WILLOW, poor, and of no Reputation.

WIN, a Penny. *To win*; To steal. *Won*, Stolen. *The Cull has won a couple of rum Glimsticks*; The Rogue has stole a pair of Silver Candlesticks.

WIND-*Fall*, a great Fortune fallen unexpectedly by the Death of a Friend.

WINDY-*Fellow*, without Sense or Reason.

WIND *Mills in the Head*, empty Projects.

WINK, a Signal or Intimation. *He tips the Wink*; He gave the Sign or Signal.

WINNINGS, Money, or Reward. *Win-nings*.

nings for Wapping; Money given a Woman for lying with her.

WIPE, a Blow, also a Reflection. *He tipt me a rum Wipe*; He gave him a swinging Blow. *I gave him a Wipe*, I spoke something that cut him or gaul'd him. *He wip'd his Nose*; He gull'd him.

WIPER, a Handkerchief. *Nim the Wiper*, to steal the Handkerchief.

WIPER Drawer, a Handkerchief-stealer. *He drew a broad, narrow, cam, or speck'd Wiper*, He pickt Pockets of a broad, or narrow, Ghenting, Cambrick, or coloured Handkerchief.

WIRE-Draw, a Fetch or Trick to wheedle in Bubbles, also to screw, over-reach, or deal hard with. *Wire-drawn*, so served or treated.

WISE Man of Got ham, a Fool.

To **WIT**, to know or understand.

The **WIT**, *Newgate, New Prison*, or *Bridewell*. The same as *Whit*.

WITCHER. Silver.

WITCHER Bubber, a Silver Bowl. *The Cull is piked with the Witcher-bubber*; The Rogue is marched off with the Silver Bowl.

WITCHER-Cully, a Silver-smith.

WITCHER Tilter, a Silver-hilted Sword. *He has bit, or drawn the Witcher-tilter*; He has stole the Silver-hilted Sword.

To **WOBBLE**, to boil. *The Pot wobbles*, i. e. the Pot boils, the Meat is enough.

WOMAN of the Town, a Prostitute or common Harlot.

WOMBLE-Ty-Cropt the Indisposition of a Drunkard after a Debauch in Wine or other Liquors: As, *He is Womble-ty-Cropt*; He is Cropfick, &c.

WOODEN-Ruff, a Pillory. *He wore the Wooden-ruff*; He stood in the Pillory.

WOOD Pecker, a By-stander that bets, while others game.

In a **WOOD**, or, In a *Maze*; In a Peck of Troubles; being in a Doubt, or at a Loss, what Course to take, by Reason of some very critical Turn in one's Affairs; or, among *Canter*s, by being surpriz'd, and in great Danger of being taken, in a Robbery, or any other unlawful Act.

WOOLLY-Crown, a soft-headed Fellow.

WOOL-Gathering; as, *Your Wits are a Wool-gathering*; said of a Person in a serious, or, as 'tis called, in a brown Study; or who knows not what he does.

WORD-Pecker, one that plays with Words: A Punter.

WORM'D, undermined, rooked, cheated,

tricked: *Wormed out of*, inveigled out of, or deluded.

X

XANTIPPE, a Scold; the Name of *Socrates's* scolding Wife; who never could move his Patience, tho' by premeditated and repeated Injuries. Whence it is used for any Shrew, or scolding, brawling Woman.

Y

To **YAM**, to eat heartily, to stuff lustily.

YARMOUTH-Capan, a red Herring.

YARMOUTH-Coach, a sorry low Cart to ride on, drawn by one Horse.

YARMOUTH-Pye, made of Herrings, highly spiced, and presented by the City of *Norwich* annually to the King, on Pain of forfeiting their Charter.

YARUM, Milk, or Food made of Milk.

YEA-and-Nay-Men, a Phrase originally applied to Quakers; but now used for any simple Fellows.

YELLOW, at first used by the *Canter*s only, but now in common Speech, for being jealous.

YELLOW-Boy, a Guinea, or Piece of Gold of any Coin.

To **YELP** (from the *Yelping* of a Dog) to cry, to bawl, to complain.

YELPER, a Town Cryer; also one subject to complain, or make pitiful Lamentation for trifling Incidents.

YEST, a Diminutive of *Yesterday*, a Day ago.

YOAK'D, married.

YORKSHIRE-Tike, a *Yorkshire* Manner of Man.

Z

ZAD, crooked, like the Letter Z, as, *A meer Zad*, used of any bandy-legg'd, crouch-back'd, or deformed Person.

ZANY, a Mountebank's Merry-Andrew, or Jester, to distinguish him from a Lord's Fool.

ZLOUCH, or *Slouch*, a slovenly ungenteel Man.

ZNEES, Frost, or Frozen; *Zneesy Weather*; Frosty Weather.

ZNUZ, the same as *Znees*.

ABBREVIATIONS *made use of in the foregoing* WORK.

<i>A.</i> for	Arabick.	<i>M. T.</i>	Military Term.
<i>B.</i>	British.	<i>O.</i>	Old Word.
<i>C. Br.</i>	Welsh.	<i>O. F.</i>	Old French.
<i>Ch.</i>	Chaldee.	<i>O. L.</i>	Old Latin.
<i>C. L.</i>	Civil Law.	<i>O. P.</i>	Old Phrase.
<i>C. T.</i>	Chymical Term.	<i>O. R.</i>	Old Records.
<i>Dan.</i>	Danish.	<i>O. S.</i>	Old Statute.
<i>Du.</i>	Dutch.	<i>P. T.</i>	Physical Term.
<i>F. or Fr.</i>	French.	<i>P. W.</i>	Poetical Word.
<i>F. L.</i>	Forest Law.	<i>Sax.</i>	Saxon.
<i>F. of L.</i>	French of Latin.	<i>Sc.</i>	Scotch.
<i>Gr.</i>	Greek.	<i>S. L.</i>	Statute Law.
<i>Heb.</i>	Hebrew.	<i>Span.</i>	Spanish.
<i>H. P.</i>	Hunting Phrase.	<i>S. P.</i>	Sea Phrase.
<i>H. T.</i>	Hunting Term.	<i>S. T.</i>	Sea Term.
<i>Ital.</i>	Italian.	<i>S. W.</i>	Scripture Word.
<i>L.</i>	Latin.	<i>Syr.</i>	Syriac.
<i>L. P.</i>	Law Phrase.	<i>Teut.</i>	Teutonic or Ancient
<i>L. T.</i>	Law Term.		German.
<i>M. P.</i>	Military Phrase.		

*Every given by Mr. King on these
Terms - should every thing live to
the age of 20 to be returned then
as a Father's Gift*



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